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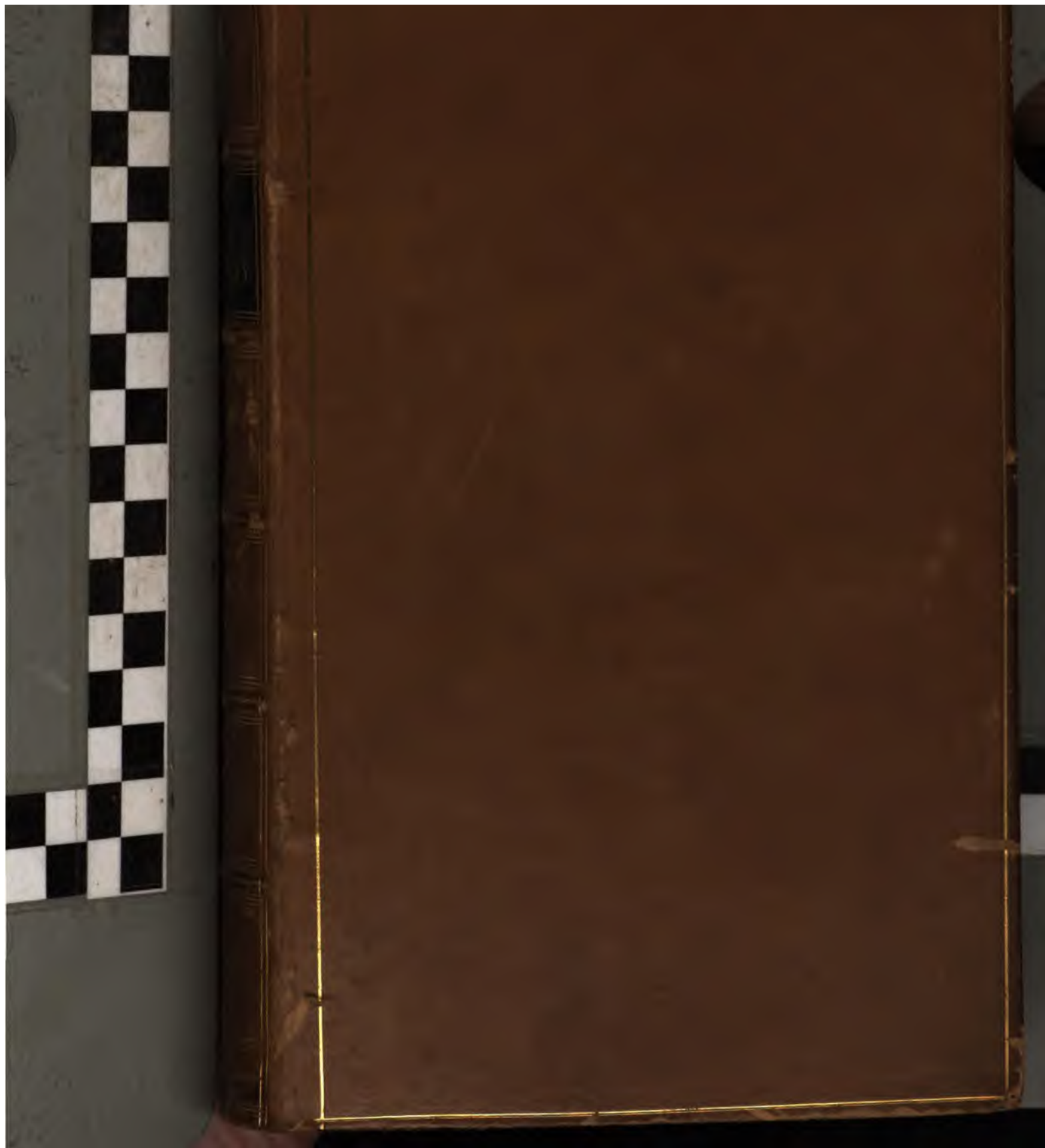
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**THEOLOGICAL DICTIONARY,**

CONTAINING DEFINITIONS OF ALL

**RELIGIOUS AND ECCLESIASTICAL TERMS,**

AN IMPARTIAL ACCOUNT OF

**THE PRINCIPAL DENOMINATIONS**

WHICH HAVE SUBSISTED IN THE RELIGIOUS WORLD FROM

**THE BIRTH OF CHRIST TO THE PRESENT DAY:**

TOGETHER WITH

AN ACCURATE STATEMENT OF THE MOST REMARKABLE TRANSACTIONS AND EVENTS  
RECORDED IN ECCLESIASTICAL HISTORY, AND A BIOGRAPHICAL SKETCH OF  
SUCH WRITERS AS HAVE EXERTED A DECIDED INFLUENCE IN  
THE FIELD OF THEOLOGICAL SCIENCE.

BY THE LATE REV. CHARLES BUCK.

A new and greatly Improved Edition;

BY THE REV. E. HENDERSON, D.D., PH.D.

THEOLOGICAL TUTOR OF Highbury College.

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WILLIAM TYLER,  
PRINTER,  
BOLT-COURT, LONDON.



## PREFACE.

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THE Work, a new edition of which is here presented to the public, formed quite a desideratum at the time of its original publication. There had, indeed, long existed dictionaries, having for their object the explanation of the various terms, doctrines, ordinances, customs, &c. which are found in the sacred oracles, and their character was more or less in accordance with this very important and laudable object. They were exclusively *Biblical*. But the multifarious names, phrases, opinions, sects, parties, heresies, &c., which have been introduced since the close of the sacred canon, and which properly appertain to the department of *Theological History*, were either left uncollected, or, at least, existed in such forms, and were exhibited on such a plan, as were little, if at all calculated to facilitate the acquisition, or promote the extension of religious knowledge.

To supply this deficiency, the respected author applied himself with commendable diligence and extensive research; incorporating into his Work whatever he considered to be important in ecclesiastical history, good and accurate in definition, valuable in theological science, interesting in the religious world, and likely to advance the piety, as well as to gratify the curiosity of his readers. That he succeeded in no ordinary degree, may fairly be concluded from the number of impressions through which the dictionary has gone, and the great extent of its circulation. In the United States of America upwards of 50,000 copies have been circulated.

Since the Work first appeared, other publications, constructed on a similar principle, have been, more or less, brought into competition with it; but instead of displacing it from the position which it has deservedly held in the libraries of the evangelical portion of the community, the demand for copies has been constantly on the increase. With a view to render it still more extensively useful, the Proprietors have resolved to issue a new and improved edition, in which any inaccuracies which might have escaped the author should be corrected, such articles inserted as he had omitted, and the whole, as much as possible, brought down to the present time. In endeavouring to fulfil their wishes, the present Editor has considerably altered several of the original articles, especially such as related to foreign divinity; the circumstances connected with the different religious establishments in Christendom; the history, views, and usages of the different parties that have seceded from these establishments; the literature of theology; and other subjects of a kindred nature. Several that appeared to be of minor importance he has omitted, in order to make room for the insertion of others, of higher and more general interest. The number of *additional* articles in the present edition amounts to nearly FIVE HUNDRED.

One totally new feature of the Work, as it now appears, is its Biographical department. Readers who have not the command of biographical dictionaries, are frequently at a loss in regard to dates, places, and other circumstances connected with the history of divines and others, to whom reference is currently made, both in conversation and in books on religious subjects. Yet,



to supply this want within a reasonable compass has been found to be a matter of no small difficulty. The selection has been regulated by a regard to the prominent station, the literary eminence, or the celebrated character of the individual; and those writers only have been made the subject of biographical notice, who have exerted, to a considerable extent, a decided influence over the religious opinions and practices of certain sections or communities, in the age in which they lived, and in after times. See the articles, AUGUSTINE, BARCLAY, CALVIN, EDWARDS, KNOX, SANDEMAN, WESLEY, WHITEFIELD, &c.

In preparing the additional articles, the Editor has availed himself of various sources which were not in existence in Mr. Buck's time, or to which he could not obtain access; and he flatters himself that the extent to which he has carried the improvements will meet with the approbation of general readers.

The volume will be found to contain a melancholy exhibition of the multifarious corruptions of the Christian faith; of the unhappy influence which pride of intellect, an unbridled imagination, vain speculation, and selfish passions, have had in multiplying the diversity of religious opinion, and in giving rise to interminable disputes. The wide distance at which the various sections of the Christian family still stand from the simplicity and purity of Biblical Christianity, is powerfully adapted to inspire the reader with a practical distrust of himself, an ever wakeful suspicion with respect to the exercise of human authority in matters of religion, an unrelaxing application to the study of the Holy Scriptures, as the only infallible source and standard of Divine Truth, and a constant scriptural dependence on the promised instruction of that Sacred Teacher, one of whose offices it is to "guide into all truth." But while the Work necessarily presents error in almost all the diversity of its modifications, it will also be found to furnish sound, consistent, practical, and consolatory views of all the leading subjects of Revelation; views calculated to afford instruction to the ignorant, relief to the perplexed, confirmation to the wavering, and conviction to gainsayers.

E. H.

*January 4th, 1833.*

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#### ADVERTISEMENT TO THE PRESENT EDITION.

IN this Edition a considerable number of new articles have been inserted; some statements which had been made on incorrect data, have either been rectified, or altogether withdrawn; every point has been determined according to the latest sources of information; and the entire work has been rendered as complete as its object and extent would allow.

E. H.

*April, 1841.*

## THEOLOGICAL DICTIONARY.

**ABBA**, a Syriac word, signifying *Father*. It is used in the Syriac, Coptic, and Ethiopic churches, as a title given to the bishops. The bishops themselves bestowed the title *Abba* more eminently on the bishop of Alexandria, which occasioned the people to give him the title of *Baba*, or *Papa*, that is, Grandfather: a title which he bore before the bishop of Rome. It is a Jewish title of honour given to certain Rabbins called Tanaites; it is also used by some writers of the middle age for the superior of a monastery. St. Mark and St. Paul use this word, Mark xiv. 36; Rom. viii. 15; Gal. vi. 6, because it was then commonly known in the synagogues and the primitive assemblies of the Christians. Selden has brought a very pertinent quotation from the Babylonian Gemara, to prove that it was not allowed to slaves to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title of *Imma*, "Mother," when speaking to the mistress of it.—*De Succ. in bona Def.* cap. 4.

**ABBE'**, before the French Revolution, was the title of all those Frenchmen who devoted themselves to divinity, or had at least pursued a course of study in a theological seminary, in the hope that the king would confer on them a real abbey, i. e. a certain part of the revenues of a monastery. Ordained clergymen, were those only who devoted themselves entirely to the performance of clerical duty; the others were engaged in every kind of literary occupation. There were so many of them, poor and rich, men of quality and men of low birth, that they formed a particular class in society, and exerted an important influence over its character. They were seen everywhere; at court, in the halls of justice, in the theatres, the coffee-houses, &c. In almost every wealthy family was an abbé, occupying the post of familiar friend and spiritual adviser, and not seldom, that of the gallant of the lady. They corresponded, in a certain degree, to the philosophers who lived in the houses of the wealthy Romans in the time of the emperors.

**ABBE'S COMMENDATAIRES**.—The king of France had formerly the right of appointing abbots over 225 monasteries. These abbots enjoyed a third part of the revenues of the monastery, but had no authority over it, the charge of superintendence being committed to a *prieur claustral*. According to rule, every abbot ought to receive ordination in the course of a year; but the pope dispensed with the rule, and the abbé spent his income (from 1200 to 150,000 French livres) wherever he pleased. This shocking abuse excited the indignation of the people, and was one of the causes of the Revolution. The lower sinecures of this kind, the *abbayes des savans*, were used as pensions for learned men; the richer to provide for the younger sons of the nobility.

**ABBESS**, the superior of an abbey or convent of nuns. The abbess has the same rights and authority over her nuns, that the abbots-regular have over their monks. The sex, indeed, does not allow her to perform the spiritual functions annexed to the priesthood, wherewith the abbot is usually invested; but there are instances of some abbesses who have a right, or rather a privilege, to commission a priest to act for them. They have even a kind of episcopal jurisdiction, as well as some abbots, who are exempted from the visitation of their diocesan.

**ABBEY**, a monastery, governed by a superior under the title of Abbot or Abbess. Monasteries were at first, nothing more than religious houses, whither persons retired from the bustle of the world, to spend their time in solitude and devotion; but they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. They prevailed greatly in Britain before the Reformation, particularly in England; and as they increased in riches, so the state became poor, for the lands which these regulars possessed could never revert to the lords who gave them. These places were wholly abolished by Henry VIII. He first appointed visitors to inspect into the lives of the monks and nuns, which were found in some places very disorderly; upon which the abbots, perceiving

their dissolution unavoidable, were induced to resign their houses to the king, who by that means became invested with the abbey lands: these were afterwards granted to different persons, whose descendants enjoy them at this day; they were then valued at 2,853,000*l.* per annum, an immense sum in those days. Though the suppression of these houses, considered in a religious and political light, was a great benefit to the nation, yet it must be owned that, at the time they flourished, they were not entirely useless. Abbeys were then the repositories as well as the seminaries of learning: many valuable books and national records have been preserved in their libraries, the only places wherein they could have been safely lodged in those turbulent times. Indeed, the historians of this country are chiefly beholden to the monks for the knowledge they have of former national events. Thus Providence overruled even the institutions of superstition for good. See *MONASTERY*.

*ABBOT*, originally the name of every aged monk; but, after the eighth century, it denotes the chief or head of a monastery. Since the second council of Nice, (787,) abbots have always been priests, and have enjoyed the power of conferring the lower orders of priesthood; but in essential points of jurisdiction, they were everywhere subject to the diocesan bishop till the eleventh century, when, in consequence of the wealth of their monasteries, they were raised to the titles and privileges of bishops, held a rank next to that of bishop, and had a vote in the ecclesiastical councils. Equal rights and privileges appertained to the abbesses as the superiors of the nunneries, except that they have seldom been allowed to vote in synods. As the result of the favour, or the wants of kings, and other causes, many of the most considerable convents came, in the ninth and tenth centuries, into the hands of secular masters, and their spiritual supervision was devolved on inferior abbots, deans, or priors. To the princes and princesses of royal families, abbey were presented to defray the expenses of their table,—while the richest were retained by the kings themselves. Nunneries were sometimes assigned to men, and monasteries to females. In the tenth century, the convents under royal patronage were frequently given in reward for the services of the crown vassals in war; the abbots thus became a kind of military clergy, whose superiors bore, in the camp, the name of *field-abbots*. In consequence of a reform commenced at Cluny, new monasteries arose without abbots, over which the abbot of reformed Benedictines at that place appointed priors or *pro-abbates*, or even *co-abbates*, who remained dependent on him. Besides the Benedictines, only the grey monks of Vallombrosa, the Cistercians, Bernardines, Trappists, Grand Montani, Præmonstratenses, and some bodies of regular

choristers, denominate their superiors *abbots*. Besides the female branches of these orders, the nuns of Fontrevaud, and the female secular choristers, have abbesses. These have always remained under the jurisdiction of their diocesan bishop; but the abbots of many other convents shook off the authority of the bishops, and acknowledged no master but the pope. The mitred abbots enjoyed the right, frequently conferred on the Benedictines in the middle ages by the papal legate, of adopting the episcopal title and insignia. Only a few, however, possessed the episcopal power with dioceses of their own, of whom there was not one in France. Before the period of secularization, there were in Germany, but in Germany only, princely abbots and princely abbesses. These abbey were secularized in 1803, and became principalities. By rule, the choice of abbots belongs to the chapters of their convents. In the independent abbey, this is followed by the papal confirmation; in the dependent, by the episcopal; yet, for a long time, many abbey in Italy have been conferred by the pope, and in France by the king, notwithstanding the *concordat* of 1516. The secular clergy, who enjoy these benefices without observing the rules of the order, are termed *secular abbots*; on the other hand, their vicars in the convents themselves, like all abbots of the monkish order, are called *regular abbots*. Younger sons of distinguished families have often entered the ranks of the secular clergy, in order to become secular abbots, and to receive the income of an abbey without being restricted by monastic rules. As such expectants were called in France *abbés*, this became a general appellation for young secular clergy who were out of office. (See *ABBE*.) Since the Revolution, which changed the abbey into national property, and took from those expectants the objects of their exertions, this class has diminished in France, but it is yet numerous in Italy, where young scholars are called *abbots*, merely from having undergone the tonsure, though not in orders. Napoleon led a whole army of Italian abbots to Corsica, where they lived on reduced incomes till the restoration again scattered them over Italy.

At the time of the Reformation, several abbey and convents were retained for the benefit of the clergy, and the support of unmarried females. Some Protestant clergymen, therefore, still bear the name of *abbot*, with which dignity the right of sitting in the Diet of the states is united; as for example, in the Wurtemberg Assembly. There are also Protestant ladies who are called *abbesses*. In Lower Saxony, indeed, this dignity was abolished at the time of the confiscation of the cloisters, &c., under the French Westphalian government; but in some countries, as in the kingdom of Hanover, it has been restored.

In the Greek church, the superiors of a

convent are called *Hegoumeni*, and the abbots-general, *Archimandrites*.

**ARDIAS**, a reputed disciple of Christ in Babylon, to whom is ascribed a book purporting to contain the lives of the Apostles, but which is full of fabulous stories utterly unworthy of credit.

**ABELIANS**, **ABELITES**, **ABELONIANS**, a sect which arose about the year 360, near Hippo, in Africa, and borrowed their name from Abel, the son of Adam, because as they supposed, he died unmarried and without children. Though they did not abstain from matrimony, yet they had no carnal knowledge of their wives, that they might not be instrumental in propagating original sin. That their numbers might be kept up, they adopted the children of others, on whom they settled their property, on condition that they would adhere to the principles of the sect. It does not appear to have continued long in existence, but it has recently been revived among the Shakers of America.

**ABGARUS**, or **AGBARUS**, a king of Edessa in Mesopotamia, who, according to Eusebius, wrote a letter to our Saviour, and received an answer from him, both of which are preserved by that historian, and may be seen also in Lardner's works, and Jones on the Canon. Though their genuineness has been advocated by Cave, Grabe, and others, they are generally considered to be spurious. The pretended epistle of Christ, is by no means worthy of him, and appears to be a mere piece of patchwork, taken from several passages of the Gospels. Nor is it likely that any thing written by the Saviour's own hand, could have remained unknown to the rest of the world till the time of Eusebius. The royal epistle too, is not in the style of an oriental prince.

**ABJURATION**, **OATH OF**, an oath by which an obligation was come under not to acknowledge any right in the Pretender to the throne of England. It is also used to signify an oath, ordained by the 25th of Charles II., abjuring particular doctrines of the church of Rome.

**ABLUTION**, a ceremony in use among the ancients, and still practised in several parts of the world. It consisted in washing the body, which was always done before sacrificing, or even entering their houses. Ablutions appear to be as old as any ceremonies, and external worship itself. Moses enjoined them, the heathens adopted them, and Mahomet and his followers have continued them. The Egyptians, the Greeks, the Romans, the Jews, all had them. The ancient Christians had their ablutions before communion, which the Romish church still retain before their mass, and sometimes after. The Syrians, Copts, &c., have their solemn washings on Good Friday: the Turks also have their ablutions, their Ghaal, their Wodou, &c.

**ABRAHAMITES**.—I. A sect of heretics, so called from their founder, who, towards the end of the eighth century, revived at Antioch his native place, that of the Paulicians, and corrupted a great part of the Syrians; but Cyriacus, the bishop of the Syrian church, powerfully opposed him, and soon put an end to his party.

II. An order of monks in the ninth century, who were exterminated by Theophilus for the idolatrous practices in which they indulged.

III. A modern sect which sprang up in Bohemia about the middle of the last century. They take the name, because they profess to be of the same religion that Abraham was before he was circumcised. They reject this rite, though some of them are circumcised, having formerly been Jews: the rest have either been Catholics or Protestants. They believe in one God, the immortality of the soul, and future rewards and punishments; but they deny the divine legation of Moses, and only receive the Ten Commandments and the Lord's Prayer. They reject the doctrine of original sin, the Trinity, and other peculiar doctrines of revelation. To avoid persecution, they at first attended worship in the churches; but on the publication of the edict of Joseph II., establishing entire toleration throughout his dominions, they avowed their sentiments, and presented a petition to the emperor, who declared that he would not violate their consciences; but false to his promise, he only allowed them till the 24th of March, 1783, to incorporate themselves with one of the religions tolerated in the empire, and threatened them with banishment if they did not comply. Proving obstinate, the imperial menace was carried into execution; and they were transported to Transylvania and the Bannat of Temeswar. There are still in Bohemia, numbers between whom and the Abrahamites some connexion has been traced; but they are not molested by the government. They are known by the name of Deists and Nihilists, because they believe in nothing.—*Gregoire's Histoire des Sectes*, b. ix. ch. xi.

**ABRASAX STONES**, gems found in great abundance in Spain, which represent a human body, with the head of a cock and the feet of a reptile. They have often the inscription *Abrasax* or *Abrazas* in Greek characters, which is supposed, however, to be of Persian or Egyptian origin. According to Bellermin, they belonged to the religious sect of the Basilidians, and were used, partly as means for teaching secret doctrines, partly as symbols, and partly as amulets or talismans. The name is also given to those stones which bear the emblems of Sabæism. Dr. Neander, of Berlin, has written an interesting dissertation on the subject.

**ABSOLUTION** signifies acquittal. It is taken, also, for that act whereby the priest declares

the sins of such as are penitent remitted. In the earlier ages it was a judicial act, by which the priest, in the name of the community, invoking the favour of God, announced to the penitent his remission from ecclesiastical punishment, and readmission into the bosom of the church. Private absolution having in the course of time become prevalent, through priests acting in the name of the bishop, the opinion was spread among the people, that they had the power of absolving by their own authority, and without the consent of the church. The formula of absolution in the church of Rome, has been said to be absolute; in the Greek church, deprecatory; and in Protestant churches, declaratory. The Romanists hold absolution a part of the sacrament of penance; and the council of Trent, and that of Florence, declare the form or essence of the sacrament to lie in the words of absolution, "I absolve thee of thy sins." According to this, no one can receive absolution without the privacy, consent, and declaration of the priest; except, therefore the priest be willing, God himself cannot pardon any man. This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution, is that in John xx. 23: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the gospel, and most probably referred to the power Christ gave them of discerning spirits. By virtue of this power, Peter struck Ananias and Sapphira dead, and Paul struck Elymas blind. But supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the merits of Jesus Christ; and that those who remain in unbelief are in a state of condemnation. Any idea of authority given to fallible, uninspired men to absolve sinners, different from this, is unscriptural; nor is there any propriety in the terms *ministerial* or *declarative* absolution, as adopted by some divines, since absolution is wholly the prerogative of God; and the terms above mentioned, can, to say the least, have no good influence on the minds of the ignorant and superstitious.

The ancients reckoned up five kinds of absolution. 1. That of Baptism. 2. That of the Eucharist. 3. That of the word and doctrine. 4. That of imposition of hands, and prayer. 5. That of reconciliation to the communion of the church, by a relaxation of her censures. The two first have been called sacramental; the third, declaratory; the fourth, deprecatory; and the fifth, judicial. The first had no relation to penitential discipline, being

never given to persons who had once received baptism. The second had some relation to it, but did not solely belong to it; for it was given to all baptized persons, who never fell under penitential discipline, as well as those who lapsed and were restored to communion again: and in both respects it was called *τὸ τελειόν*, the perfection or consummation of a Christian. By the third, the minister made public declaration to men of the terms of reconciliation and salvation. The fourth sort was used as a concomitant of most other absolutions; and by the fifth, penitents were finally restored to the peace and full communion of the church.

In the Liturgy of the Church of England, there are three several forms of absolution. The first is that at morning prayer, "Almighty God, &c. who hath given power, &c. He pardoneth and absolveth," &c. The second is used at the visitation of the sick, "Our Lord Jesus Christ, who hath left power to his church, &c. by his authority committed to me, I absolve thee," &c. The third is in the communion service, "Almighty God, &c. who hath promised forgiveness of sins, &c. have mercy upon you," &c. These three different forms, says Bishop Sparrow, are, in sense and virtue, the same,—“For as when a prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatever, it were all one, in effect, as to the prisoner's discharge, whether this servant says, by virtue of a commission granted to me, under the prince's hand and seal, I release this prisoner; or thus, the prince, who hath given me this commission, pardons you; or lastly, the prince pardon and deliver you: so here,” &c.

The form of absolution, which the pope gives to crowned heads who have been excommunicated, is briefly this. The pope is seated on a rich pontifical throne erected before St. Peter's church, attended by the apostolical court. The ambassadors of the excommunicated princes appear before this assembly, and throw themselves at his holiness's feet, asking pardon in the name of their masters, and desiring absolution. Then they lay their hands on the mass-book, and swear, by the Holy Gospels, and the Holy Crucifix, obedience to the church. Then the pope, and twelve cardinal-priests, sing the *Miserere*, observing to strike the ambassadors on the shoulder at the beginning of each verse. The ceremony ends with prayers, and the imposition of a penance proportionable to the crime of the person absolved.

**ABSTEMII**, a name given to such persons as could not partake of the cup of the eucharist, on account of their natural aversion to wine.

**ABSTINENCE**. See **FASTING**.

**ABSTINENTS**, a set of heretics that appeared in France and Spain about the end of

the third century. They are supposed to have borrowed part of their opinions from the Gnostics and Manichæans, because they opposed marriage, condemned the use of flesh meat, and placed the Holy Ghost in the class of created beings.

**ABUNA**, (*our father*), the title of the Patriarch of Abyssinia, who is generally taken from among the Coptic priests, as the Abyssinians and Copts keep up a communication with each other at Cairo. He has under him the Kamosats, or the chief priests of the secular clergy, the learned theologians and monks.

**ABYSSINIAN CHURCH.** See **CHURCH, ABYSSINIAN**.

**ACACIANS**, a set of heretics in the fourth century; so named from Acacius, bishop of Caesarea, who denied the Son to be of the same substance with the Father, though some of them allowed that he was of a similar substance. Also the name of another sect, named after Acacius, patriarch of Constantinople, in the fifth century, who favoured the opinions of Eutychus. See **EUTYCHIANS**.

**ACADEMICS**, a denomination given to the cultivators of a species of philosophy originally derived from Socrates, and afterwards illustrated and enforced by Plato. The contradictory systems which had been successively urged upon the world were become so numerous, that from a view of the variety and uncertainty of human opinions, many were led to conclude that truth lay beyond the reach of our comprehension. The consequence of this conclusion was absolute scepticism: hence the existence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect, with that of the Epicureans, were the two chief that were in vogue at the time of Christ's appearance, and were embraced and supported by persons of high rank and wealth. A consideration of the principles of these two sects [see **EPICUREANS**] will lead us to form an idea of the deplorable state of the world at the time of Christ's birth; and the necessity there was of some divine teacher to convey to the mind true and certain principles of religion and wisdom. Jesus Christ, therefore, is with great propriety called the Day-Spring from on high, the Sun of Righteousness, that arose upon a benighted world to dispel the clouds of ignorance and error, and discover to lost man the path of happiness and heaven. But, as we do not mean to enlarge much upon these and some other sects, which belong rather to philosophy than theology, we shall refer the reader to *Buddens's Introduction to the History of Philosophy*; *Stanley's Lives*; *Brucker's History of Philosophy*; or (which is more modern) *Enfield's Abridgment*.

**ACADEMY**, a place in which the sciences are taught, and in a more restricted theo-

gical sense, a house or establishment in which young men are trained for the ministry. The name is derived from the Athenian academy belonging to a certain Academus, which was a famous school for gymnastic exercises, and a place where Plato taught. The first institution of antiquity which merits the name, was that of Alexandria. Attracted by the generosity of the Ptolemies, a numerous association of scholars was collected in that city, who were to have laboured for the perfection and extension of human knowledge, but soon fell into idleness or the exercise of grammatical subtleties. From Alexandria it is supposed the Jews borrowed the custom of founding academies, which were established after the close of the first century, in the cities on the Euphrates, Sora, Neharda, and Punebedita. They had also a famous school at Tiberias, which flourished for several centuries. From them the Nestorians learned in the sixth century to value science, and imparted the same spirit to the Arabs, whose caliphs, Almansor, Harun-al-Rashid, and Almamum, founded a number of academies, which were extended from Cordova, in Spain, to Bockara in the East, with the greatest success. At the court too of Charlemagne we find an academy founded by the emperor, at the suggestion of his instructor, Alcuin, of which he was himself a member. This useful institution was broken up after the death of Alcuin, and no academies, properly so called, are found till the time of the conquest of Constantinople by the Turks, when several Greek scholars were compelled to flee to Italy. Lorenzo de Medici then founded, at Florence, the first Grecian academy, under the care of Argyropylus, Theodore Gaza, and Chalcondylas. Cosmo afterwards established the Platonic academy, the object of which was the study of the writings of Plato, and the restoration of his philosophy.—This gave place to others of various names, which with numbers of more recent origin, still exist.

The term, in its theological acceptation, is now almost exclusively applied to those collegiate seminaries in which candidates for the work of the ministry among Dissenters are conducted through the requisite preparatory courses of instruction; an account of which is contained in the following article.

**ACADEMIES, DISSENTING.**—The origin of these institutions is to be traced to the ejection of many of the most learned ministers of the Church of England, by the Act of Uniformity, the introduction of certain oaths as prerequisites to admission into the Universities of Oxford and Cambridge, and the necessity of making provision for the due instruction of such as should be called to labour in future among the nonconformist portion of the community. The edict that deprived those divines of their livings, could not des-



poil them of their erudition. The treasures of knowledge which they had acquired at the university, eminently qualified them for undertaking the tuition of youth; while the straitened circumstances to which many of them were reduced, obliged them to open schools and establish academies, in which they taught the classics, and read lectures on different branches of theology and general science. As might be expected, these rising seminaries were viewed with fear and jealousy, and harassing processes were instituted in the Spiritual Court against those who presided over them.

The first dissenting academy was opened at the village of *Rathmill*, near Giggleswick, in Yorkshire, in the year 1665, by Richard Frankland, whom Cromwell had fixed upon to preside over the college which he erected for academical learning at Durham, but who was driven from his situation when the institution was put down at the Restoration. In this seclusion he educated not fewer than three hundred young men. Much about the same time similar institutions were established at *Newington Green*, under Mr. Morton and Mr. Gale; at *Sheriffhales*, under Mr. Woodhouse; at *Taunton*, under Mr. Warren; at *Shrewsbury*, under Mr. Owen; at *Hoxton*, under Mr. Spademan; at *Islington*, under Mr. Doolittle; at *Sulby* and *Little Creacon*, under Mr. Shuttlewood; at *Wickham Brook*, under Mr. Cradock; at *Tewksbury*, under Mr. Jones, and subsequently at different places in various counties, under the care of gifted and zealous ministers. These schools, many of which were continued by able tutors, after the death of those who had founded them, sent forth a noble race of ministers, whose labours were eminently blessed, for promoting the interests of true religion throughout the country.

Subsequently academies were established in other places,—among which that of *Northampton*, under Dr. Doddridge, ranked first, and furnished, during the presidency of that eminent servant of Christ, not fewer than one hundred and twenty ministers.

The following are the institutions at present in existence, in alphabetical order:—

**AIRDALE COLLEGE**, at Undercliffe, in the vicinity of Bradford, Yorkshire. This college, formerly known by the name of Idle Academy, was removed from Idle to the above-mentioned place, in consequence of the handsome donation of two estates in aid of its object. About twenty students receive their education in it.

**BRECON COLLEGE**, in South Wales, formerly established at Newtown. It is under the superintendence of a committee, and is supported partly by the congregational churches in Wales, and partly by the Congregational Fund Board.

**CARMARTHEN ACADEMY**, supported by the

Presbyterian Fund Board, educates about twelve students.

**CHESHUNT COLLEGE**, Herts, founded by the Countess of Huntingdon at Talgarth in Wales, but removed to its present locality in 1791. It contains twenty students, who are left at liberty to pursue the ministry in any denomination to which they may choose to attach themselves. The present Trustees have liberally made provision for the education of students designed for Missionary service.

**COWARD COLLEGE**, so called in memory of its founder. This institution was originally located at Wymondly, Herts; but in 1832, the trustees, determining to avail themselves of the advantages to be derived from the London University College, removed to Byng Place, Torrington Square, where the students reside, and the business is carried on, under the superintendence of a resident theological tutor, in a handsome building, purchased and fitted up for the purpose. The number of students is sixteen.

**EXETER, or WESTERN ACADEMY**. This establishment sprung out of a seminary successively carried on at St. Mary Ottery, Bridport, Taunton and Axminster. It occupies a commodious building in the vicinity of Exeter, and accommodates fourteen students.

**HACKNEY THEOLOGICAL SEMINARY**, projected by the Rev. John Eyre, A.M., an English clergyman; and chiefly indebted for its support to the munificent bequest of £10,000 by Charles Townsend, Esq., to the Village Itineracy Society, under the auspices of which its business is prosecuted. The students are from ten to fifteen in number.

**HIGHBURY COLLEGE**, in the parish of Islington near London, is a continuation of the Institution originally founded at Mile End in 1783, but removed to Hoxton in 1791. From the latter locality it was again removed in 1826, to its present site, which was handsomely presented by the Treasurer, Thomas Wilson, Esq., of Highbury Place. It furnishes accommodation for forty students.

**HOMERTON COLLEGE**, in the vicinity of London, consists of two foundations, one of which dates as far back as 1690; and the other, to which the property belongs, commenced in 1730. It accommodates twenty students.

**LANCASHIRE INDEPENDENT COLLEGE**, formerly **BLACKBURN ACADEMY**. This Institution which sprung from the more private seminary supported at Manchester, by Robert Spear, Esq., and was conducted for nearly thirty years at Blackburn, is now removed to the former of these towns, where its business is conducted in a building singularly elegant and ornamental.

**NEWPORT PAGNEL EVANGELICAL INSTITUTION**. This academy owes its origin to the benevolent plans of the late excellent John

Thornton, Esq., in connexion with the aid of Cowper the poet, the Rev. John Newton, and the Rev. J. Clayton, sen. It was established in 1784, and educated suitable candidates for the ministry irrespective of their particular views in regard to Church government. The number of students is eight.

**ROTHERHAM COLLEGE**, at Masborough, near Rotherham, has recently been considerably enlarged and improved, and accommodates upwards of twenty students.

**SPRING-HILL-COLLEGE**, Birmingham. This new establishment originated in the liberality of the late George Storer Mansfield, Esq., and his sisters, Mrs. Sarah Glover, and Miss Elizabeth Mansfield.

All the literary establishments above enumerated belong to dissenters of the *Pædo-baptist* persuasion. The *Anti-Pædo-baptists* have similar institutions, of which the principal are:—

**BRISTOL ACADEMY**, commenced in the reign of George II., and has given education to a considerable number of ministers who have been an honour to the denomination. The number of students is about twenty. Its library in 1825 contained upwards of 7000 volumes.

**BRADFORD ACADEMY** opened in 1806: furnishes accommodation for twenty-two students.

**STEPNEY ACADEMY** was founded in 1810. It educates at present fourteen students, but has ample room for more, if the funds of the institution would allow.

**ABERGAVENNY ACADEMY**, founded in 1807 for the education of Welsh Anti-pædo-baptist ministers, educates at present only seven students.

In all the academies of both persuasions, no principles but those generally accounted orthodox are taught. Arian or Socinian academies have existed at Exeter, Hoxton, Warrington, Hackney, and Manchester; but though enjoying the tuition of such eminent literary characters as Drs. Taylor, Aikin, Priestley, &c., they were not able to sustain themselves, and gradually died away. The only seminary which the Socinians now have is that known by the name of Manchester College. It was removed to York in 1803, but was again removed from that city to Manchester in 1839. The number of its students has never exceeded twenty.

In Scotland the Presbyterian Dissenters have what they term divinity halls, in which their students are carried through different courses on theology; and the Congregationalists have a theological academy at Glasgow, where they enjoy the able tuition of the Rev. Messrs. Ewing and Wardlaw, and possess, besides, the privilege of attending the different courses at the university.

America, rising rapidly into importance and influence as a modern state, stands dis-

tinguished also for the number and efficiency of her colleges. Most of these, however, differ essentially from our dissenting colleges. Being designed to furnish tuition in all the branches of ancient and modern literature, and thereby to prepare youth for any department which they may be called to fill, they receive young men without discrimination as to religious character. With their *theological seminaries* it is otherwise. Into most of these none are admitted who do not give satisfactory evidence of piety and devotedness to the sacred objects of the Christian ministry. They are established at Andover, Princeton, Bangor, Cambridge, Alleghany, Alexandria, New Brunswick, Hartwick, Gettysburg, Carlisle, Maryville, and Rock Spring, &c. Of these, that at Cambridge alone is heterodox, being designed for the instruction of students connected with the Socinian congregations. Andover Institution was established in 1807. It has a president and four professorships. The course of study embraces *three* years; the students coming well prepared from some of the colleges, where they have gone through the classics and the various courses on human literature. The first year is devoted to sacred literature, the second to Christian theology, and the third to sacred rhetoric. It contains one hundred and twenty students.

Into the British dissenting academies, no young man is received who does not bring sufficient testimonials as to moral character, piety, and talents, and who has not previously submitted to a close and particular examination. These being satisfactory, the candidate is admitted on three months' probation, at the expiration of which, if the report of the tutors be favourable, he is fully received. The term of study varies, but averages about four years. The students are instructed in the Greek and Latin classics; Hebrew, Chaldee, Syriac; Mathematics, Natural History, Mental and Moral Philosophy, Biblical Antiquities, Exegesis and Hermeneutics, Systematic, Polemical, and Pastoral Theology; Ecclesiastical History, &c.

**ACATHOLICI**, those in general who do not belong to the Catholic Church. In Roman Catholic countries Protestants are distinguished by this name.

**ACCENSORII**, or Lighters, a name generally given to the ancient acolouthi, because they lighted the candles in the churches.

**ACCLAMATIONS**, **ECCLESIASTICAL**, were shouts of joy which the people expressed by way of approbation of their preachers. It hardly seems credible to us that practices of this kind should ever have found their way into the church, where all ought to be reverence and solemnity. Yet so it was in the fourth century. The people were not only permitted, but sometimes even exhorted, by the preacher himself, to approve his talents by clapping of hands, and loud acclamations

of praise. The usual words they made use of were, "Orthodox," "Third Apostle," &c. These acclamations being carried to excess, and often misplaced, were frequently prohibited by the ancient doctors, and at length abrogated. Even as late, however, as the seventeenth and eighteenth centuries, we find practices that were not very decorous; such as loud humming, frequent groaning, strange gestures of the body, &c. See articles **DANCERS, SHAKERS.**

**ACCOMMODATION**, the application of one thing by analogy to another, in consequence of a resemblance real or supposed between them. To know a thing by accommodation is to know it by the idea of a similar thing referred to it.

In theology, the term accommodation is applied to what may be called the indirect fulfilment of prophecy; as when passages, that originally related to one event, are quoted as if they referred to another, in which some resemblance may be traced. The method of explaining Scripture on this principle of accommodation, serves, it has been said, as a key for solving some of the greatest difficulties relating to the prophecies. It has been justly called a *convenient* principle; for if it were once generally adopted, we should get rid of the strongest proofs of the truth of Christianity, which prophecy has hitherto been supposed to furnish. It is not affirmed, that this is either the wish or the design of some of the authors who have adopted and defended the principle of accommodation; but scarcely any of them, with the exception perhaps of one or two German divines, have pleaded for its unlimited application to the Old Testament predictions. It is vain to press even Michaelis into the service, as has been lately attempted; for both he and his no less acute and learned commentator Marsh, expressly avow, not merely their doubt of the propriety of universally extending this principle, but their conviction of the danger with which it would be attended, and of the inconclusive reasonings which its patrons have brought forward in its defence. (*Vide Marsh's Michaelis*, vol. i. p. 200—214, and *Notes*, p. 470—479.) The following view of the subject is taken chiefly from their statements.

This mode of interpreting the prophecies, was early introduced among theologians, probably by Origen, who employs it under the name of *Oikonomia*, (which the Latin fathers afterwards called *dispensatio*.) in replying to the objections of Celsus; and whose allegorical disposition did such injury to the cause of truth. They expressly affirmed that the Apostles accommodated their quotations from the Old Testament to the prejudices of the Jews, without any regard to their original import; an opinion the most unwarrantable and dangerous; for that those who were com-

missioned to publish the revelations of God to mankind should have recourse to such an unjustifiable artifice, is contrary to all the notions which sound reason, the ultimate judge of the truth of revelation, leads us to form respecting the divine character and conduct. Dr. Eckermann extends the doctrine of accommodation to every quotation in the New Testament, without exception; proceeding on the hypothesis that the Old Testament contains no prophecy which literally and immediately relates to the person of Jesus Christ. Dr. Owen on the contrary, in his "Modes of Quotations," sec. 5, entirely rejects the principle of accommodation, to whose opinion Michaelis is, in most cases, inclined to accede, though with this essential difference, that he admits only a grammatical and literal, whilst Dr. Owen contends for a typical meaning of particular passages.

With respect to the quotations from the Jewish Scriptures, contained in the New Testament, it seems necessary to make an accurate distinction between those which, being merely borrowed, are used as the words of the person who quotes them, and those which are produced as proofs of a doctrine or the completion of a prophecy. In the one case, accommodation may be allowed; for it is natural to suppose that the writers of the New Testament, from their intimate acquaintance with the Septuagint, might often allude to passages and quote them from memory, as an illustration of what they were stating, without directly intending to bring them forward as irresistible arguments. But in the other case, there is no little difficulty, and even hazard, in having recourse to this principle; for if it once be admitted that the Evangelists and Apostles, and even our Lord himself, employed arguments, which, on this supposition, are evidently no arguments at all, the inspiration of the one, and the divine mission of the other, must be extremely equivocal.

If it were true that the Old Testament was falsely quoted in the New, when either doctrines or prophecies are the subjects of discussion, it would be necessary to make the following distinctions:—1. If such quotations were discovered in a book, whose canonical authority is doubted, they must be regarded as human errors, and the inspiration of the book itself be abandoned. 2. If they could be found in those books which belong to the *ὁμολογούμενα*, the inspiration of these books also must be given up, though no inference could be drawn that the Apostles were not preachers of a divine religion. 3. But were it possible to show that the very author of our religion had made a wrong application of any text of the Old Testament, it would follow that he was not infallible, and that Christianity itself was false.

It seems particularly obvious, that the principle of accommodation should not be hastily

adopted where the strong expressions are used, "This was done that it might be fulfilled which was spoken by the prophet;" or, "Then was fulfilled that which was spoken," &c. A formula of this kind is never used in quoting from a classic author: it is, therefore, no argument in favour of accommodation in these cases, to say with Nicholls, (*Conference with a Theist*, P. iii. p. 11,) that no one would object to a writer who should address the Apostles in the words of Virgil's invocation of the sun and moon—

—Vos, o clarissima mundi  
Lumina.

Every one must perceive that these cases are quite dissimilar, and that when the sacred writers used the above expressions, they were persuaded that the passages which they introduced did directly refer to the events to which they applied them. Wetstein (*Note on Matt. i. 22*) alleges an example of similar latitude of expression from Ephrem Syrus; and Dr. Sykes (*Introduction to the Hebrews*, sec. 3) appeals to other writers also. The authority of Jerome, however, whom he quotes among the rest, is of little weight, as that learned father was an avowed allegorist. The examples of Wetstein, and those which Dr. Sykes has quoted from Epiphanius and Olympiodorus, are not much more conclusive, being only similar to the language which we would use in cautioning any one, "Let not that be fulfilled in thee;" where the caution itself implies, that the words to which we allude are no prophecy.

Dr. Sykes indeed, affirms, that if we were better acquainted with the Jewish phraseology, we should less hesitate in admitting the principle of accommodation. As to the particular term "fulfilled," he says the Jewish writers very often meant no more by it than the happening of a similar event, or an exact agreement in particular circumstances of latter things with the former; and that the masters of the synagogue applied passages of the Old Testament in senses very remote from that of the original author. But, not to insist on the impropriety of putting the inspired writers of the New Testament on a level with the Jewish Rabbis, it must not be concealed that this learned author has produced no examples from the Talmud, or from any Jewish commentator, where similar expressions are used in cases of mere accommodation, and no assertion can be admitted without authority. This omission is the more inexcusable, that the very principle which he defends rests almost entirely on the decision of the question,—Did the Rabbis in quoting passages from the Old Testament, with a formula of this kind, "In this the Scripture was fulfilled," consider these passages as directly referring to the events to which they applied them? or did they ground the quotation on a mere parity of circumstances? It is no small presumption

against his assertions, that Surenhusius, who has accurately examined this question in his *βιβλος καταλλαγης*, (Amsterd. 1713,) decides against them. In his third thesis, "De formulis allegandi," he compares the expression, *ἐπληρώθη ἡ γραφή*, with the rabbinical formulæ; and referring to the Tanchuma, fol. 39, col. 3, where Deut. xvii. 7, is quoted with the formula, "ad confirmandum id quod scriptum est," observes, "ex cujus loci applicatione patet illam formulam, non solum alludendi verum etiam demonstrandi vim habere," that it is not merely allusive, but demonstrative.—*Encyclop. Edin.*

ACCUSED. See ANATHEMA.

ACEPHALI, such bishops as were exempt from the discipline and jurisdiction of their ordinary bishop or patriarch. It was also the denomination of certain sects who refused to acknowledge any ecclesiastical head:—1. Of those who, in the affair of the council of Ephesus, refused to follow either St. Cyril or John of Antioch; 2. Of certain monophysite monks and priests in Egypt, who did not acknowledge the patriarch, Peter Mongus, because he had not, at the adoption of the Henoticon, in 483, expressly condemned the council of Chalcedon. 3. Of the followers of Severus of Antioch, and of all, in general, who held out against the council of Chalcedon; and, 4. Of the Flagellants, whom see.

ACOMETÆ, or ACOOMETI, an order of monks at Constantinople in the fifth century, whom the writers of that and the following ages called *Ἀκοιμηται*; that is, Watchers, because they performed divine service day and night without intermission. They divided themselves into three classes, who alternately succeeded one another, so that they kept up a perpetual course of worship. This practice they founded upon that passage—"Pray without ceasing." 1. Thess. v. 17.

ACOLOUTHY, or ACOLITES, servants of the church, who appeared in the Latin Church as early as the third century; but in the Greek not till the fifth. Their office was to light the candles, thence they were called *accensores*; to carry the tapers in the festal processions, thence *ceroferarii*; to present the wine and water at the supper, and in general to assist the bishops and priests in the performance of the ceremonies. They belonged to the clergy, and had a rank immediately below the subdeacons. In the Roman Church the consecration of an acolouthos is the highest of the lower kinds of ordination. The person ordained receives a candlestick and chalice, in token of his ancient employment. The duties, however, formerly belonging to this office, have been performed since the seventh century by menials and boys taken from the laity, who are improperly called *acolouthi* in the books of Roman liturgy. The modern Greek Church no longer retains even the name.

ACT, CONVENTICLE, passed in 1664. It enacted that only five persons above sixteen years of age, besides the family, were to meet for any worship, domestic or social. The first offence on the part of him who officiated was three months' imprisonment, or five pounds fine; the second, six months' imprisonment, or ten pounds; the third offence was transportation for life, or a fine of one hundred pounds. Those who permitted conventicles to be held in their barns, houses, or out-houses, were liable to the same forfeitures; and married women taken at such meetings were to be imprisoned for twelve months, unless their husbands paid forty shillings for their redemption. The power of enforcing the act was lodged in the hands of a single justice of the peace, who might proceed, without the verdict of a jury, on the bare oath of an informer. In consequence of this act, houses were broken open, goods and cattle distrained, persons arrested, and the gaols in the different counties filled with those who had been guilty of no other misdemeanour but that of assembling together to worship God, or listen to the exposition of his holy word.

ACT, CORPORATION, a statute of 13 Charles II., chap. i., in which, to the end that the succession in corporations might most probably be perpetuated in the hands of persons well affected to his Majesty, and the established government, it was, among other things, enacted, "That no person shall be chosen into any office of magistracy, or other employment relating to corporations, who shall not, within one year next before such election, have taken the sacrament of the Lord's Supper, according to the rites of the Church of England."

ACT, FIVE-MILE, or OXFORD, an act passed in 1665, which imposed an oath on all non-conformists, binding them to attempt no alteration in either church or state; and provided that all ministers, who did not take it, should neither live in, nor come within *five miles* (except in crossing the road) of any borough, city, or corporate town; or within five miles of any pariah, town, or place in which they had been, since the Act of Oblivion, parson, vicar, or lecturer, under a penalty of forty pounds, and being rendered incapable of teaching any school, or taking any boarders to be taught or instructed.

ACT, TEST, a statute, 25 Charles II. 2, for preventing dangers that were apprehended from Popish recusants, by which it was enacted, that every person who should be admitted into office or trust under his Majesty, should, among other things therein required, receive the sacrament of the Lord's Supper, according to the usage of the Church of England, within three months after his admittance into such office, under very severe penalties. This, together with the Corporation Act, has at last been repealed, after a very

protracted struggle on the part of the dissenters.

ACT OF TOLERATION, the famous statute of William and Mary, sec. i., ch. 18, "for exempting their Majesties' *Protestant* subjects dissenting from the Church of England, from the penalties of certain laws" enforcing conformity (except the Test Acts), and extending a free and full toleration to all dissenters, excepting Papists and such as deny the Trinity.

The preamble states,—That forasmuch as some ease to scrupulous consciences, in the exercise of religion, may be an effectual means to unite their Majesties' *Protestant* subjects in interest and affection, it enacts as follows, viz.—

Sect. II. That neither the statute made in the 23d of Elizabeth, intituled "An Act to retain the Queen's Majesty's subjects to their due obedience;" nor the statute made in the twentieth year of the said Queen, "for the more speedy and due execution of certain branches of the former act;" nor that clause of a statute made in the first year of the said Queen, intituled "An Act for the Uniformity of Common Prayer," &c.; whereby all persons are required to resort to their parish church or chapel, upon pain of punishment by the censures of the church; and also upon pain that every person so offending shall forfeit, for every such offence, twelve pence; nor the statute made in the third year of the late King James, intituled "An Act for the better discovering and repressing Popish Recusants;" nor that other statute, intituled "An Act to prevent and avoid dangers which may grow by Popish Recusants;" nor any other law or statute of this realm made against Papists or Popish Recusants, shall be construed to extend to any person or persons dissenting from the Church of England, that shall take the oaths of allegiance and supremacy, and shall make and subscribe the declaration against Popery; which oaths and declaration the justices of peace at the general sessions of the peace for the county or place where such persons shall live, are hereby required to administer to such persons as shall offer themselves to make and subscribe the same, and thereof to keep a register; and, likewise, none of the persons aforesaid shall give or pay, as any fee or reward, to any officer belonging to the court, above the sum of sixpence for his entry of his taking the said oaths, &c., nor above the further sum of sixpence for any certificate of the same.

Sect. IV. That every person that shall take the said oaths, and make and subscribe the declaration aforesaid, shall not be liable to any pains, penalties, or forfeitures, mentioned in an act made in the 35th of the late Queen Elizabeth, nor in an act made in the 22d of Charles II., intituled "An Act to prevent and suppress Seditious Conventicles;" nor

shall any of the said persons be prosecuted in any ecclesiastical court for their nonconforming to the Church of England.

Sect. V. *Provided* that, if any assembly of persons, dissenting from the Church of England, shall be held in any place for religious worship with the doors locked, barred, or bolted, during any time of such meeting together, such persons shall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforesaid laws.

Sect. VI. *Provided* that nothing herein contained shall be construed to exempt any of the persons aforesaid from paying of tithes, or other parochial duties; nor from any prosecution in any ecclesiastical court, or elsewhere, for the same.

Sect. VII. That if any person dissenting, &c., as aforesaid, shall hereafter be chosen high constable, or petit constable, churchwarden, overseer of the poor, or any other parochial or ward officer, and such person shall scruple to take upon him any of the said offices, in regard of the oaths or any other matter or thing required by the law to be taken or done in respect of such office, every such person shall and may execute such office by a sufficient deputy, that shall comply with the laws on this behalf.

Sect. VIII. That no person dissenting from the Church of England in *holy orders*, or *pretended holy orders*, or *pretending to holy orders*, nor any preacher or teacher of any congregation of Dissenting Protestants, that shall make and subscribe the declaration aforesaid, and take the said oaths at the general or quarter sessions of the peace, to be held for the county, town, parts, or division where such person lives, which court is hereby empowered to administer the same, and shall also declare his approbation of, and subscribe the articles of religion mentioned in the statute made in the 13th of Queen Elizabeth, except the 34th, 35th, and 36th, and these words in the 20th article; viz.—“the Church hath power to decree rites or ceremonies, and authority in controversies of faith.”—shall be liable to any of the pains or penalties mentioned in former acts.

Sect. X. recites, That some dissenting Protestants scruple the baptizing of infants; and proceeds to enact,—That every person in pretended holy orders, &c., &c., that shall subscribe the aforesaid articles of religion, except before excepted, and also except part of the 27th article, touching infant baptism, and shall take the said oaths, &c., &c., shall enjoy all the privileges, benefits, and advantages which any other dissenting minister might enjoy.

Sect. XI. That every teacher or preacher in holy orders, or pretended holy orders, that is, a minister, preacher, or teacher of a congregation, that shall take the oaths herein required, and make and subscribe the decla-

ration aforesaid, &c., &c., shall be exempted from serving upon any jury, or from being appointed to bear the office of churchwarden, overseer of the poor, or any other parochial or ward office, or other office in any hundred of any shire, city, town, parish, division, or wapentake.

Sect. XII. That every justice of the peace may, at any time, require any person that goes to any meeting for exercise of religion, to make and subscribe the declaration aforesaid, and also to take the said oaths or declaration of fidelity hereinafter mentioned, in case such person scruples the taking of an oath; and upon refusal, such justice of the peace is required to commit such person to prison, and to certify the name of such person to the next general or quarter sessions of the peace, &c.

Sect. XIII. recites, That there are certain other Dissenters who scruple the taking of any oath; and then proceeds to enact, That every such person shall make and subscribe the aforesaid declaration, and also this declaration of fidelity following: viz. “I, A. B., do sincerely promise and solemnly declare, before God and the world, that I will be true and faithful to King William and Queen Mary; and I do solemnly profess and declare, that I do from my heart abhor, detest, and renounce, as impious and heretical, that damnable doctrine and position, That princes excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever; and I do declare, That no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any power, jurisdiction, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm;” and shall subscribe a profession of their Christian belief in these words: “I, A. B., profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration:”—which declarations and subscription shall be entered on record at the General Quarter Sessions, &c.; and every such person shall be exempted from all the pains and penalties of all and every the aftermentioned statutes, &c.

Sect. XVI. *Provided*, That all the laws made and provided for the frequenting of divine service on the Lord's Day, commonly called Sunday, shall be still in force, and executed against all persons that offend against the said laws, except such persons come to some congregation or assembly of religious worship, allowed or permitted by this act.

Sect. XVII. *Provided*, That neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advan-



tage to any Papist or Popish Recusant whatsoever, or any person that shall deny in his preaching or writing the doctrine of the blessed Trinity, as it is declared in the aforesaid Articles of Religion.

Sect. XVIII. *Provided*, That if any person or persons do and shall willingly, maliciously, or contemptuously, come into any cathedral or parish-church, chapel, or other congregation permitted by this act, and disquiet and disturb the same, or misuse any preacher or teacher, such person or persons, upon proof thereof before any justice of the peace, by two or more sufficient witnesses, shall find two sureties, to be bound by recognizance in the penal sum of 50*l.*, and, in default of such sureties, shall be committed to prison, there to remain till the next General or Quarter Session; and, upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of 20*l.*, to the use of the King's and Queen's Majesties, their heirs and successors.

Sect. XIX. That no congregation or assembly for religious worship shall be permitted or allowed by this act until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace at the General or Quarter Sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said General or Quarter Sessions; the register or clerk of the peace whereof respectively is hereby required to register the same, and to give certificate thereof to such person as shall demand the same; for which there shall be no greater fee or reward taken than the sum of sixpence.

Lord Sidmouth attempted, in 1810, to introduce a bill in the House of Lords, proposing some amendment or explanation of this famous act, in order to prevent abuses; but, in reality, the prevention of the spread of Dissent by means of itinerant preachers; and to clog the exertions of those who wish to instruct their neighbours. Vast numbers of petitions from all parts of the country were presented against the bill; so that when it was brought forward on May 21, 1811, (after a considerable discussion,) the question for a second reading was put and negatived without a division. The bill was, therefore, thrown out. It is to be hoped that this will be the last effort ever made to infringe the Act of Toleration.

ACT OF FAITH, (*Auto da Fe*), in the Romish church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the auto to fall on some great festival, that the execution may pass with the more awe; and it is always on

a Sunday. The *Auto da Fe* may be called the last act of the inquisitorial tragedy: it is a kind of gaol delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this:—In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which come the penitents, being all in black coats without sleeves, and bare-footed, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition: and those to be burnt have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners, comes a troop of familiars on horseback; and after them the Inquisitors, and other officers of the court, on mules: last of all, the Inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected big enough for two or three thousand people; at one end of which are the prisoners, at the other the inquisitors. After a sermon made up of eulogiums of the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power *not to touch their blood, or put their lives in danger!!!* The prisoners, being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes: or such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four yards high, having a small board towards the

top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them, telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "Let the dogs' beards be made!" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, while they are able, "Pity, for the love of God!" Yet it is beheld by all sexes and ages with transports of joy and satisfaction.—O merciful God! is this the benign, humane religion thou hast given to men? Surely not. If such were the genius of Christianity, then it would be no honour to be a Christian. Let us, however, rejoice that the time is coming when the demon of persecution shall be banished out of this our world, and the true spirit of benevolence and candour pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea! See INQUISITION.

**ACT OF UNIFORMITY.** 1. An act passed in the reign of Queen Elizabeth, establishing the Protestant religion as the religion of England, binding all her subjects to be Protestants, and compelling them to use the liturgy, &c., in such order and form as were prescribed in the Book of Common Prayer, to the exclusion of every other order and form, under the severest penalties. It has been well remarked, that in thus casting off the *Popish* antichrist of Rome, a legal existence was given to the *Protestant* antichrist of England. Nothing could be more intolerant, or more hostile to the spirit of Christianity, or the natural rights of mankind.

2. A statute enacted in the reign of Charles II., requiring all ministers of religion in England to declare their unfeigned assent and consent to all and every thing contained in the Book of Common Prayer. This act received the royal assent May 19, 1662, and on Bartholomew day, August 24 following, it took effect in the ejection from their livings of more than *two thousand* ministers, who refused to violate their consciences in subscribing to many things which they regarded to be contrary to the word of God. The principal agent in procuring this unrighteous

act was Archbishop Sheldon, who carried this, and several other harsh and unjust measures, through the influence of Lord Clarendon.

**ACTION AND ACTION SERMON**, an old Scottish designation of the sermon preached immediately before the administration of the Lord's Supper.

**ACTS OF THE APOSTLES**, (*Πραξεις τῶν Ἀποστόλων*), one of the books of the New Testament, written in Greek by Luke, the author of the gospel which bears his name. It is addressed to *Theophilus*, of whom nothing is known, and is evidently intended as a continuation of the gospel which the author himself calls his "First Book," Acts i. 1. It has been universally received, and is generally allowed to have been written between A.D. 63 and 64, but in what place is doubtful: Jerome says at Rome; Grotius and Lardner think in Greece; Michaelis, in Alexandria. It embraces a period of about thirty years, beginning immediately after the Resurrection, and extending to the second year of Paul's imprisonment at Rome. Very little information is given of any of the Apostles, excepting Paul and Peter: and even the accounts of them are partial and incomplete; it not being the design of Luke to give us the whole of their history. Thus that of Peter terminates with the death of Herod, although that Apostle is considered to have lived and preached *twenty-four* years longer. The position of the book is generally at the head of the Apostolicon, or before the Epistles; but in some MSS. it is found after the thirteen Paulinic Epistles. The style of this book, which was originally composed in Greek, is purer than that of the other books.

**ACTS OF PAUL AND THECLA**, one of the spurious documents of antiquity, falsely ascribed to the Apostle. It was printed by Dr. Grabe in his *Spicilegium*, from a Greek MS. in the Bodleian; a translation of it is given by Jones in his work on the Canon: and also in Hone's *Apoc. New Testament*. It is full of legendary stories.

**ACTS OF PAUL AND SENECA**, another of the apocryphal writings of the New Testament, containing epistles alleged to have passed between the Apostle and Seneca the philosopher. They were published by Sixtus Senensis, and an English translation will be found in Hone.

**ACTS OF PETER**, of similar apocryphal character, and abounding in the most trifling and absurd stories.

**ACTS OF PILATE**, a relation alleged to have been sent by Pilate to the emperor Tiberius, concerning Jesus Christ, his death, resurrection, ascension, and the crimes of which he was convicted before him. It was a custom among the Romans, that the proconsuls and governors of provinces should draw up acts or memoirs of what happened in the

course of their government, and send them to the emperor and senate. The acts of Pilate were sent by him to Tiberius, who reported them to the senate; but they were rejected, it is said, by that assembly, because not immediately addressed to them.—*Tertullian*, *Apol.* cap. 5, 20, 21.

The genuine acts, if they existed, are now lost, and those that remain are manifestly spurious.—*See Fabric. Cod. Apoc. New Testament*, p. 298, *Ap.* 972.

Pearson, Mosheim, and Lardner, are inclined to think that considerable credit is due to the account given by Justin Martyr and Tertullian of these acts. Dupin and some others consider the whole matter very doubtful. Lardner discusses the subject with his usual impartiality.—*Works*, 4to., vol. iii. p. 599—606.

**ACTS OF THE SAINTS**, (*Acta Sanctorum*), a name given to all collections of accounts of ancient martyrs and saints, both of the Greek and Roman churches. It is used more particularly as the title of a voluminous work comprising all those accounts, which were commenced at the instigation of the Jesuits, 1643, by John Bolland, a Jesuit of Antwerp, and continued after his death by others of the same order, known by the name of *Bollandists* (which see) to the year 1794, but not yet finished, though forming not fewer than fifty-three volumes in folio. It is held in high esteem by the members of the Roman communion; but contains a sad mixture of truth and falsehood, superstition and fiction.

**ADAMIC CONSTITUTION**, the dispensation originally established with Adam, as the public head and representative of his posterity, in virtue of which, had he continued obedient, they would have been confirmed in holiness and happiness, but because he sinned, are involved with him in all the consequences of his rebellion. This constitution is specifically laid as the basis of the Apostle's reasoning, (*Rom.* v. 12—21. *1 Cor.* xv. 22,) in which passages the connexion and analogy between the representative characters sustained by Adam and Christ are clearly set forth; in the former for the purpose of illustrating the plan of redemption, and in the latter for the purpose of confirming the doctrine of the future resurrection of believers. It has been common to designate the establishment given to Adam a covenant; and certainly, considering the latitude in which this term is frequently used in Scripture, it may not seem, at first sight, to be improper; but see under the word **COVENANT**.

**ADAMITES**, a sect that sprang up in the second century. Epiphanius tells us that they were called Adamites from their pretending to be re-established in the state of innocence, such as Adam was at the moment of his creation, whence they ought to imitate him in going naked. They detested mar-

riage; maintaining that the conjugal union would never have taken place upon earth had sin been unknown. This obscure and ridiculous sect did not last long. It was, however, revived with additional absurdities in the twelfth century. About the beginning of the fifteenth century the name was revived, and applied to a sect that spread in Germany and Bohemia, and found also some partizans in Poland, Holland, and England, which arose about the same time with the Hussites, whom they resembled in their hatred of the Roman hierarchy; but the accounts that have been handed down to us respecting the appearing of both sexes naked in their assemblies and various other outrageous customs, are not to be relied on with any degree of certainty, as they come originally from their enemies, who appear to have given them this ancient heretical appellation in order to hold them up to execration.

**ADESSENARIANS**, a branch of the Sacramentarians; so called from the Latin *Adesse*, to be present, because they believed the presence of Christ's body in the eucharist, though in a manner different from the Romanists.

**ADIAPHORISTS**, a term given in the sixteenth century to Melancthon and the divines of Wittenberg, who regarded as a matter of *indifference* the introduction into the Protestant worship of altars, mass-vestments, vespers, &c. This concession occasioned a violent dispute, called the *Adiaphoristic Controversy*, which was commenced by Flacius, a theologian of Jena, in connexion with the clergy of Lower Saxony.

**ADMISSION**, a term in use amongst Presbyterians, to denote the service and act by which a minister is publicly introduced into a new charge.

**ADMISSION SERMON**, the discourse which is preached introductory to the admission of a minister to a new charge.

**ADMONITION** denotes a hint or advice given to another, whereby we reprove him for his fault, or remind him of his duty. Admonition was a part of the discipline much used in the ancient church; it was the first act or step towards the punishment or expulsion of delinquents. In case of private offences it was performed according to the evangelical rule, *privately*; in case of public offence, *openly* before the church. If either of these sufficed for the recovery of the fallen person, all further proceedings, in a way of censure, ceased; if they did not, recourse was had to excommunication.—*Tit.* iii. 10. *1 Thess.* v. 14. *Eph.* vi. 4.

**ADONAI**, one of the Hebrew names exclusively given to God, and signifying "The Supreme Ruler or Judge." It is literally "My Lords," in the plural number, as "Adoni" is "My Lord" in the singular. The Jews, who either out of respect or superstition do

not pronounce the name of Jehovah, read *Adonai* instead of it in all the places in which it occurs in the Hebrew Bible. This veneration for the Tetragrammaton is at least as ancient as the time of Josephus, who declares that it was not lawful for him to speak of it.

ADONISTS, such divines and critics as maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah, are not the natural points belonging to that word, nor express the true pronunciation of it; but are the vowel points belonging to the words *Adonai* and *Elohim*, applied to the consonants of the ineffable name Jehovah, to warn the readers, that instead of the word Jehovah, which the Jews were forbid to pronounce, and the true pronunciation of which had been long unknown to them, they are always to read *Adonai*. They are opposed to *Jehorists*, of whom the principal are Drusius, Capellus, Buxtorf, Alting, and Reland.

ADOPTIANISTS, the followers of Felix of Urgil and Elipandus of Toledo, who, towards the end of the eighth century, advanced the notion that Jesus Christ, in his human nature, is the Son of God, not by nature, but by adoption. It was condemned by Charlemagne at the Council of Ratisbon, and again at the Synod of Francfort, 794, and at Rome and Aix-la-Chapelle, 799, as a new modification of that heretical Nestorian heresy. Felix was dismissed from his office: and the whole controversy ceased after the death of Elipandus.

ADOPTION, an act whereby any person receives another into his family, owns him for his son, and appoints him his heir. 2. *Spiritual* adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. 3. *Glorious*, is that in which the saints being raised from the dead, are at the Last Day solemnly owned to be the children of God, and enter into the full possession of that inheritance provided for them. Rom. viii. 19, 23. Adoption is a word taken from the civil law, and was much in use among the Romans in the Apostles' time, when it was a custom for persons who had no children of their own, and were possessed of an estate, to prevent its being divided, or descending to strangers, to make choice of such who were agreeable to them, and beloved by them, whom they took into this political relation of children; obliging them to take their name upon them, and to pay respect to them as though they were their natural parents, and engaging to deal with them as though they had been so; and accordingly to give them a right to their estates as an inheritance. This new relation, founded in a mutual consent, is a bond of affection; and the privilege arising from thence is, that he who is in this sense a father takes care of and provides for the person whom he adopts, as

though he were his son by nature; and therefore civilians call it an act of *legitimation*, imitating nature, or supplying the place of it.

It is easy, then, to conceive the propriety of the term as used by the Apostle in reference to this act, though it must be confessed there is some difference between civil and spiritual adoption. Civil adoption was allowed of and provided for the relief and comfort of those who had no children; but in spiritual adoption this reason does not appear. The Almighty was under no obligation to do this; for he had innumerable spirits whom he had created, besides his own Son, who had all the perfections of the divine nature, who was the object of his delight, and who is styled the heir of all things. Heb. i. 3. When men adopt, it is on account of some excellency in the persons who are adopted; thus Pharaoh's daughter adopted Moses because he was exceeding fair, Acts vii. 20, 21; and Mordecai adopted Esther because she was his uncle's daughter, and exceeding fair, Est. ii. 7; but man has nothing in him that merits this divine act. Ezek. xvi. 5. In civil adoption, though the name of a son be given, the nature of a son may not: this relation may not necessarily be attended with any change of disposition or temper. But in spiritual adoption we are made partakers of the divine nature, and a temper or disposition given us becoming the relationship we bear. Jer. iii. 19.

Much has been said as to the time of adoption. Some place it before regeneration, because it is supposed that we must be in the family before we can be partakers of the blessings of it. But it is difficult to conceive of one before the other; for although adoption may seem to precede regeneration in order of nature, yet not of time; they may be distinguished, but cannot be separated. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12. There is no adoption, says the great Charnock, without regeneration. "Adoption," says the same author, "is not a mere relation; the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement." 2 Cor. vi. 17, 18. The new name in adoption is never given till the new creature be formed. "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. Yet these are to be distinguished. Regeneration, as a *moral* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, 1 Pet. i. 23; adoption makes us *relatively* his sons, by conveying a power. John i. 12. "By the one, we are instated in the divine affection; by the other, we are partakers of the divine nature."

*The privileges of adoption are every way great and extensive.* 1. *It implies great honour.*—They have God's name put upon them, and are described as "his people, called by his name." 2 Cor. vi. 18. Eph. iii. 15. They are no longer slaves to sin and the world; but emancipated from its dreadful bondage, are raised to dignity and honour. Gal. iv. 7. 1 John iii. 1, 2. 2. *Inexhaustible provision and riches.*—They inherit all things. Rev. xxi. 7. All the blessings of a temporal kind that are for their good shall be given them. Psal. lxxxiv. 11. All the blessings of grace are treasured up in Jesus Christ for them. Eph. i. 3. All the blessings of glory shall be enjoyed by them. Col. i. 27. "All things are yours," says the Apostle, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." 1 Cor. iii. 22. 3. *Divine protection.*—"In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. xiv. 26. As the master of a family is engaged to defend and secure all under his roof, and committed to his care, so Jesus Christ is engaged to protect and defend his people. "They shall dwell in a peaceable habitation, and in sure dwellings and quiet resting places." Isa. xxxii. 18. Heb. i. 14. 4. *Unspeakable felicity.*—They enjoy the most intimate communion with the Father, and with his Son Jesus Christ. They have access to his throne at all times, and under all circumstances. They see divine wisdom regulating every affair, and rendering every thing subservient to their good. Heb. xii. 6—11. The laws, the liberties, the privileges, the relations, the provisions, and the security of this family, are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the governor thereof, afford joy unspeakable and full of glory. 1 Pet. i. 8. Prov. iii. 17. Heb. iv. 16. 5. *Eternal glory.*—In some cases civil adoption might be made null and void, as among the Romans, when against the right of the pontifex, and without the degree of the college; but spiritual adoption, as it is divine as to its origin, so it is perpetual as to its duration. "The Son abideth in the house for ever." John viii. 35. "The inheritance of the saints is incorruptible, undefiled, and never fadeth away." 1 Pet. i. 4. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John iii. 2. In the present state, we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father, for ever celebrating his praises, admiring his perfections, and enjoying his presence. "So shall we be ever with the Lord." 1 Thess. iv. 17.

*The evidences of adoption are,* 1. *Renuncia-*

*tion of all former dependencies.*—When a child is adopted, he relinquishes the object of his past confidence, and submits himself to the will and pleasure of the adopter; so they who are brought into the family of God, will evidence it by giving up every object, so far as it interferes with the will and glory of their heavenly Father. "Ephraim shall say, What have I to do any more with idols?" Hos. xiv. 8. "Other lords have had dominion over us; but by thee only will we make mention of thy name." Isa. xxvi. 13. Matt. xiii. 45, 46. Phil. iii. 8. 2. *Affection.*—This may not always apply to civil adoption, but it always does to spiritual. The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, his promises of future blessings, are all grounds of the strongest love. "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Psalm lxxiii. 25. "Thou art my portion, saith my soul, therefore will I hope in thee." Lam. iii. 24. Luke vii. 47. Psal. xviii. 1. 3. *Access to God with a holy boldness.*—They who are children by adoption are supposed to have the same liberty of access as those who are children by nature; so those who are partakers of the blessings of spiritual adoption, will prove it by a reverential yet familiar address to the Father of spirits: they will confess their unworthiness, acknowledge their dependence, and implore the mercy and favour of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. "Through Jesus Christ we have access by one Spirit unto the Father." Eph. ii. 18. "Having such a privilege, they come boldly to the throne of grace, that they may obtain mercy and find grace to help in time of need." Heb. iv. 16. 4. *Obedience.*—Those who are adopted into a family must obey the laws of that family; so believers prove themselves adopted by their obedience to the word and ordinances of God. "Ye are my friends, if ye do whatsoever I command you." John xv. 14. "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk even as he walked." 1 John ii. 4, 5. 5. *Patient, yet joyful expectation,* of the inheritance. In civil adoption, indeed, an inheritance is not always certain; but in spiritual adoption it is. "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." Rom. ii. 7. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. iv. 18. Rom. vi. 23. Heb. xi. 26, 27. From the consideration of the whole of this doctrine, we may learn that adoption is an act of free grace through Jesus Christ. Eph. i. 5. Ap-

plied to believers by the Holy Spirit. Gal. iv. 6. Rom. viii. 15, 16. A blessing of the greatest importance, 1 John iii. 1, and lays us under an inviolable obligation of *submission*, Heb. xii. 9; *imitation*, Eph. v. 1; and *dependence*, Matt. vi. 32. See *Ridgley's* and *Gill's Body of Div. art. Adoption*; *Charnock's Works*, vol. ii. p. 32-72; *Flavel's Works*, vol. ii. p. 601; *Brown's System of Nat. and Rev. Religion*, p. 442; *Witsii Econ. Fæd.* p. 165.

ADORATION, the act of rendering divine honours, including in it reverence, esteem, and love: this is called *supreme*, or *absolute*. The word is compounded of *ad*, "to," and *os*, *oris*, "mouth;" and literally signifies to apply the hand to the mouth, "to kiss the hand;" this being, in the eastern countries, one of the great marks of respect and submission. See Job xxxi. 26, 27. The attitude of adoration, however, we find has not been confined to this mode; standing, kneeling, uncovering the head, prostration, bowing, lifting up the eyes to heaven, or sometimes fixing them upon the earth, with the body bending forward; sitting with the under parts of the thighs resting on the heels, have all been used as expressive of veneration and esteem. Whatever be the form, however, it must be remembered that adoration, as an act of worship, is due to God alone. Matt. iv. 10. Acts x. 25, 26. Rev. xix. 10. There is, 2. what may be called *human*, or paying homage or respect to persons of great rank and dignity. This has been performed by bowing, bending the knee, falling on the face. The practice of adoration may be said to be still subsisting in England, in the ceremony of kissing the king's or queen's hand, it being performed kneeling on one knee. There is also, 3. adoration *relative*, which consists in worship paid to an object as belonging to or representative of another. In this sense the Romanists profess to adore the cross, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it. This is, however, considered by Protestants as coming little short of idolatry. See IDOLATRY.

ADULTERY, an unlawful commerce between one married person and another, or between a married and unmarried person. 2. It is also used in Scripture for idolatry, or departing from the true God. Jer. iii. 9. 3. It is also used in ecclesiastical writers for a person's invading or intruding into a bishoprick during the former bishop's life. 4. The word is also used in ancient canons for the punishment or fine imposed for that offence, or the privilege of prosecuting for it. Although adultery is prohibited by the law of God, yet some have endeavoured to explain away the moral turpitude of it; but it is evident, observes Paley, that, on the part of the *man* who solicits the chastity of a married *woman*, it certainly includes the crime of seduction, and is attended with mischief still

more extensive and complicated; it creates a new sufferer—the injured husband,—upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parents' shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion, which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury; and the seduction of a married woman is little less than subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends upon the condition of reciprocal fidelity; a construction which appears founded neither in expediency nor in terms of the vow, nor in the design of the legislature which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must ever be remembered, was an absolute interdict delivered by God himself. Mankind, in all ages, and in all civilized countries, have regarded the violation of the marriage-bed with abhorrence. It has been punished in various ways, and with different degrees of severity, according to the general manners and morals of the country; sometimes with extreme rigour, and in other instances with capricious and ridiculous penalties. By the divine law, given to the Jews, it was punished with death in both parties, where either the woman was married, or both. Strabo says, the same was the case in Arabia Felix. Among the ancient Egyptians, it was not common; but when it did occur, a thousand lashes were inflicted on the man, and the woman was deprived of her nose. In Greece, the laws against it were severe. The rich, however, were sometimes allowed to redeem themselves by paying a fine, in which case the woman's father returned the dowry which he had received from the husband. Some suppose it was refunded by the adulterer. A frequent punishment there was putting out the eyes. According to Homer, adulterers were stoned to death. By the laws of Draco and Solon, when caught in the act, they were at the mercy of the injured party. Adulteresses were prohibited, in Greece, from appearing in fine garments, and entering the temples. Some suppose that this offence was made capital by Romulus, and again by the twelve tables; others, that it was first made

capital by Augustus; and others, not till the time of Constantine. The fact is, that the punishment was left to the discretion of the husband and parents of the adulteress. The most usual mode of taking revenge was by mutilating, castrating, or cutting off the nose or ears. The punishment assigned by the *lex Julia de adulteris*, instituted by Augustus, was banishment, or a heavy fine. It was decreed by Antoninus, that to sustain a charge of adultery against a wife, the husband who brought it must be innocent himself. Under Macrinus, adulterers were burnt at the stake. Under Constantius and Constans, they were burned, or sewed up in sacks and thrown into the sea. But the punishment was mitigated, under Leo and Marcian, to perpetual banishment or cutting off the nose; and, under Justinian, the wife was only to be scourged, lose her dower, and be shut up in a monastery; or, at the expiration of two years, the husband might take her back again: if he refused, she was shaven, and made a nun for life. Theodosius instituted the shocking practice of public constupration, which, however, he soon abolished. In Crete, adulterers were covered with wool, as an emblem of their effeminacy, and carried in that dress to the magistrate's house, where a fine was imposed on them, and they were deprived of all their privileges and their share in public business. The punishment in use among the Mingrelians is the forfeiture of a hog, which is usually eaten very amicably by the woman, the gallant, and the cuckold. In some parts of India, it is said that any woman may prostitute herself for an elephant, and it is reputed no small glory to have been rated so high. Adultery is stated to be extremely frequent in Ceylon, although punishable with death. Among the Japanese, and some other nations, it is punishable only in the woman. Among the Abyssinians, the crime of the husband is punished on the innocent wife. On the contrary, in the Marian Islands, the woman is not punishable, but the man is; and the wife and her relations waste his lands, burn him out of his house, &c. Among the Chinese, adultery is not capital: parents will even make a contract with the future husbands of their daughters, to allow them the indulgence. In Portugal, an adulteress is condemned to the flames; but the sentence is seldom executed. By the ancient laws of France, this crime was punishable with death. Before the revolution, the adulteress was usually condemned to a convent, where the husband could visit her during two years, and take her back if he saw fit. If he did not choose to receive her again by the expiration of this time, her hair was shaven, she took the habit of the convent, and remained there for life. Where the parties were poor, she might be shut up in an hospital instead of a convent. The *Code Napoleon* does not allow

the husband to proceed against his wife in case he has been condemned for the same crime. The wife can bring an action against the husband only in case he has introduced his paramour into the house where she resides. An adulteress can be imprisoned from three months to two years; but the husband may prevent the execution of the sentence by taking her back. Her partner in guilt is liable to the same punishment. Castration was the punishment in Spain. In Poland, previous to the establishment of Christianity, the criminal was carried to the market-place, and there fastened by the testicles with a nail; a razor was laid within his reach, and he had the option to execute justice on himself, or remain where he was and die. The Saxons consigned the adulteress to the flames, and over her ashes erected a gibbet, on which her paramour was hanged. King Edmund the Saxon ordered adultery to be punished in the same manner as homicide; and Canute the Dane ordered that the man should be banished, and the woman have her ears and nose cut off. In the time of Henry I., it was punished with the loss of the eyes and genitals. Adultery is in England considered as a spiritual offence, cognizable by the spiritual courts, where it is punished by fine and penance. The common law allows the party aggrieved only an action and damages. In the United States, the punishment of adultery has varied materially at different times. In the State of Massachusetts, an adulterer or adulteress may be set on the gallows for one hour, be publicly whipped, and imprisoned or fined. All or any of these punishments may be inflicted, according to the circumstances of the offence. Adultery is, moreover, very seldom punished criminally in the United States. The Mohammedan code pronounces it a capital offence. It is one of the three crimes which the prophet directs to be expiated by the blood of a Mussulman.—*Encyc. Amer.*

ADVENT, a term commonly used in reference to the Incarnation, and also to the appearance of Christ to judge the world. The one is called the *First*, and the other the *Second* Advent. It is, however, employed in Scripture to denote any coming of the Lord, especially that which has for its object, the infliction of a particular judgment. In ecclesiastical use, it signifies a festival which includes the four Sundays, or weeks, before Christmas, which season the Roman Catholics spend in fasting and humiliation. It is first mentioned in this sense by Maximus Laurinensis, in one of his homilies, written in the middle of the fifth century. No nuptials were allowed to be celebrated in Advent after the council held at Lerida, in the sixth century.

ADVERSARY, one who sets himself in opposition to another; one of the names of Satan. See SATAN.

**ADVERSITY**, a state which is opposite to our wishes, and the cause of sorrow. It stands opposed to prosperity. See **AFFLICTION**.

**ADVOCATE**, one who pleads or defends the cause of another, or interposes on his behalf with a judge. It is used,

1. Of our Saviour, and never of any created being in its biblical sense. 1 John ii. 1.

2. Of a species of officers appointed to defend the rights and revenues of a church or religious house. They were first appointed under the consulship of Stilico, and were divided according to their several offices into *defensores, causidici, actores, pastores laici*, &c. These offices were first entrusted to canons, but afterwards were held even by monarchs. The advocates set over single churches administered justice in secular affairs in the name of the bishops and abbots, and had jurisdiction over their whole dioceses. In case of necessity they defended the property of the clergy by force of arms. In the courts of justice they pleaded the cause of the churches with which they were connected. They superintended the collection of the tithes and other revenues of the church, and enjoyed, on the part of the convents, many benefices and considerable revenues. After a time, these advocates and their assistants becoming a burthen to the clergy, and the people under their charge, who began to suffer severely from their avarice, the churches began to get rid of them. Urban III. laboured to deliver the church from these oppressors, but found, in 1186, the German prelates, in connexion with the Emperor Frederic I., opposed to it. Under the Emperor Frederic II., however, most of the German churches succeeded in abolishing these offices by the grant of large sums of money and of various immunities.

3. Of the *advocatus*, or *patron*, who has the right of presentation to a living in his own name. Females having the same right were called *advocatissæ*.

**ADVOCATE, DEVIL'S**, the person appointed at Rome to raise doubts against the genuineness of the miracles of a candidate for canonization, to expose any want of formality in the investigation of the miracles, and to assail the general merits of the candidate. After every thing is said *pro* and *con*, and three papal advocates of the consistory have found the whole course of proceeding legal and formal, the canonization follows. It is said that in the beginning of the seventeenth century the canonization of Cardinal Boromeo was almost prevented by the accusations of the devil's advocate.

**ADVOWEE**, a term employed to denote the ecclesiastical orders of advocates, and the patrons of churches, &c.

**ADVOWSON**, in English law, a right of presentation to a vacant benefice, or, in other

words, a right of nominating a person to officiate in a vacant church. The name is derived from *advocatio*, because the right was first obtained by such as were founders, benefactors, or strenuous defenders (advocates) of the church. Those who have this right are styled patrons. Advowsons are of three kinds,—*presentative*, *collative*, and *donative*:—*presentative* when the patron presents his clerk to the bishop of the diocese to be instituted; *collative* when the bishop is the patron, and institutes or *collates* his clerk by a single act; and *donative* when a church is founded by the king, and assigned to the patron without being subject to the ordinary, so that the patron confers the benefice on his clerk without presentation, institution, or induction.

**ÆONS**, (Αἰώνες,) *ages*. The Valentinians, followers of the Gnostics, (who had corrupted the simplicity of the Christian doctrine, by mixing with it the fancies and conceits of the Jewish Cabbalists, of the schools of Pythagoras and Plato, and of the Chaldean Philosophy, more ancient than either,) invented a kind of *theogony* or genealogy of gods, (not unlike that of Hesiod,) whom they called by several glorious names, and all by the general appellation of *Æons*; among which they reckoned Ζωή, *Life*, Λόγος, *Word*, Μονογένης, *Only-begotten*, Πληρώμα, *Fulness*; and many other divine powers and emanations, amounting in number to thirty, which they fancied to be successively derived from one another, and all from one self-originated deity, named *Eythus*, i. e. *profound*, or *unfathomable*; whom they called likewise *the most high and ineffable Father*. See **VALENTINIANS**.

**ÆRA**, a fixed point of time, from which chronologers reckon. *Æras* are either Christian, Jewish, Heathen, or Mohammedan. Christian *æras* are deduced either from the birth of Christ, from the emperor Dioclesian, or the beginning of the world. Chronologers differ as to the true point of time in which Christ was born: some place it two years, others four, and some five, before the vulgar *æra*, which by general consent is placed in the year of the world 4000,—of the Julian period, 4714. This *æra* is that in general use among the Christians.

The ancient Jews made use of several *æras* in their computations: sometimes they reckoned from the deluge, sometimes from the division of tongues, sometimes from their departure out of Egypt, at other times from the building of the temple, and sometimes from their restoration after the Babylonish captivity; but their vulgar *æra* was from the creation of the world, which falls in with the year of the Julian Period 953; and consequently they supposed the world created 249 years sooner than according to our computations. But when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the *Æra* of the Seleucide in all their



contracts, which from thence was called the *Æra of Contracts*. This æra begins with the year of the world 3692; of the Julian period, 4403; before Christ, 308.

The Pagan *Æras*, as having little or no relation to matters of religion, we shall omit.

The Mohammedan *Æra* is computed from the *Hegira*, or *flight* of the false prophet Mohammed from Mecca to Medina, and is from thence called *The Hegira*. It began in the year of the world 4622,—of the Julian period, 5335,—and after Christ, 622.

**ÆRIANS**, a branch of Arians in the reign of Constantine, who held that there was no difference between bishops and priests; a doctrine maintained by many modern divines, particularly of the presbyterian and reformed churches, on account of which they have been accused of *Ærianism* by the Catholics. The sect received its denomination from *Ærius*, an Arian monk of Sebaste, in Armenia, who founded his doctrine on 1 Tim. iv. 14, and besides, declared prayers and offerings for the dead to be ineffectual and injurious; rejected the ordinance of fasting; and declared the practice of sacrificing a lamb at Easter to be contrary to the spirit of the Christian religion. Though guilty, in fact, only of opposing the abuses of the hierarchy, and the corruptions of superstition, the *Ærians* were condemned as heretics. See **EPISCOPACY**.

**ÆTIAN**s, those who maintained that the Son and Holy Ghost were in all things dissimilar to the Father. They received their name from *Ætius*, one of the most zealous defenders of Arianism, who was born in Syria, and flourished about the year 336. Besides the opinions which the *Ætians* held in common with the Arians, they maintained that faith without works was sufficient to salvation; and that no sin, however grievous, would be imputed to the faithful. *Ætius*, moreover, affirmed that what God had concealed from the Apostles, he had revealed to him.

**AFFECTION**, in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but in the most common sense, it may be defined to be a settled bent of mind towards a particular being or thing. It holds a middle place between *disposition* on the one hand, and *passion* on the other. It is distinguishable from *disposition*, which being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object have once, at least, been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting con-

nexion, and, like other connexions, subsists even when we do not think of the object. [See **DISPOSITION** and **PASSION**.]

The affections, as they respect religion, deserve in this place some attention. They may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul towards religious objects." Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true indeed, "that all affectionate devotion is not wise and rational; but it is no less true, that all wise and rational devotion must be affectionate." The affections are the springs of action; they belong to our nature, so that with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the scriptures of truth teach us, that religion is nothing if it occupy not the affections. Deut. vi. 4 and 5. Deut. xxx. 6. Rom. xii. 11. 1 Cor. xiii. 13. Ps. xxvii. 14.

A distinction, however, must be made between what may be *merely natural*, and what is *truly spiritual*. The affections may be excited in a natural way, under ordinances, by a *natural impression*, Ezek. xxxiii. 32; by a *natural sympathy*, or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual because they are raised very high, produce great effects on the body, excite us to be very zealous in externals, to be always conversing about ourselves, &c. These things are often found in those who are only mere professors of religion. Matt. vii. 21, 22.

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. As this is a subject worthy of close attention, the reader may consult *Lord Kaim's Elements of Criticism*, vol. ii. p. 517; *Edwards on the Affections*; *Pike and Hayward's Cases of Conscience*; *Watts's Use*

and Abuse of the Passions; *M'Laurin's Essays*, sec. 5 and 6, where this subject is masterly handled; *Jeremy Taylor's Works*, vol. ii. pp. 114, 164.

**AFFINITY, SPIRITUAL**, in the church of Rome,—a relation contracted by the sacraments of Baptism and Confirmation, according to which a god-father may not marry his god-daughter without a dispensation.

**AFFIRMATION**, the solemn declaration of Quakers, and the members of some other sects, in confirmation of their testimony in courts of law, or of their statements on other occasions, on which the sanction of an oath is required of other persons. The English laws did not permit affirmations instead of oaths, in criminal cases, until 1828. In the United States, no difference has been made between civil and criminal cases in this respect, it being permitted both to Quakers and other scrupulous persons to give testimony on mere solemn affirmation. The same privilege is extended in Prussia to certain sects whose principles do not allow them to make oath.

**AGAPE, or LOVE FEASTS.** (from ἀγάπη, "love.") feasts of charity among the ancient Christians, when liberal contributions were made by the rich to the poor. It has been supposed by many that the custom is sanctioned by 1 Cor. xi. 20, 21; but the following verse clearly shows that the apostle reproaches the idea of the Corinthian Christians eating any other social meal in public but that of the Lord's Supper. Chrysostom gives the following account of this feast, which he derives from the apostolic practice. He says,—"The first Christians had all things in common, as we read in the Acts of the Apostles; but when that equality of possessions ceased, as it did even in the apostles' time, the Agape or love feast was substituted in the room of it. Upon certain days, after partaking of the Lord's Supper, they met at a common feast, the rich bringing provisions, and the poor, who had nothing, being invited." It was always attended with receiving the holy sacrament; but there is some difference between the ancient and modern interpreters as to the circumstance of time,—viz., whether this feast was held before or after the communion. Chrysostom is of the latter opinion; the learned Dr. Cave of the former. These love feasts, during the first three centuries, were held in the church without scandal or offence; but in after-times the heathens began to tax them with impurity. This gave occasion to a reformation of these Agapes. The kiss of charity, with which the ceremony used to end, was no longer given between different sexes; and it was expressly forbidden to have any beds or couches for the convenience of those who should be disposed to eat more at their ease. Notwithstanding these precautions, the abuses

committed in them became so notorious, that the holding them (in churches at least) was solemnly condemned at the council of Carthage in the year 397. Attempts have been made, of late years, to revive these feasts, but in a different manner from the primitive custom, and, perhaps, with little edification. They are, however, not very general, being confined almost entirely to the Sandemanians and some of the stricter Antipædobaptists.

**AGAPETÆ**, a name given to certain virgins and widows who, in the ancient church, associated themselves with, and attended on, ecclesiastics, out of a motive of piety and charity. See DEACONESSES.

**AGEDA, SYNOD OF**, an assembly of Jewish doctors, held A.D. 1650, and so denominated from a plain on which they met, about thirty leagues from Buda, in Hungary. More than 300 Rabbins, and many other Jews, of different nations, attended. The object was to debate the question—Whether the Messiah had appeared. The negative of the question was carried, and it was agreed that his coming was delayed on account of their sins and impenitence. They were of opinion that he would be born of a virgin, come as a great conqueror, deliver the Jews from every foreign yoke, and alter nothing in the Mosaic religion. Some ecclesiastics from Rome attended this meeting, but the Jews would not hear them.

**AGENDA**, among divines and philosophers, signifies the duties which a man lies under an obligation to perform: thus we meet with the *agenda* of a Christian, or the duties he ought to perform, in opposition to the *credenda*, or things he is to believe. It is also applied to the service or office of the church, and to church books compiled by public authority, prescribing the order to be observed, and amounts to the same as ritual, formulary, directory, missal, &c.

**AGENT**, that which acts: opposed to *patient*, or that which is acted upon.

**AGENT, MORAL.** See MORAL AGENT.

**AGNOETÆ**, (from ἀγνοεω, "to be ignorant of.") a sect, the followers of Meophronius, of Cappadocia, which appeared about 370. They called in question the omniscience of God, alleging that he knew things past only by memory, and things future only by an uncertain prescience. There arose another sect of the same name in the sixth century, who followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of certain things, and particularly of the time of the day of judgment. It is supposed they built their hypothesis on that passage in Mark xiii. 32, "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." The meaning of which most probably is, that this was not known to the Messiah himself in his human nature, or by virtue of

his unction, as any part of the mysteries he was to reveal; for, considering him as God, he could not be ignorant of any thing.

**AGNUS DEI**, in the Church of Rome, a cake of wax, stamped with the figure of a lamb supporting the banner of the cross, with the year and name of the pope. The name literally signifies "Lamb of God." These cakes, being consecrated by the pope with great solemnity, and distributed among the people, are supposed to have great virtues. They cover them with a piece of stuff, cut in the form of a heart, and carry them very devoutly in their processions. The Romish priests and religious derive considerable pecuniary advantage from selling them to some, and presenting them to others.

*Agnus Dei* is also used as a prayer in the Romish Liturgy, which begins with the words, and is generally sung before the communion. According to the regulation of Pope Sergius I., in 688, it was also sung at the close of the mass.

**AGONISTICI**, a name given by Donatus to such of his disciples as he sent to fairs, markets, and other public places, to propagate his doctrine. They were called Agonistici, from the Greek *ἀγων*, "combat," because they were sent, as it were, to fight and subdue the people to their opinions. See **DONATIST**.

**AGONYCLITE**, a sect of Christians in the seventh century, who prayed always standing, as thinking it unlawful to kneel.

**AGRICOLA, JOHN**, the son of a tailor at Eisleben, was born in 1492. He was one of the most active among the theologians who propagated the doctrines of Luther. He studied at Wittenberg and Leipsic, was afterwards rector and preacher in his native city, and, in 1526, chaplain to the Elector John of Saxony. He subsequently was made chaplain to Count Albert of Mansfeldt, and took a part in the delivery of the Augsburg Confession, and the signing of the articles of Smalcald. When professor at Wittenberg, whither he went in 1537, he stirred up the Antinomian Controversy with Luther and Melancthon. After a life of disputation, he died at Berlin, in 1566. Besides his theological works, he published one, the object of which was to explain the common German proverbs. Its patriotic spirit, strict morality, and pithy style, place it among the first prose German compositions of the time, at the side of Luther's translation of the Bible. In conjunction with Julius Pflug and Michael Heltingus, he composed the famous **INTERIM**, which see.

**AGYNIANI**, a sect which appeared before 694. They condemned all use of flesh and marriage as not instituted by God, but introduced at the instigation of the devil.

**AHRIMAN**, according to the system of the ancient magi, one of the two original principles, the cause of all evil, whose symbol was

darkness, and whose influence was experienced in all the ills of life.

**AINSWORTH, HENRY**, a celebrated nonconformist divine of the 16th and 17th centuries, but both the time and place of his birth are unknown.

In the year 1590, he greatly distinguished himself among the sect called *Brownists*; and in early life gained very great reputation by his knowledge of the learned languages, and particularly of Hebrew. The Brownists having fallen into great discredit in England, Ainsworth was involved in their difficulties and troubles; and at length he was compelled to quit his native land, and retire into Holland. In conjunction with Johnson, he erected a church at Amsterdam, and published a Confession of Faith of the Brownists, in the year 1602, which caused much contention, and a division between him and Mr. Johnson was the result; the latter removing to Embden with half the congregation, and Ainsworth remaining at Amsterdam; but Johnson soon after died, and his congregation was dissolved. Ainsworth also left his people for a short time, and went to Ireland, but returned to Amsterdam, and continued there till the time of his death. Nothing could persuade him, however, to return home; and he died, as he lived, in exile. This circumstance was at that time very prejudicial to the Protestant cause in general, and especially to the Puritans; and it has ever been a matter of regret, that this great and able man was prevented from the public exercise of his ministry in his native country. Very few authors are more quoted than Ainsworth by the literati of all countries; and not only at a considerable distance of time, but by all sects and parties. To his works the celebrated Bishop Hall paid much attention.

Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the works of the Rabbins. He published several treatises, many of which excited great interest, particularly that entitled "A counter Poison against Bernard and Crashaw." Ainsworth is, however, most celebrated for his "Annotations on several Books of the Bible." These were printed at various times and in different sizes. In those on the Five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrews.

Mr. Ainsworth's death was sudden; and suspicion of his having been poisoned was raised by his having found a diamond of great value, belonging to a Jew, and his refusing to return it to him till he had conferred with some of his Rabbins on the prophecies of the Old Testament, relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought

he was the instrument of his death. Mr. Ainsworth was a great, a pious, and a learned man; and his name will be justly handed down to posterity, as worthy not only of praise, but imitation. In addition to the works referred to in this life, he was the author of "A Treatise on the Communion of Saints;" "A Treatise on the Fellowship that the Faithful have with God, his Angels, and one with another in this present Life;" and "An Arrow against Idolatry."

**ALASCANI**, so called from John Alasco, a Polish bishop, a sect of anti-Lutherans in the sixteenth century, whose distinguishing tenet, besides their denying baptism, is said to be this, that the words, "This is my body," in the institution of the eucharist, are not to be understood of the bread, but of the whole action or celebration of the supper.

**ALBANENSES**, a denomination which commenced about the year 796. They held, with the Gnostics and Manicheans, two principles, the one of good, and the other of evil. They denied the divinity and even the humanity of Jesus Christ; asserting that he was not truly man, did not suffer on the cross, die, rise again, nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell torments were no other than the evils we feel and suffer in this life. They denied free will, did not admit original sin, and never administered baptism to infants. They held that a man can give the Holy Spirit of himself, and that it is unlawful for a Christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided. See **MANICHEANS** and **CATHARIST**.

**ALBIGENSES**, a party of reformers about Toulouse and the Albigeois, in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the Church of Rome. They were charged with many errors by the monks of those days; but from these charges they are generally acquitted by the Protestants, who consider them only as the inventions of the Romish Church to blacken their character. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III, desirous to put a stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled by little and little, till the time of the Reformation; when such of them as were left, fell in with the Vandois, and conformed to the doctrine of Zuinglius, and the disciples of Geneva. The Albigenses have been frequently confounded with the Waldenses, from whom it is said they differ in many respects, both as being prior to them in point of time, as having their origin in a different country, and as being charged with

divers heresies, particularly Manicheism, from which the Waldenses were exempt. See **WALDENSES**.

**ALEXANDRIAN MANUSCRIPT**, a famous copy of the Scriptures, in four volumes quarto. It is written in uncial or capital letters, without breathings or accents. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is of the greatest importance to biblical criticism, and is at present preserved in the British Museum. It was sent as a present to King Charles I, from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, about the year 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it he gives this account:—That it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about 1300 years ago, not long after the Council of Nice. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed about its age. Grabe, who follows it in his edition of the Old Testament, thinks that it might have been written before the end of the fourth century; others are of opinion that it was not written till near the end of the fifth century, or somewhat later. Dr. Woide published the New Testament from this copy with fac-simile types. This edition is so perfect a resemblance of the original, that it may supply its place. The Old Testament has been published in a similar style by the Rev. Mr. Baber.

**ALEXANDRIAN VERSION**. See ancient **BIBLE VERSIONS**, No. 9.

**ALLAH**, the name of God in Arabic, and adopted into most other languages spoken by Mohammedans. It signifies "the Adorable," from the verb *alaha*, "to venerate, adore." From the same root, the Hebrew forms *Eloah* and *Elohim* are derived.

**ALLEGORY**, a mode of speech under which something is understood different from what is expressed. It differs from metaphor, in that it is not confined to a word, but extends to a whole thought, or, it may be, to several thoughts. Allegory may be expressed by pictures, Ezek. iv. 1; actions, Ezek. iii. iv. v., Luke xxii. 36, or by any significant thing. In interpreting allegories, their general design is to be ascertained, and then the primary word or words are to be sought for, and their force expressed by a word or words that are not figurative, and explained accordingly. It must never be forgotten, that the comparison is not to be extended to all the circumstances of the allegory. Thus, in the parable of the good Samaritan, the point to be illustrated is the extent of the duty of benevolence. Most of the circumstances in the

parable merely go to make up the verisimilitude of the narration, so that it may give pleasure to him who reads or hears it. But how differently does the whole appear when interpreted by an allegorizer of the mystic school! According to him, the man going from Jerusalem to Jericho, is Adam wandering in the wilderness of this world; the thieves are evil spirits; the priest is the law of Moses; the Levite is good works; the good Samaritan is Christ; the twopence the price of atonement; the oil and wine, grace, &c. What may not a parable be made to mean, if imagination is to supply the place of reasoning and philology? And what riddle or oracle of Delphos could be more equivocal, or of more multifarious significancy than the Bible, if such exegesis be admissible? It is a miserable excuse which some interpreters make, that they render the Scriptures more edifying and significant by interpreting them in this manner. Are the Scriptures, then, to be made more significant than God has made them? or to be amended by the skill of the interpreter, so as to become *more edifying* than the Holy Spirit has made them? If there be a *semblance* of piety in such interpretations, a semblance is all. Real piety and humility appear to the best advantage in receiving the Scriptures as they are, and expounding them as simply and skilfully as the rules of language will permit, rather than by attempting to amend and improve the revelation which God has given.—*Stuart's Ernesti*.

ALLENITES, the followers of *Henry Allen*, a man of natural good sense, but of a warm imagination, who, about the year 1774, journeyed through most parts of the province of Nova Scotia, and, by his popular talents, made many converts. He also published several treatises and sermons, in which he maintains, that the souls of all the human race are emanations, or rather parts, of the one Great Spirit; but that originally they had individually the powers of moral agents;—that they were all present with our first parents in the garden of Eden, and were actually in the first transgression. He supposes that our first parents in innocence were pure spirits, without material bodies; that the material world was not then made; but, in consequence of the fall, mankind being cut off from God, that they might not sink into immediate destruction, the world was produced, and they were clothed with hard bodies; and that all the human race will in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation for happiness of immortal duration. He maintains, that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be; but when the original number of souls have had their course on earth, they will all receive their reward or punishment in their original un-

embodied state. He held baptism, the Lord's supper, and ordination, to be matters of indifference.

These are his most distinguishing tenets, which he and his party endeavour to support, by alleging that the Scriptures are not to be understood in their literal sense, but have a spiritual meaning. He had such influence over his followers, that some of them pretend to remember their being in the Garden of Eden. Of the moment of their conversion they are so well assured, that some of them are said even to calculate the age of their cattle by it. Allen died in 1783, after which his party greatly declined.—*H. Adams' Alphabet. Compend*.

ALL-SUFFICIENCY OF GOD, is that power or attribute of his nature whereby he is able to communicate as much blessedness to his creatures as he is pleased to make them capable of receiving. As his *self-sufficiency* is that whereby he has enough in himself to denominate him completely blessed, as a God of infinite perfection; so his *all-sufficiency* is that by which he hath enough in himself to satisfy the most enlarged desires of his creatures, and to make them completely blessed. We practically deny this perfection, when we are discontented with our present condition, and desire more than God has allotted for us. Gen. iii. 5. Prov. xix. 3. 2. When we seek blessings of what kind soever, in an indirect way, as though God were not able to bestow them upon us in his own way, or in the use of lawful means. Gen. xxvii. 35. 3. When we use unlawful means to escape imminent dangers. 1 Sam. xxi. 13. Gen. xx. and xxvi. 4. When we distrust his providence, though we have had large experience of his appearing for us in various instances. 1 Sam. xxvii. 1. Ps. lxxviii. 19. 2 Chron. xvi. 2 Chron. xiv. 9, 31. Josh. vii. 7, 9. 5. When we doubt of the truth or certain accomplishment of the promises. Gen. xviii. 12. Ps. lxxvii. 8, 9. Ia. xlix. 14. 6. When we decline great services, though called to them by God, under a pretence of our unfitness for them. Jer. i. 6, 8.

The consideration of this doctrine should lead us—1. To seek happiness in God alone, and not in human things. Jer. ii. 13. 2. To commit all our wants and trials to him. 1 Sam. xxx. 6. Heb. xi. 19. 2 Cor. xii. 8, 9. 3. To be courageous in the midst of danger and opposition. Ps. xxvii. 1. 4. To be satisfied with his dispensations. Rom. viii. 28. 5. To persevere in the path of duty however difficult. Gen. xvii. 1. *Ridley's Body of Divines*. 17; *Saurin's Ser.* ser. 5. vol. i.; *Barrow's Works*, vol. ii. ser. 11.

ALL-SAINTS, FEAST OF.—After the persecutions against the Christians had ceased, in the fourth century, the Sunday after Whitsuntide was appointed to commemorate the martyrs. Chrysostom's 74th Homily was delivered on such an occasion, and shows how

far they were from being objects of adoration in his day. This feast was introduced into the Western Church in 610, by Boniface IV. The Emperor Phocas had presented the Pantheon at Rome to this pope, who made a church of it, and dedicated it as such, March the 4th, to the honour of the Virgin and all the martyrs. This church still exists under the name of *Rotunda*. Greg. IV. in 835, appointed Nov. 1 for the celebration of this feast, and consecrated it to all the saints and angels. In order that it might be generally celebrated, he solicited the Emperor Louis le Debonnaire to confirm it. About 870 it was introduced into England.

**ALL-SOULS.**—A feast celebrated on the 2nd of November, in commemoration of all the faithful deceased. It was instituted in the eleventh century.

**ALLIANCE, HOLY,** a misnomer used for—  
1. A confederation formed by Helder, Vice-Chancellor of the Emperor, in the year 1538, to counteract the privileges derived by the Protestants from the league of Smalcald, and support and further the Catholic faith. It was acceded to by the archbishops of Metz and Salzburg, by William and Lewis, dukes of Bavaria, George, duke of Saxony, and Eric and Henry, dukes of Brunswick. It was to have remained a profound secret, but the rumour of it soon got abroad, the Protestants were greatly alarmed; it was feared that their rights and liberties would be suppressed; and they concerted how to raise a sufficient force to defend themselves. But the convention of Francfort, in 1539, allayed their fears, and effectually prevented the evils that had been apprehended.

**ALLIANCE, HOLY, The**—A league entered into by the Emperor Alexander of Russia, the Emperor Francis of Austria, and Frederic William King of Prussia, after the defeat of Napoleon in 1815, consisting of a declaration signed by them personally, that, in accordance with the precepts of the Gospel of Jesus Christ, the principles of justice, charity, and peace, should be the basis of the internal administration of their empires, and of their international relations; and that the happiness and religious welfare of their subjects should be the great objects they should ever keep in view. It originated with Alexander, who, it is said, imagined that it would introduce a new era of Christian government; but whatever may have been the original intentions, it soon became, in the hands of the wily Metternich, an instrument for the support of tyranny and oppression, and laid the foundation of the Congressional system of politics, which, while it professes to have for its object the support of *legitimacy*, is a horrid conspiracy against the rights and privileges of the subject.

**ALMARICANS,** a denomination that arose in the thirteenth century.—They derived their

origin from Almaric, professor of logic and theology at Paris. His adversaries charged him with having taught that every Christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved. His followers asserted that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his entrance upon earth; and that in the thirteenth century the age of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished; and that every one was to be saved by the internal operations of the Holy Spirit alone, without any external act of religion.

**ALMONER,** in its primitive sense, denoted an officer of any religious establishment to whom belonged the distribution of alms. Every bishop was required to keep an almoner. The Great Almoner of France was the highest ecclesiastical dignity in that kingdom before the Revolution. Napoleon restored the office, and it has since been kept up by the Bourbons. To this officer belonged the superintendence of all hospitals and houses of charity. The King received the sacrament from him, and he said mass at all grand solemnities. He still officiates at the performance of the mass called *Veni Spiritus*, before the Chamber of Deputies. The Lord Almoner, or Lord High Almoner of England, is an ecclesiastical officer, generally a bishop, who formerly received all deodands and the goods of every *felo de se*, which he was to distribute among the poor. He had also the power of giving the first dish from the king's table to whatever poor person he pleased. The Emperors of Germany, too, and most of the European monarchs, had their almoners; and at the papal court the almoner is one of the highest officers of state. The name has by some writers been given to the chaplains of ships, regiments, &c.

**ALMS.** Something given towards the relief of the poor. In the primitive Christian Church, the people gave alms to the poor at their first entrance into the church; upon which practice Chrysostom employs his rhetoric in the following manner. "Our forefathers appointed the poor to stand before the doors of our churches, that the sight of them might melt the most obdurate heart into pity. And as, by law and custom, we have fountains before our oratories, that they who go in, in order to worship God, may wash their hands before they lift them up in prayer: so our ancestors, instead of fountains and cisterns, placed the poor before the doors of the churches, that, as we wash our hands in water, so we should first cleanse our souls by beneficence and charity, and then go in and offer up our prayers."

Again, "You go into the church to obtain mercy: first, show mercy. Make God your

debtor, and then you may ask of him, and receive with usury. We are not heard barely for the lifting up our hands. Stretch forth your hands, not only to heaven, but to the poor. If you stretch out your hands to the poor, you touch the very height of heaven. For he that sits there receives your alms. But if you lift up barren hands, it profits nothing."

The alms of the primitive Christians were divided into four parts; three of which were appropriated to the maintenance of the bishop, the priests, and the deacons, and the fourth was applied to the relief of the poor, and the repair of the churches.

Paul describes the manner of collecting alms among the Christians of his time. The practice was borrowed from the Jewish synagogue, where it still obtains. The Jews call alms, *Tsedukah*, i. e. *Justice*. See *Dr. Barrow's admirable sermon on Bounty to the Poor*, which took him up three hours and a half in preaching; *Saurin's Ser.* vol. iv.; *Eng. Trans.* ser. 9; *Paley's Mor. Phil.* ch. 5. vol. i.

ALOGIANS, a sect of ancient heretics who denied that Jesus Christ was the Logos, and consequently rejected the Gospel of John. The word is compounded of the privative *á* and *lýog*; *q. d. without logos, or word*. They made their appearance towards the close of the second century, under the direction of Theodore of Byzantium, by trade a currier, who apostatized in the time of the persecution under Severus.

ALPHA AND OMEGA, the first and last letters of the Greek alphabet; in the Holy Scripture signify the *beginning* and the *end*, or the *first* and the *last*, i. e. before and after all things. These two letters, corresponding to the *Aleph* and *Thau* of the Hebrews, were used as a symbol of the eternity and perfection of the Divine Being; they are thus claimed by our Saviour, *Rev.* xxii. 13; and they were afterwards employed as the symbol of Christianity, and engraved on the tombs of the ancient Christians, to distinguish them from those of idolaters.

ALPHABETICAL POETRY. See POETRY, HEBREW.

ALTAR, a kind of table or raised place whereon the ancient sacrifices were offered. 2. The table in national churches, where the Lord's supper is administered. Altars are, doubtless, of great antiquity; some suppose they were as early as Adam; but there is no mention made of them till after the flood, when Noah built one, and offered burnt-offerings on it. The Jews had two altars in and about their temple:—1. The altar of burnt-offerings. 2. The altar of incense. Some also call the table for shew-bread an altar, but improperly. *Exod.* xx. 24, 25. 1 *Kings* xviii. 30. *Exod.* xxv.; xxvii.; xxx. *Heb.* ix.

Altars in the Romish Church are built of stone, to represent Christ, the foundation-

stone of the spiritual building, the Church. Every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year; and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the Holy Sacrament is placed on the altar, on each side of which stand tapers of white wax, excepting at all offices for the dead, and during the last three days of passion-week, at which times they are of yellow. A crucifix, neatly made in relieve, is placed on the altar. There is also upon every altar, a copy, written very fair and large, of the *Te igitur*, which is a prayer addressed only to the first person of the Trinity; it is also called the *Secret Prayer*. The altar is furnished likewise with a little bell, which is rung thrice, when the priest kneels down; thrice, when he elevates the Host; and thrice, when he sets it down. They have also a portable altar, or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints and martyrs, and sealed up by the bishop; should the seal break, the altar loses its consecration.

The furniture of the altar consists further of a chalice and paten, for the bread and wine, both of gold or silver; a pyx, for holding the holy sacrament, at least of silver gilt; a vail, in form of a pavilion, of rich white stuff, to cover the pyx; a thurible, of silver or pewter, for the incense; a holy water-pot, of silver, pewter, or tin; and many other utensils, as corporals, palls, purificatories, &c., which it would be tedious to mention.

AMAURITES, the followers of Amauri, a clergyman of Bonne, in the thirteenth century. He acknowledged the Divine three, to whom he attributed the empire of the world. But according to him, religion had three epochas, which bore a similitude to the reign of the three persons in the Trinity. The reign of God had existed as long as the law of Moses. The reign of the Son would not always last. A time would come when the sacraments should cease, and then the religion of the Holy Ghost would begin, when men would render a spiritual worship to the Supreme Being. This reign Amauri thought would succeed to the Christian religion, as the Christian had succeeded to that of Moses.

AMBROSIAN OFFICE. A particular ritual or form of worship, used in the church of Milan, and so called because composed by Ambrose, archbishop of that see, in the fourth century. When the pope took upon him to impose the Roman office on all the western churches, that of Milan sheltered itself under the name and authority of Ambrose, since which time his *ritual* has obtained, in contradistinction to the *Roman ritual*.

AMEDIANS, a congregation of religionists in Italy; so called from their professing themselves *amantes Deum*, "lovers of God;" or

rather *amati Deo*, "beloved of God." They wore a grey habit and wooden shoes, had no breeches, and girt themselves with a cord. They had twenty-eight convents, and were united by Pope Pius V., partly with the Bistercian order, and partly with that of the Soccolanti, or wooden-shoe wearers.

AMEN, a Hebrew word, which when prefixed to an assertion, signifies *assuredly, certainly*, or emphatically *so it is*; but when it conclude a prayer, *so be it*, or *so let it be*, is its manifest import. In the former case it is *assertive*, or assures of a truth or a fact; and is an asseveration, and properly translated, *verily*, John iii. 3. In the latter case it is *petitionary*, and, as it were, epitomises all the requests with which it stands connected, Numb. v. 25. Rev. xxii. 20. This emphatical term was not used among the Hebrews by detached individuals only, but on certain occasions, by an assembly at large. Deut. xxvii. 14, 20. It was adopted, also, in the public worship of the primitive churches, as clearly appears by that passage, 1 Cor. xiv. 16, and was continued among the Christians in following times; and Jerome informs us, that in his time, at the conclusion of every public prayer, the united *amen* of the people sounded like the *fall of water*, or the *noise of thunder*. It is to be desired that this primitive custom, which obtains in some churches, and which might so easily be introduced, were again universally to prevail.

AMMONIANS, OR MODERN PLATONISTS, a sect which sprung up at Alexandria in the second century, and which contributed greatly to the early corruption of Christianity. The founder of this sect was Ammonius Saccas. — *Moheim de rebus*, ii. 125—134.

AMSDORFIANS, a sect, in the sixteenth century, who took their name from Amsdorf, their leader. They maintained that good works were not only unprofitable, but obstacles to salvation.

AMULET, a piece of stone, metal, or other substance, marked with certain characters, which people wear about them as a protection against diseases and enchantments. The name, as well as the thing itself, is derived from the East: coming from the Arabic *hamail*, a locket, or any thing hung round the neck. Amulets were much used by the Jews, who attached the most superstitious notions to them. Many of the Christians of the first century wore them, marked with a fish, as a symbol of the Redeemer. To Christian divines the use of them was interdicted by the Council of Laodicea, under penalty of dismission from office. The small images of saints, &c., which the Neapolitan seamen, and almost all the Greeks, wear about them, are nothing but amulets.

AMYRALDISM, a name given by some writers to the doctrine of universal grace, as explained and asserted by Amyraldus, or Moses Amy-

rault, and others his followers, among the reformed in France, towards the middle of the seventeenth century. This doctrine principally consisted of the following particulars, viz. that God desires the happiness of all men, and none are excluded by a divine decree; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, though he does not grant to *all* his assistance that they may improve this power to saving purposes; and that they may perish through their own fault. Those who embraced this doctrine were called Universalists; though it is evident they rendered grace *universal* in words, but *limited* in reality. See CAMERONITES.

ANABAPTISTS, from *ἀνά*, *again*, and *βαπτίζω*, *I baptize*, a name commonly given to those who reject infant baptism, because they *re-baptize* such as join their communion.

In present usage, the term is more generally confined to a sect which sprang up in Germany, immediately after the rise of the Reformation. It originated with some opponents of infant baptism at Zwickau, in Saxony, in the year 1521, who, by their lawless fanaticism, completely separated themselves from the cause of the reformers; and with the subject of adult baptism, connected principles subversive of all religious and civil order. The vast increase of their adherents from the year 1524, especially among the common people on the Rhine, in Westphalia, Holstein, Switzerland, and the Netherlands, was soon met by severe measures on the part of the magistrates. Imperial and ecclesiastical decrees were issued against them, and many were put to death, after being urged to recant. Still new associations were perpetually formed by itinerant prophets and teachers, whose doctrines consisted of the following propositions: "Impiety prevails every where. It is therefore necessary that a new family of holy persons should be founded, enjoying, without distinction of sex, the gift of prophecy, and skill to interpret divine revelations. Hence they need no learning. For the internal word is more than the outward expression. No Christian must be suffered to engage in a legal process, to hold a civil office, to take an oath, or to hold any private property; but all things must be in common."

With such sentiments, John Bockhold, or Bockelson, a tailor, of Leyden, aged 26; and John Matthias, or Matthiesen, a baker, of Harlem, came, in 1533, to Münster, in Westphalia, a city which had adopted the doctrines of the Reformation. Here they soon gained over a portion of the excited populace, and among the rest, Rothmann, a protestant clergyman, and the counsellor Knipperdolling. The magistrates in vain excluded them from the churches. They obtained possession of the council-house by violence. Their numbers daily increased, and towards the end of the



year, they extorted a treaty, securing the religious liberty of both parties. Being strengthened by the accession of the restless spirits of the adjacent cities, they soon made themselves masters of the town by force, and expelled their adversaries. Matthiesen came forward as their prophet, and persuaded the people to devote their gold, and silver, and moveable property to the common use, and to burn all their books but the Bible. But in a sally against the bishop of Münster, who had laid siege to the city, he lost his life. He was succeeded in the prophetic office by Bockhold and Knipperdolling. The churches were destroyed, and twelve judges were set over the tribes, as in Israel, but even this form of government was soon abolished, and Bockhold, under the name of *John of Leyden*, raised himself to the dignity of King of *New Zion*, (so the Anabaptists of Münster styled their kingdom,) and caused himself to be formally crowned. From this period (1534) Münster was a theatre of all the excesses of fanaticism, lust, and cruelty. The introduction of polygamy, and the neglect of civil order, concealed from the infatuated people the avarice and madness of their young tyrant, and the daily increase of danger from abroad. Bockhold lived in princely luxury and magnificence; he sent out seditious proclamations against neighbouring rulers,—against the Pope and Luther; he threatened to destroy with his mob, all who differed in opinion from him, made himself an object of terror to his subjects by frequent executions, and while famine and pestilence raged in the city, persuaded the wretched, deluded inhabitants to a stubborn resistance of their besiegers. The city was at last taken, June 24th, 1535, by treachery, though not without a brave defence, in which Rothmann and others were killed, and the kingdom of the Anabaptists destroyed, by the execution of the chief men. Bockhold, and two of his most active companions, Knipperdolling and Krechting, were tortured to death with red hot pincers, and then hung up in iron cages, on St. Lambert's steeple, at Münster, as a terror to all rebels. In the mean time, some of the twenty-six apostles, who were sent out by Bockhold to extend the limits of his kingdom, had been successful in various places: and many independent teachers, who preached the same doctrines, continued active in the work of founding a new empire of pure Christians, and propagating their visions and revelations in the countries above mentioned. It is true that they rejected the practice of polygamy, community of goods, and intolerance towards those of different opinions, which had prevailed in Münster; but they enjoined upon their adherents the other doctrines of the early Anabaptists, and certain heretical opinions in regard to the humanity of Christ, occasioned by the controversies of that day about the sacrament.

The most celebrated of these Anabaptist prophets were Melchior Hoffman and David Joris. The former, a furrier from Swabia, first appeared as a teacher in Kiel, in 1527; afterwards, in 1529, in Emden; and finally in Strasburg, where in 1540, he died in prison. He formed chiefly by his magnificent promises of a future elevation of himself and his disciples, a peculiar sect, whose scattered members retained the name of *Hoffmanists*, in Germany, till their remains were lost among the Anabaptists. They have never owned that Hoffman recanted before his death. David Joris, or George, a glass-painter of Delft, born 1501, and re-baptized in 1534, showed more depth of mind and warmth of imagination in his various works. Amidst the confusion of ideas which prevails in them, they dazzle by their elevation and fervour. In his endeavours to unite the discordant parties of the Anabaptists, he collected a party of quiet adherents in the country, who studied his works, (as the Gichtelians did those of Böhme,) especially his book of miracles, which appeared at Deventer in 1542, and revered him as a kind of new Messiah. Unsettled in his opinions, he travelled a long time from place to place, till at last to avoid persecution, in 1554, he became a citizen of Basle, under the name of *John of Bruges*. In 1556, after an honourable life, he died there among the Calvinists. In 1559, his long concealed heresy was first made public. He was accused, though without much reason, of profligate doctrine and conduct, and the council of Basle condemned him, and ordered his body to be burnt. A friend of Joris was Nicholas, the founder of the Familists, who do not however belong to the Anabaptists.

After the disturbances at Münster, an opinion slowly gained ground among the Protestants, that no heretic could be punished with death unless he was guilty of exciting disturbances; hence these and similar parties of separatists were permitted to remain unmolested, provided they continued quiet. But, till after the middle of the sixteenth century, prophets were constantly rising up among the Anabaptists, and subverting the civil order. Of the heretics executed by Alva, in the Spanish Netherlands, a large proportion were Anabaptists. In fact, they were never worthy of toleration till quiet and good order were introduced among them. The institutions of Menno were the first occasion of this change. This judicious man, about the middle of the sixteenth century, united them in regular societies, which formed an independent church, under the name of *Menno-nists*, *Mennists*, or *Anabaptists*, as they are still called in the north of Germany and in Holland, imitating strictly the peculiarities of the primitive Apostolical Church. But he could not prevent the division which took place among them as early as 1554, in regard to the degree of severity necessary in case of

excommunication. The stricter party punished every individual transgression against morality and church order with excommunication, and carried their severity so far, that near relations, even husbands and wives, were obliged to renounce all connexion with one another, in case of such punishment. The more moderate party resorted to excommunication only in cases of long-continued disobedience to the commands of the Holy Scriptures. Moreover they never inflicted this punishment till after various kinds of warnings and reproofs, (*gradus admonitionis*),—and then it did not extend beyond the relation of the individual excommunicated with the church. As neither party would yield, and the strict often excluded the moderate from their communion, the Anabaptists have continued to this day divided into two parties. The moderate party were called *Water-luilers*, because their earliest congregations lived in the Waterland, on the Pampus, in the north of Holland, and in Franeker. By the strict party they were styled the *Gross*, and even the *dung-cart*, as a designation of their inferior purity. This latter party, who consisted of the Frieslanders in and about Emden, Flemish refugees (Flemingians), and Germans, called themselves the *Pure* (*Die Reinen*), i. e. the *Blessed*, the *Strict*.

Menno did not wholly adopt the excessive rigor of the Pure, nor yet would he abandon the Frieslanders, among whom he taught. Immediately after his death, in 1565, a contest broke out among the Pure, and they divided into three parties. Of these, the Flemingians were more severe and fanatical than the rest, and maintained the utmost severity in regard to excommunication; the Frieslanders did not, indeed, exercise this discipline on whole congregations, nor extend the curse, in the case of individuals, to the destruction of their family relations; the Germans were distinguished from the Frieslanders only by more carefully avoiding all luxury. To the party of these Germans belonged those who were settled in Holstein, Prussia, Dantzic, the Palatinate of the Rhine, Juliers, Alsace, and Switzerland, and the numerous Anabaptists who inhabited Moravia till the thirty years' war. In 1591, they were again united with the Frieslanders by means of the *concept of Cologne*, so called, or articles of faith, chiefly because their separation was injurious to commerce, in which the Anabaptists soon became much engaged.

With these two sects thus connected, after many attempts towards reconciliation and friendship, the strictest Anabaptists at length joined themselves, and certain articles of faith were adopted by the whole body. But these arrangements were insufficient to check the bitterness with which they persecuted one another. Soon after the union of the Frieslanders with the Germans, a large number of

malecontents left the former, because they were displeased with this connexion, and the laxness of church discipline. Under Jan Jacob, their teacher, they constituted a separate church on the most rigid principles. They were not numerous. During the negotiations of the Flemingians with the Frieslanders, there appeared among the former a Friesland peasant, Uke Wallis, who held the opinion that Judas and the high priests were blessed, because in the murder of Jesus they had executed the designs of God. In 1637, he collected a party of individuals who adopted this opinion, but still remained distinct from the other Anabaptists, on account of their aversion to the excessive strictness of the ancient Flemingians. The Uke Wallists, or *Gröningenists*, so called because the sect arose in the territory of Gröningen, received the malecontents of the united parties, and therefore called themselves emphatically the *ancient Flemingians*, or the *ancient Frieslanders*; but by their adversaries they were denominated the *Dompelers*, i. e. *Dippers*, because some of their churches used, in baptism, the three-fold immersion of the whole body. The other Anabaptists, on the contrary, regarded the sprinkling of the head as sufficient. Beyond Friesland, though not numerous, they spread to Lithuania and Dantzic. The Anabaptists in Galicia, a part of the ancient Moravia, who were divided, on account of their dress, into Buttoners, (those who buttoned their clothes,) and Pinners, (those who used wire pins instead of buttons, and wore long beards,) and comprehended about twenty-four families, of the simple country-people, agreed with the Uke Wallists in maintaining the ancient doctrines and strict exercise of excommunication, and were distinguished for purity of morals. The ancient Flemingians, or the strictest sect of Anabaptists, persevere firmly in the ancient doctrines and practices of the sect. They reject the word *person*, in the doctrine of the Trinity, and explain the purity of the human nature in Christ, according to Menno, by saying that he was created out of nothing by God, in the womb of Mary, although he was nourished by the blood of the mother. They view the baptism of their own party as alone valid, and practise the washing of feet, as an act commanded by Christ, not only towards travellers of their own party, like the Pure, but even in religious assemblies. Like Anabaptists in general, they view as improper, oaths, the discharge of civil offices, and all defence of property, liberty, or life, which requires violence against their fellow men. Hence they were formerly called, without distinction, the *unarmed Christians*. Only in this particular, and in church discipline, are the ancient Flemingians more strict than the other Anabaptists. Immorality, the bearing of arms, marriage with a person out of their church, extravagance in

dress or furniture, they punish by excommunication, without *gradus admonitionis*, and extend their discipline to domestic life. Those of Dantric excluded persons who had their portraits painted, as a punishment for their vanity. In general they strive to imitate, with the utmost exactness, the simplicity, purity, and government of the earliest apostolic church, the restoration of which was originally the object of every Anabaptist. They appoint their teachers by a vote of the whole church, forbid them to enjoy any political office, and place but little value on learning. In modern times, it is true, they have gradually remitted their severity, and given up, in particular, the rebaptism of proselytes from other Anabaptist sects; while Christians, who have only been baptized in infancy, are admitted into any sect of the Anabaptists only after rebaptism. The Flemings, Frieslanders, and Germans, who had united, 1649, and at first belonged also to the Pure, gradually sided with the moderate party, with which they are now reckoned.

A division took place in the general church of the united Waterlanders, Flemings, Frieslanders, and Germans, in 1664, on account of the favour with which a part of them regarded the doctrines of the Remonstrants. Galenus Abrahamsohn, of Haen, a learned physician and teacher of the Anabaptists, of a gentle disposition, and distinguished talents, was the leader of this new party, which was called, after him, the sect of the *Galenists*. He maintained that sound doctrine is less decisive of Christian worth than a pious life; and, therefore, church communion should be refused to no virtuous person believing in the Scriptures. But he betrayed, by these opinions, his Socinian views of Christ and the Holy Ghost. Samuel Apostool (also a physician and teacher of the church), and the orthodox party in it, declared themselves opposed to such innovations, and determined to maintain their ancient faith and discipline. Besides the branches of the ancient Flemings, or the proper Pure, described above, there are now two leading parties of Anabaptists,—the Apostoolians, who, from their attachment to the ancient confessions, founded on the doctrines of Menno, are called *Menno-nites*, in a more limited use of that word; and the Galenists, who are likewise styled *Remonstrants*, and *Arminian Baptists*, after Arminius, the founder of the Remonstrants.

The Mennonites, as they belong to the moderate party, no longer maintain Menno's doctrine of the creation of Christ in the womb of Mary; they rebaptize no proselyte, and punish none but gross crimes with excommunication, and that not without previous warning. They do not require the church-members utterly to avoid the excommunicated. They carefully prohibit oaths, military service, and the holding of civil offices.

The confession of faith of the true Mennonites, composed by Cornelius Riss, one of their teachers, and published in German, at Hamburg, in 1776, corresponds, in almost every point, with the doctrines of the Calvinist church. The Remonstrants have departed the most widely from the faith and order of the ancient Anabaptists. They reject all symbolical books, and permit the most unrestrained reading: hence they have among them many Socinians. They tolerate, in the bosom of the church, those of a different faith, and receive Christians of all creeds, but only in a few congregations, without rebaptism. They consider the Pure and Mennonites as brethren; seldom exclude members, except from the sacrament, and this not so frequently as the latter parties; permit military service, and the discharge of civil offices, and even an oath of testimony, and prohibit only the oath of promise. They allow of learning, and have erected a seminary at Amsterdam for the education of ministers, to which young men of the Mennonite party are also admitted. In Holland, the Anabaptists obtained toleration under William I., and complete religious liberty in 1626. There are now in that country 131 churches, and 183 teachers of all the parties of Anabaptists, of whom the majority belong to the Remonstrants, about one-third to the Mennonites, and a few small congregations to the Pure. The Anabaptists in Germany, where they are most numerous, on the banks of the Rhine, in East Prussia, Switzerland, Alsace, and Lorraine, consider themselves pure Mennonites. In the religious worship of all, there is but a trifling difference from the forms of the Protestant service; but they more nearly resemble the Calvinists than the Lutherans. The Pure have elders or bishops who administer the sacraments, ministers who preach, and deacons or almoners. All these officers are chosen by the vote of the churches. The Mennonites have ministers or deacons, of whom the former are the proper pastors, and the latter only exhorters or preachers; but both are chosen by the ecclesiastical council or presbytery. The Remonstrants pursue a similar course. In general, the Anabaptists still deserve the praise formerly bestowed upon them, of diligence, industry, order, and purity of morals. Many of them, however, have become so accustomed to the manners of the world, that the peculiarities of this sect have gradually worn away, and the sect itself seems hastening to decay. The Antipædobaptists in England form a distinct sect, without any connexion with the successors of the ancient Anabaptists here described.

ANALOGY OF FAITH, is the proportion that the doctrines of the Gospel bear to each other, or the close connexion between the truths of revealed religion. Rom. xii. 6. This is con-

sidered as a grand rule for understanding the true sense of Scripture. It is evident that the Almighty doth not act without a design in the system of Christianity, any more than he does in the works of nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made subservient to it, so in the system of the Gospel all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, supposing the glory of God in the salvation of man by free grace, be the grand design; then whatever doctrine, assertion, or hypothesis, agrees not with this, it is to be considered as false. Great care, however, must be taken, in making use of this method, that the inquirer previously understand the whole scheme, and that he harbour not a predilection only for a part; without attention to this, we shall be liable to error. If we come to the Scriptures with any preconceived opinions, and are more desirous to put that sense upon the text which quadrates with our sentiments rather than the truth, it becomes then the analogy of *our* faith, rather than that of the whole system. This was the source of the error of the Jews, in our Saviour's time. They searched the Scriptures; but, such were their favourite opinions, that they could not, or would not, discover that the sacred volume testified of Christ. And the reason was evident, for their great rule of interpretation was what they might call the *analogy of faith*, i.e. the system of the Pharisean scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. Perhaps there are few who have not, more or less, been guilty in this respect. It is, however, of great use to the serious and candid inquirer; for, as some texts may seem to contradict each other, and difficulties present themselves, by keeping the analogy of faith in view, he will the more easily resolve those difficulties, and collect the true sense of the sacred oracles. What "the aphorisms of Hippocrates are to a physician, the axioms in geometry to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general, such is the analogy of faith to a Christian." Of the analogy of religion to the constitution and course of nature, we must refer our readers to Bishop Butler's excellent treatise on that subject. See also Dr. Campbell's *Prelim. Dissert.*

ANAGOGICAL, signifies mysterious, transporting; and is used to express whatever elevates the mind, not only to the knowledge of divine things, but of divine things in the next life. The word is seldom used, but with regard to the different senses of Scripture. The anagogical sense is when the sacred text is explained with regard to eternal life, the point which Christians should have in view;

for example, the rest of the sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

ANAGOGY, the anagogical interpretation of Scripture just described.

ANATHEMA (*Gr.*) signifies originally something set apart, separated, devoted, from *ἀνατίθημι, sepono*. Among the Jews, things devoted to destruction could not be redeemed at any rate, as might be done in the case of things devoted to the service of God. If the thing devoted had life, it was to be put to death; if it had not, it was to be destroyed by fire, or some other way. We meet with many instances of these anathemas in the Jewish history. All the cities of the Canaanites, particularly Jericho, were devoted to destruction. Achan fell under the same curse, for having saved some of the plunder of that city, which was to have been destroyed. And Saul would have sacrificed his own son Jonathan, for ignorantly incurring the curse which he had laid upon those who should eat or drink whilst he was in pursuit of his victory.

It is also, in church history, one kind of excommunication, or cutting off, any person from the communion or privileges of a society.

The *anathema* differs from simple *excommunication*, in the circumstance of being attended with execrations and curses. It signifies not only to cut off the living from the church, but the dead from salvation. It was practised, in the ancient church, against notorious offenders. The form of *anathema*, such as that pronounced by Synesius against one Andronicus, is preserved to us, and is as follows:—"Let no church of God be open to Andronicus and his accomplices; but let every sacred temple and sanctuary be shut against them. I admonish both private men and magistrates neither to receive them under their roof, nor to their table; and priests more especially, that they neither converse with them living, nor attend their funerals when dead." When any one was *anathematized*, notice was given of it to the neighbouring churches, and sometimes to the churches all over the world, that all churches might confirm and ratify this act of discipline, by refusing to admit such an one to their communion.

The form of denouncing anathemas against heresies and heretics is very ancient. But, as zeal about opinions increased, and Christians began to set a greater value on trifles, than on the weightier matters of the law, it grew to be a common practice to add anathemas to every point in which men differed from one another; which arrived at last to such a pitch, that in the council of Trent, a whole body of divinity was put into canons, and an *anathema* affixed to every one of them. How important an instrument of spiritual

power the anathema was in the hands of the popes in the middle ages, and how little it is regarded in modern times, is matter of history. Yet every year the Pope publicly repeats the anathema against all heretics, amongst whom Protestants, Lutherans, &c. are specified. See *MARANATHA*, and *EXCOMMUNICATION*.

*ANCHORETS*, a sort of monks, so called (*ἀνὰ ἀναχώρειν*) from their retiring from society, and living in private cells in the wilderness. Such were Paul, and Anthony, and Hilarion, the first founders of the monastic life in Egypt and Palestine. Some of them lived in caves, *ἐν σπηλαιόις*, as Chrysostom tells us the monks of Mount Casius, near Antioch, did; and others in little tents or cells, *ἐν οἰκίσκοις*. When many of those were placed together in the same wilderness, at some distance from one another, they were all called by one common name, *Laura*, which, as Evagrius informs us, differed from a *Cenobium*, or community, in this, that a *Laura* consisted of many cells, divided from each other, where every monk provided for himself; but a *Cenobium* was but one habitation, where the monks lived in society, and had all things in common. See *MONK*, *CENOBITE*, and *LAURA*.

*ANGEL*, a spiritual intelligent substance, the first in rank and dignity among created beings. The word angel (*ἄγγελος*) is Greek, and signifies a messenger. The Hebrew word *מַלְאָךְ*, from the Arabic and Ethiopic *luaka*, to send on any errand, to execute a commission, signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures. Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents for others, 2 Sam. ii. 5. "David sent messengers (Heb. angels) to Jabesh Gilead." Prov. xiii. 17. Mark i. 2. James ii. 25.—2. Officers of the churches, whether prophets or ordinary ministers, Hag. i. 13. Rev. i. 20.—3. Jesus Christ, Mal. iii. 1. Is. lxiii. 9.—4. Some add the dispensations of God's providence, either beneficial or calamitous. Gen. xxiv. 7. Ps. xxxiv. 7. Acts xii. 23. 1 Sam. xiv. 14; but I must confess, that, though I do not at all see the impropriety of considering the providences of God as his angels or messengers for good or for evil, yet the passages generally adduced under this head do not prove to me that the providences of God are meant in distinction from created angels.—5. Created intelligences, both good and bad. Heb. i. 14. Jude vi. the subject of the present article.—As to the time when the angels were created, much has been said by the learned. Some wonder that Moses, in his account of the creation, should pass over this

in silence. Others suppose that he did this because of the proneness of the Gentile world, and even the Jews, to idolatry: but a better reason has been assigned by others, viz. that this first history was purposely and principally written for information concerning the visible world; the invisible, of which we know but in part, being reserved for a better life. Some think that the idea of God's not creating them before this world was made, is very contracted. To suppose, say they, that no creatures whatever, neither angels nor other worlds, had been created previous to the creation of our world, is to suppose that a Being of infinite power, wisdom, and goodness, had remained totally inactive from all eternity, and had permitted the infinity of space to continue a perfect vacuum till within these 6000 years; that such an idea only tends to discredit revelation, instead of serving it. On the other hand, it is alleged that they must have been created within the six days; because it is said, that within this space God made heaven and earth, and all things that are therein. It is, however, a needless speculation, and we dare not indulge a spirit of conjecture. It is our happiness to know that they are all ministering spirits, sent forth to minister to them who are heirs of salvation.

As to the nature of these beings, we are told that they are spirits; but whether pure spirits divested of all matter, or united to some thin bodies, or corporeal vehicles, has been a controversy of long standing; the more general opinion is, that they are substances entirely spiritual, though they can at any time assume bodies, and appear in human shape. Gen. xviii. and xix. Gen. xxxii. Matt. xxviii. Luke i. &c. The Scriptures represent them as endued with extraordinary wisdom and power, 2 Sam. xiv. 20. Ps. ciii. 20; holy, and regular in their inclinations; zealous in their employ, and completely happy in their minds, Job xxxviii. 7. Heb. i. 7. Matt. xviii. 10. Their number seems to be great, Ps. lxviii. 17. Heb. xii. 22; and perhaps they have distinct orders, Col. i. 16, 17. 1 Pet. iii. 22. 1 Thess. iv. 16. Dan. x. 13. They are delighted with the grand scheme of redemption, and the conversion of sinners to God. Luke ii. 12. 1 Pet. i. 12. Luke xv. 10. They not only worship God, and execute his commands at large, but are attendant on the saints of God while here below, Ps. xci. 11, 12. Heb. i. 13. Luke xvi. 22. Some conjecture that every good man has his particular guardian angel, Matt. xviii. 10. Acts xii. 15; but this is easier to be supposed than to be proved; nor is it a matter of consequence to know. "What need we dispute," says Henry, "whether every particular saint has a guardian angel, when we are sure he has a guard of angels about him?" They will gather the elect in the last day, attend the

final judgment, Matt. xxv. 31. Rev. xiv. 18. Matt. xiii. 39, and live for ever in the world of glory. Luke xx. 36.

Although the angels were originally created perfect, yet they were mutable: some of them sinned, and kept not their first estate; and so, of the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven lost their heavenly disposition, and fell into a settled rancour against God, and malice against men. What their offence was is difficult to determine, the Scripture being silent about it. Some think envy, others unbelief; but most suppose it was pride. As to the time of their fall, we are certain it could not be before the sixth day of the creation, because on that day it is said, "God saw every thing that he had made, and behold it was very good;" but that it was not long after, is very probable, as it must have preceded the fall of our first parents. The number of the fallen angels seems to be great, and, like the holy angels, perhaps they have various orders among them. Matt. xii. 24. Eph. ii. 2. Eph. vi. 12. Col. ii. 15. Rev. xii. 7. Their constant employ is not only doing evil themselves, but endeavouring by all arts to seduce and pervert mankind. 1 Pet. v. 8. Job i. 6. It is supposed they will be restrained during the millennium, Rev. xx. 2, but afterwards again, for a short time, deceive the nations, Rev. xx. 8, and then be finally punished, Matt. xxv. 41. The authors who have written on this subject have been very numerous; we shall only refer to a few: *Reynolds' Inquiry into the State and Economy of the Angelical World*; *Doddridge's Lect. lect. 10, p. 210 to 214*; *Milton's Paradise Lost*; *Bp. Newton's Works*, vol. iii. p. 538, 568; *Shepherd of Angels*; *Gilpin on Temptation*; *Casmanni Angelographia*; *Gill and Ridgely's Bodies of Divinity*; *Dwight*.

ANGELIC DOCTOR. See AQUINAS.

ANGELICA, an ancient sect, supposed by some to have got this appellation from their excessive veneration of angels, and by others from maintaining that the world was created by angels. The name is also denominative of a congregation of nuns, founded at Milan in 1534, who observe the rule of St. Augustine.

ANGELITES, a sect in the reign of the Emperor Anastasius, about the year 494; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise *Severites*, from Severus, who was the head of their sect; as also *Theodosians*, from one Theodosius, whom they made pope at Alexandria. They held that the persons of the Trinity are not the same; that none of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity.

ANGER, a violent passion of the mind, arising upon the receipt, or supposed receipt, of any injury, with a present purpose of revenge. All anger is by no means sinful; it was designed by the Author of our nature for self-defence; nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger, Eph. iv. 26; but it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions, vents itself in reviling language, or is concealed in our thoughts to the degree of hatred.—*Paley's Mor. Phil.* ch. 7. vol. i.; *Fawcett's excellent Treatise on Anger*; *Seed's Posth. Sermon. ser. xi.*; *Jeremy Taylor's Works*, vol. iii. p. 33, vol. iv. p. 244, vol. v. p. 69.

ANGER OF GOD, see WRATH.

ANGLO-CALVINISTS, a name given by some writers to the members of the Church of England, as agreeing with the other Calvinists in most points, excepting church government.

ANGLO-SAXON VERSION, see BIBLE VERSS.

ANNALS ECCLESIASTICAL, of Baronius, a work on church history, from the birth of Christ to the year 1198, published at Rome, 1588-1607, in twelve volumes, folio, which was principally composed for the purpose of confuting the Centuries of Magdeburg, and to prove that the doctrines and constitution of the Church had remained the same from the beginning. These annals comprise a rich collection of documents from the papal archives, and are, therefore, of great use to the student of ecclesiastical history; but they contain many false statements and unauthentic documents, and require to be consulted with great caution. The air of sincerity which breathes in them is calculated to give very erroneous ideas of the state of things in the Church of Rome. They were afterwards continued by Raynaldi and Laderchi, and brought down to the year 1671.

ANNATES, a year's income due to the Pope, on the death of any bishop, abbot, or parish priest, to be paid by his successor. The *Concordata Germanica*, in 1448, restored to the Pope the right of raising the annates, which had been forbidden by the Council of Basle, in 1434. They were made perpetual by Boniface IX. In France, they were finally abolished in 1789. In England, they were first paid to the Archbishop of Canterbury, but afterwards appropriated to the popes. In 1532, the parliament gave them to the crown; but Queen Anne restored them to the Church, by applying them to the augmentation of poor livings.

ANNIHILATION, the act of reducing any created being into nothing. The sentiments of mankind have differed widely as to the possibility and impossibility of annihilation. According to some, nothing is so difficult; it

requires the infinite power of God to effect it: according to others, nothing so easy. Existence, say they, is a state of violence; all things are continually endeavouring to return to their primitive nothing: it requires no power at all; it will do it itself; nay, more, it requires an infinite power to prevent it. With respect to human beings, it appears probable from reason, but it is certain from Scripture, that they will not be annihilated, but exist in a future state, Matt. x. 28. Ecc. xii. 7. John v. 24. 1 Thess. v. 10. Matt. xxv. 34, 41. Luke xvi. 22, 28. Luke xx. 37, 38. 1 Cor. xv. See p. 158, &c. vol. i. *Massillon's Ser.*, Eng. Trans.; No. 129, *Guardian*; *Blair's Ser.* vol. i. p. 461; and articles DESTRUCTIONISTS, RESURRECTION, SOUL.

ANNUNCIATION, a festival, celebrated on the 25th March, in memory of the annunciation, or tidings, brought by the angel Gabriel to the Virgin Mary, of the incarnation of Christ.

The feast of the annunciation appears to be of very great antiquity. There is mention made of it in a sermon, which goes under the name of Athanasius. Others carry it up to the time of Gregory Thaumaturgus, because there is a sermon likewise attributed to him upon the same subject; but the best critics reject both these writings as spurious. However, it is certain this festival was observed before the time of the Council of Trullo, in which there is a canon forbidding the celebration of all festivals in Lent, excepting the Lord's Day and the feast of the annunciation: so that we may date its original from the seventh century.

On this festival, in the Romish Church, the Pope performs the ceremony of marrying or cloistering a certain number of maidens, who are presented to the Pope in the church Della Minerva, clothed in white serge from head to foot, and so muffled up, that they have scarce room to peep out. An officer stands on one side, having in his hand a basin, wherein are small bags, containing notes of fifty crowns for those who make choice of marriage, and notes of a hundred for those who choose the veil. The latter are distinguished, after their choice, by garlands of white flowers. Misson, who was present at this ceremony, tells us, that of three hundred and fifty maidens, who were presented to the Pope, thirty-two only chose a religious life.

ANointING.—In the Catholic Church, the custom of anointing priests is still continued. The ordaining bishop anoints with the holy oil called *chrism*, the palm of both hands, the thumb, and the forefinger of the person to be ordained; and thus, according to the expression in the ritual of ordination, the hands receive power to bless, to consecrate, and to make holy. If a clergyman is excommunicated, these spots are rubbed off. This custom, like many others, is an impious perversion of the

sacred ceremony by which the Jewish priests and kings were inducted into office.

ANOMÆANS, the name by which the pure Arians were called in the fourth century, in contradistinction to the Semi-arians. The word is formed from the Greek *ἀνομοιος*, *different*. See ARIANS and SEMI-ARIANS.

ANONYMUS GRÆCUS, a name given to each of the three additional Greek versions of the Old Testament, otherwise known by the names *Editio quinta*, *sexta* and *septima*, which Origen consulted, and inserted in the last three columns of his great work. Their age and authors were unknown.

ANTEDILUVIANS, a general name for all mankind who lived before the flood, including the whole human race from the creation to the deluge. For the history of the Antediluvians, see *Book of Genesis*, *Whiston's Josephus*, *Cockburn's Treatise on the Deluge*, and article DELUGE.

ANTELOCANI, a name given to the primitive Christians, because, in times of persecution, they frequently held their religious assemblies *before daybreak*.

ANTHEM, a church song performed in cathedral service by choristers who sung alternately. It was used to denote both psalms and hymns, when performed in this manner; but, at present, anthem is used in a more confined sense, being applied to certain passages taken out of the Scriptures and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English church, in the beginning of the reign of Queen Elizabeth.

ANTHOLOGIUM. [*Gr.*] In Latin, *Florilegium*: the title of a book used in the Greek church, divided into twelve months, containing the offices, sung throughout the whole year, on the festivals of our Saviour, the blessed Virgin, and other remarkable saints. It is in two volumes: the first contains six months, from the first day of September to the last day of February; the second comprehends the other six months. It is observable, from this book, that the Greek church celebrates Easter at the same time with the Church of England, notwithstanding that they differ from us in the lunar style.

ANTHONY, ST., THE ABBOT'S DAY, a festival of the Romish church on the 17th of January. On this day the pope, cardinals, princes, and even private gentlemen, send their horses and mules, together with their harnesses, to be blessed and sprinkled by the fathers of his order. They likewise apply to this saint for the exorcising, and conjuring, and delivering up to the devil, mice, grasshoppers, and other noxious animals.

ANTHONY, ST., OF PADUA'S DAY, a festival in the Romish church, on the 13th of June. Ribadeinara, in his life of this saint, gives us the following relation:—A certain Franciscan novice, throwing off his habit, ran away from

the monastery in which the saint lived, and carried away with him a psalm book, written by St. Anthony's own hand. The saint, perceiving his book to be stolen, begged of God to restore it to him. In the meantime the thief, preparing to swim across a river, met the devil, who commanded him to return to the monastery, and restore the book to St. Anthony, threatening to kill him if he refused; which so terrified the young novice, that he immediately complied, and, returning back, gave St. Anthony his book again, and continued in a religious course ever after. Hence St. Anthony is prayed to, in order to recover stolen goods. It is related of him likewise, that, having wearied himself with labour, and being laid down to sleep, the devil set upon him, and took him so fast by the throat, that he almost choked him; but the saint, invoking the Virgin Mary, and beginning to sing the hymn, *O gloriosa Domina*, his cell was immediately filled with a celestial light, which the devil not being able to endure, immediately departed.

**ANTHROPOMORPHISMS**, instances in which God is spoken of as having a human form, or as possessing members of the human body, as eyes, ears, &c.

**ANTHROPOMORPHITES**, a sect of ancient heretics, who taking every thing spoken of God in the Scriptures in a literal sense, particularly that passage in Genesis, in which it is said, "God made man after his own image," maintained that God had a human shape.

**ANTHROPOPATHY**, a figure, expression, or discourse, whereby some passion is attributed to God which properly belongs only to man. Anthropopathy is frequently used promiscuously with anthropology; yet in strictness they ought to be distinguished as the genus from the species. Anthropology may be understood of any thing human attributed to God, as eyes, hands, &c., but anthropopathy only of human affections and passions, as joy, grief. We have frequent instances of the use of these figures in holy Scripture.

**ANTIBAPTISTS**, a name which might be supposed to include the Society of Friends, but is restricted to those who maintain, that baptism is merely a proselyting ordinance, and is not to be administered to the descendants, whether infant or adult, of any who have been baptized. Several societies of this sect exist in Ireland. *Encyclo. of Religious Knowledge*.

**ANTIBURGHERS**, a numerous and respectable body of dissenters from the church of Scotland, who differed from the established church chiefly in matters of church government; and who differed also from the Burgher Seceders, with whom they were originally united, chiefly, if not solely, respecting the lawfulness of taking the burgh oath. For an account of their origin and principles, see

SECEDEERS, with whom they are again united as one body.

**ANTICHRIST**, (*ἀντί* and *Χριστός*), a name which occurs only in the epistles of John, and may signify either an *opponent* or *adversary* of Christ; one who gives himself out to be Christ, a *false Messiah*; or one who pretends to the authority, and acts as the *Vicar* of Christ. According to these three interpretations of the word, may be ranged the different views which have been entertained on the subject of the character thus denominated.

1. Those who regard it as denoting a pretender to the Messiahship, are necessarily confined by their interpretation to some noted Jew, who shall, in some remarkable manner, give himself out to be the Messiah. Several such pretenders have appeared at different times, such as Barchocheba, &c.

2. The great body of Protestant interpreters understand the word in the last sense, and apply it to the Pope of Rome, or the ecclesiastical system of the papacy, carried on and sustained under the different popes that have filled the Roman See. With the early fathers, and many of the Romanists themselves, they agree to identify the Antichrist with the *man of sin*, the *little horn* of Daniel's fourth beast, and the *second beast*, or *false prophet* of the Apocalypse. They thus consider the term to signify that corrupt and unscriptural system of church polity, by which the authority of Christ has been compromised by men professing his servants, and acting according to his will, having set aside his mandates, to give place to the doctrines and commandments of men; but they have improperly confined themselves in the view they have taken of it to the church of Rome; it being notorious that the corruptions and antichristian institutions of the Eastern church fall little short of those which have obtained in the Western, while in the different establishments which exist under the name of Protestantism, the same system of substitution in regard to human authority, and religious rites and ordinances, prevails according to the utmost extent that the circumstances of each particular community will admit.

3. Several writers maintain that Antichrist is to be taken in the sense which indicates *direct and positive hostility*; and accordingly some have found him in Nero, some in Caligula, some in Simon Magus, while others look for him in a wicked infidel power, which is yet to appear and attempt the complete annihilation of the cause and name of Christ. There have not been wanting those who regard this great enemy to be Satan himself incarnate! The grand characteristic of him who is pre-eminently the *Antichrist*, is his denying the Father and the Son; a mark, it is maintained, which cannot apply to the popes, for they confess both, and must therefore indicate an individual, or a combination of individuals,



who shall reject the doctrine of the Trinity, and with it all the peculiar and distinguishing tenets of Christianity. This view is taken by Faber, who identifies him with the *infidel king*, Daniel xi., by whom he understands a whole kingdom or community of infidels; and the "*Spirit of Antichrist*," mentioned by the apostle, he holds to be the *principles of unbelief* by which that kingdom or community is animated.

ANTIDORON, a name given by the Greeks to the consecrated bread; out of which the middle part, marked with the cross, wherein the consecration resides, being taken away by the priest, the remainder is distributed after mass to the poor.

ANTINOMIANS, those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good works. The Antinomians took their origin from John Agricola, about the year 1538, who taught that the law is no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it; that repentance is not to be preached from the decalogue, but only from the gospel. This sect sprang up in England during the protectorate of Cromwell, and extended their system of libertinism much farther than Agricola did. Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do any thing displeasing to God. It is necessary, however, to observe here, and candour obliges us to confess, that there have been others who have been styled Antinomians, who cannot, strictly speaking, be ranked with these men: nevertheless, the unguarded expressions they have advanced, the bold positions they have laid down, and the double construction which might so easily be put upon many of their sentences, have led some to charge them with Antinomian principles. For instance, when they have asserted justification to be eternal, without distinguishing between the secret determination of God in eternity, and the execution of it in time; when they have spoken lightly of good works, or asserted that believers have nothing to do with the law of God, without fully explaining what they meant; when they assert that God is not angry with his people for their sins, nor in any sense punishes them for them, without distinguishing between fatherly corrections and vindictive punishment: these things, whatever be the private sentiments of those who advance them, have a tendency to injure the minds of many. It has been alleged, that the principal thing they have had in view, was to counteract those legal doctrines which have so much abounded among the self-righteous; but granting this to be true, there is

no occasion to run from one extreme to another. Had many of those writers proceeded with more caution, been less dogmatical, more explicit in the explanation of their sentiments, and possessed more candour towards those who differed from them, they would have been more serviceable to the cause of truth and religion. Some of the chief of those who have been charged as favouring the above sentiments, are: *Crisp, Richardson, Saltmarsh, Hussey, Eaton, Town, &c.* These have been answered by *Gataker, Sedgwick, Witsius, Bull, Williams, Ridgely, Beart, De Fleury, &c.* See also *Bellamy's Letters and Dialogues between Theron, Paulinus, and Aspasio*; with his *Essay on the Nature and Glory of the Gospel*; *Edwards' Crispianism Unmasked*.

ANTINOMIANISM is strictly enmity to the divine law, hatred of its purity, opposition to its justice, or suspicion of its benevolence. Though, as put in this naked form, it is probable there is scarcely, under the profession of religion, a single Antinomian in the world; and the sanity of that individual would be justly questionable who should maintain principles so incompatible with the common sense of mankind, and so obviously subversive of the moral order of the universe; it is nevertheless an undoubted fact, that many persons have adopted views of the religion of Christ which virtually imply a renunciation of regard to the divine law, and tend to the entire subversion of its authority. If in their own practice there is not a violation of its precepts, they are careful it should be understood that their conduct is not indebted to the law for regulation or purity, and that they deny its claims to any authority over them. They assert the freedom of believers in Christ from the canon as well as from the curse of the law; and that if they do what is required, it is not because it is there enjoined, or because there is any danger of its penalty, but because grace secures provision for holiness, and makes the believer complete in Christ.

These views are alleged to be essential to the glory of the gospel, to exalt the grace of Christ, and to be indispensably necessary to Christian peace and comfort. Other sentiments are proscribed as legal, or anti-evangelical, expressive of low views of the Saviour, indicative of a state of bondage and servility of spirit, and inconsistent with Christian confidence and liberty. The parties are thus at issue on first principles. They occupy no common ground. The Scriptures are in vain appealed to, a large portion of them being virtually abrogated, and a system of interpretation adopted, which sets at defiance all rules, and is destructive of all enlightened deductions.

High Calvinism, or Antinomianism, absolutely withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the

former is a crime, the latter only a misfortune; and thus treats the man dead in trespasses and sins, as if he were already in his grave. It prophesies smooth things to the sinner going on in his transgressions, and soothes to slumber and the repose of death the souls of such as are at ease in Zion. It assumes that, because men can neither believe, repent, nor pray acceptably, unless aided by the grace of God, it is useless to call upon them to do so. It maintains that the gospel is only intended for elect sinners, and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner. In opposition to Scripture, and to every rational consideration, it contends that it is not man's duty to believe the truth of God—justifying the obvious inference, that it is not a sin to reject it. In short, its whole tendency is to produce an impression on the sinner's mind, that if he is not saved, it is not his fault, but God's; that if he is condemned, it is more for the glory of the Divine Sovereignty, than as the punishment of his guilt.

So far from regarding the moral cure of human nature as the great object and design of the gospel, Antinomianism does not take it in at all, but as it exists in Christ, and becomes ours by a figure of speech. It regards the grace and the pardon as every thing—the spiritual design or effect as nothing. Hence its opposition to progressive, and its zeal for imputed sanctification: the former is intelligible and tangible, but the latter a mere figment of the imagination. Hence its delight in exulting on the eternity of the divine decrees, which it does not understand, but which serve to amuse and to deceive; and its dislike to all the sober realities of God's present dealings and commands. It exults in the contemplation of a Christ who is a kind of concretion of all the moral attributes of his people; to the overlooking of that Christ who is the Head of all that in heaven and on earth bear his likeness, and while unconscious of possessing it. It boasts in the doctrine of the perseverance of the saints, while it believes in no saint but one, that is Jesus, and neglects to persevere.—*Orme's Life of Baxter*, vol. ii. p. 311.

**ANTIPEDOBAPTISTS** (from *ἀντί* "against," and *παῖς* *παιδο*, "child," and *βαπτίζω*, "baptize,") is a distinguishing denomination given to those who object to the baptism of infants. See **BAPTISM**.

Antipedobaptists hold that believing adults only are proper subjects, because Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that, consequently, infants, who cannot be thus taught, are to be excluded. It does not appear, say they, that the apostles, in executing Christ's

commission, ever baptized any but those who were first instructed in the Christian faith, and professed their belief of it. They contend that infants can receive no benefit from it, and are not capable of faith and repentance, which are to be considered as prerequisites.

#### *As to the mode.*

They observe, that the meaning of the word *βαπτίζω* signifies immersion or dipping only; that John baptized in Jordan; that he chose a place where there was *much* water; that Jesus came up *out of* the water; that Philip and the eunuch went down both *into* the water; that the terms washing, purifying, burying in baptism, so often mentioned in Scripture, allude to this mode; that immersion *only* was the practice of the apostles and the first Christians; and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think, are so clear from Scripture, and the history of the church, that they stand in need of but little argument to support them. Further, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor, and that, therefore, reasoning by analogy from previous abrogated rites, is to be rejected, and the express command of Christ respecting baptism ought to be our rule.

Although there were several among the Albigenses, Waldenses, and the followers of Wickliffe, it does not appear that they were formed into any stability until the time of Menno, about the year 1536. See **ANABAPTISTS** and **MENNONITES**. About 1644, they began to make a considerable figure in England, and spread themselves into several separate congregations. They separated from the Independents about the year 1638, and set up for themselves under the pastoral care of Mr. Jesse; and, having renounced their former baptism, they sent over one of their number to be immersed by one of the Dutch Anabaptists of Amsterdam, that he might be qualified to baptize his friends in England after the same manner.

They subsist under two denominations, viz. the *Particular* or *Calvinistic*, and the *General* or *Arminian*. Their modes of church government and worship are the same as the Independents; in the exercise of which they are protected, in common with other dissenters, by the act of toleration. Some of both denominations allow of mixed communion; by which it is understood that those who have not been baptized by immersion, on the profession of their faith, may sit down at the Lord's table with those who have been thus baptized. Others, however, disallow it, supposing that such have not been actually baptized at all. See **FREE COMMUNION**.

Some of them observe the seventh day of the week as the Sabbath, apprehending the

law that enjoined it not to have been repealed by Christ.

Some of the General Baptists have gone into Socinianism or Arianism; on account of which, several of their ministers and churches, who disapprove of those principles, have, within the last forty years, formed themselves into a distinct connexion, called the New Association. The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they have separated; but in things more essential, disclaim any connexion with them, particularly as to changing ministers, and the admission of members. The General Baptists have, in some of their churches, three distinct orders separately ordained, viz. :—messengers, elders, and deacons. Their general assembly is held annually in Worship-street, London, on the Tuesday in the Whitsun week.

They have two exhibitions for students to be educated at one of the universities of Scotland, given them by Dr. Ward, of Gresham College. There is likewise an academy at Bristol for students, generally known by the name of the Bristol Education Society. The Baptists in America, and in the East and West Indies, are chiefly Calvinists, and hold occasional fellowship with the Particular Baptist churches in England. Those in Scotland, having imbibed a considerable part of the principles of Messrs. Glass and Sandeman, have no communion with the other. They have liberally contributed, however, towards the translation of the Scriptures into the Bengalee language, which some of the Baptist brethren have executed in the East. See *Rippon's Baptist Register*, vol. i. p. 172-175; *Adam's View of Religions*, article *Baptists*; *Evans' Sketch of Religious Denominations*; *Gill, Gale, Robinson, Stennet, and Booth, on Baptism*.

**ANTIPHONY**, alternate singing, as when a congregation, divided into two parts, repeats or sings a psalm or anthem, verse for verse, one after the other. It is opposed to *symphony*, which is singing jointly, or all together. St. Austin carries the original of this way of singing, in the *western church*, no higher than the time of St. Ambrose, when it was first introduced into the church of Milan, which example was soon followed by the other western churches. What was the original of it in the *eastern church*, is not so certainly agreed upon by writers either ancient or modern. It was a method of singing so taking and delightful, that it was often used when only two or three were met together for private devotion: and Socrates particularly remarks of the emperor Theodosius the younger, and his sisters, that they sung alternate hymns together, every morning in the royal palace. See **PSALMODY**.

**ANTIPODES**, those who at different periods

have produced a schism in the Roman church by opposing the pope, under the pretence that they were themselves popes. This is the catholic explanation, because it is evident the Roman church cannot admit that there ever existed two popes; but the fact is, that in many cases both competitors for the papal chair (sometimes there have been even three) were equally antipopes,—that is to say, their claims were equally good. Each was frequently supported by whole nations, and the schism was nothing but the struggle of political interests, which induced particular governments to support a pope against the pope supported by other governments. These quarrels always greatly lessened the belief in the pope's sanctity and infallibility, shook the whole fabric of the church, and contributed much to pave the way for the great reformation. Amadeus VIII, duke of Savoy, was the last Antipope. He was elected by the council of Basle in 1439, in opposition to Eugene IV. and Nicholas V., but he renounced his title in favour of the latter in 1449.

**ANTIQUITIES**, a term implying all testimonies or authentic accounts that have come down to us of ancient nations. As the study of antiquity may be useful both to the inquiring Christian as well as to those who are employed in or are candidates for the gospel ministry, we shall here subjoin a list of those which are esteemed the most valuable.—*Fabricii Bibliographia Antiquaria*; *Spencer de Legibus Heb. Ritualibus*; *Godwyn's Moses and Aaron*; *Bingham's Antiquities of the Christian Church*; *Jennings' Jewish Antiquities*; *Potter's and Harwood's Greek, and Kennel's and Adams' Roman Antiquities*; *Preface to the Prussian Testament, published by L'Esfant and Beausobre*; *Préaux and Shuckford's Connexions*; *Jones' Asiatic Researches*; *Maurice's Indian Antiquities*; *S. Burder's Oriental Customs and Oriental Literature*; *Horne's Introduction*, vol. iii.; and *Jahn's Biblical Antiquities*.

**ANTISABBATARIANS**, a modern religious sect, who deny the necessity of observing the Sabbath day. Their chief arguments are,—1. That the Jewish Sabbath was only of ceremonial, not of moral obligation; and consequently, is abolished by the coming of Christ. 2. That no other Sabbath was appointed to be observed by Christ or his apostles. 3. That there is not a word of *Sabbath breaking* in all the New Testament. 4. That no command was given to Adam or Noah to keep any Sabbath. And, 5. That, therefore, although Christians are commanded "not to forsake the assembling of themselves together," they ought not to hold one day more holy than another. See article **SABBATH**.

**ANTISUPERNATURALISTS**. See **SUPERNATURALISTS**.

**ANTITACTÆ**, a branch of Gnostics, who held that God was good and just, but that

a creature had created evil; and, consequently, that it is our duty to oppose this author of evil, in order to avenge God of his adversary.

**ANTITHESIS.** See HEBREW POETRY.

**ANTITRINITARIANS**, those who deny the Trinity, and teach that there are not three persons in the Godhead.—See TRINITY.

**ANTITYPE**, a Greek word, properly signifying a type or figure corresponding to some other type.

The word antitype occurs twice in the New Testament, viz. in the Epistle to the Hebrews, chap. ix. 24; and in the 1 Epistle of Peter, chap. iii. 21, where its genuine import has been much controverted. The former says, that Christ is not entered into the holy places made with hands, which are *ἀντίτυπα*, the figures or antitypes of the true—now to appear in the presence of God. Now, *τύπος* signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shown him in the Mount, the tabernacle so formed was the antitype of what was shown to Moses; anything, therefore, formed according to a model or pattern, is an antitype. In the latter passage, the apostle, speaking of Noah's flood, and the deliverance only of eight persons in the ark from it, says, *Ὁ καὶ ἡμᾶς ἀντίτυπον τῆς σωζομένης βαπτισμοῦ*: Baptism being an antitype to that, now saves us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, &c. The meaning is, that righteousness, or the answer of a good conscience towards God, now saves us, by means of the resurrection of Christ, as formerly righteousness saved these eight persons by means of the ark during the flood. The word antitype, therefore, here signifies a general similitude of circumstances; and the particle *ω*, *wherewith*, refers not to the immediate antecedent *ὕδατος*, *water*, but to all that precedes.

**ANTOSIANDRIANS**, a sect of rigid Lutherans, who opposed the doctrine of Osiander relating to justification. These are otherwise denominated *Osiandromastiges*. The Antosiadrians deny that man is made just, with that justice wherewith God himself is just; that is, they assert that he is not made essentially, but only imputatively just; or that he is not really made just, but only pronounced so.

**ANTWERP POLYGLOTT.** See BIBLE, POLYGLOTT, No. 3.

**ἈΠΑΞ ΛΕΓΟΜΕΝΟΝ**, *hapax legomenon*, any word or phrase that occurs but once in the Bible or any other book.

**APELLEANS**, so called from Apelles, in the second century. They affirmed that Christ, when he came down from heaven, received a body not from the substance of his mother, but from the four elements, which at his

death he rendered back to the world, and so ascended into heaven without a body.

**APHTHARTODOCITES**, a denomination in the sixth century, so called from the Greek *αφθαρτος*, *incorruptible*, and *δοκῶ*, *to judge*, because they held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Euty-chians.

**APOCARITE**, a denomination, in the third century, which sprang from the Manicheans. They held that the soul of man was of the substance of God.

**APOCRISIARII**, a description of papal agents who rose into notice during the pontificate of Gregory, and who acted as envoys or legates at the court and see of Constantinople.

**APOCRYPHA** signifies *concealed*, *obscure*, *without authority*. In reference to the Bible, it is employed to designate such books as claim a place in the sacred volume, but which are not canonical; it is said to have been first used by Melito, Bishop of Sardis.

An inquiry into this subject cannot be uninteresting to the friends of the Bible, for it behoves them to ascertain, on the best evidence, what books belong to the sacred volume, and also on what grounds other books are rejected from the canon. This subject assumes a higher importance from the fact, that Christians are much divided on this point, for some receive, as of canonical authority, books which others reject as spurious, or consider merely as human compositions. On such a point every Christian should form his opinion upon the best information which he can obtain.

In controversy with the Romanists, this subject meets us at the very threshold. It is vain to dispute about particular doctrines of Scripture, until it is determined what books are to be received as Scripture.

It has also been recently found that this was a point of great importance in the circulation of the Bible. This book ought not to be distributed, maimed of some of its parts; nor should we circulate mere human compositions for the Word of God. The committee of the British and Foreign Bible Society were recently called upon to decide this question in a case of great practical importance. The whole subject was referred to a select and learned sub-committee, who, after mature deliberation, brought in a report, which was adopted, and led to the following wise resolution in the general committee: viz. "That the funds of the society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books, and parts of books, which are termed apocryphal; and that all copies printed, either entirely or in part, at the expense of the society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other book

whatever being bound with them; and further, that all money grants to societies or individuals be made only in conformity to the principle of this regulation.

"In the sacred volume, as it is to be hereafter distributed by the society, there is to be nothing but divine truth, nothing but what is acknowledged by all Christians to be such. Of course, all may unite in the work of distribution, even should they regard the volume as containing but part of the inspired writings; just as they might, in the circulation of the Pentateuch, or the Book of Psalms, or the Prophets, or the New Testament. Such harmonious operation would not, however be possible, if the books of the Apocrypha were mingled or joined with the rest; and, besides, those who have the strongest objection to the Apocrypha are, ordinarily, those who are most forward in active and liberal efforts to send the Word of God to all people."

This judicious decision of the committee of the British and Foreign Bible Society depends for its correctness on the supposition that the books of the Apocrypha are not canonical; for whatever may be said about circulating a part of the Bible, it was undoubtedly the original object of this society to print and circulate *the whole* of the sacred volume. Hence appears the practical importance of the inquiry which we have here instituted, to ascertain whether these books have any claim whatever to a place in the sacred canon.

At a very early period of the Christian church, great pains were taken to distinguish between such books as were inspired and canonical, and such as were written by uninspired men. It has never been doubted among Christians that the canonical books only were of divine authority, and furnished an infallible rule of faith and practice; but it has not been agreed what books ought to be considered canonical and what apocryphal. In regard to those which have already been enumerated as belonging to the Old Testament, there is a pretty general consent of Jews and Christians, of Romanists and Protestants; but in regard to some other books there is a wide difference of opinion.

The Council of Trent, in their fourth session, gave a catalogue of the books of the Old Testament, among which are included, *Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and Two books of the Maccabees*. Besides, they included, under the name of Esther and Daniel, certain additional chapters which are not found in the Hebrew copies. The book of Esther is made to consist of sixteen chapters; and prefixed to the book of Daniel is the *History of Susannah; the Song of the Three Children* is inserted in the third chapter; and the *History of Bel and the Dragon* is added at the end of this book. Other

books, which are found in the Greek or Latin Bibles, they rejected, as apocryphal,—as the third and fourth books of Esdras, the third book of Maccabees, the Hundred and Fifty-first Psalm, the Appendix to Job, and the Preface to the Lamentations.

Both these classes of books all denominations of Protestants consider apocryphal; but as the English church, in her Liturgy, directs that certain lessons shall be read from the former for the instruction of the people, but not for confirmation of doctrine, they are retained in the larger copies of the English Bible, but are not mingled with the canonical books, as in the Vulgate, but placed at the end of the Old Testament, under the title of *Apocrypha*. It is certainly to be regretted that these books are permitted to be included in the same volume which contains the lively oracles,—the Word of God,—the Holy Scriptures: all of which are given by inspiration; but more to be regretted still, that they should be read in the church, promiscuously with the lessons taken from the canonical books; especially as no notice is given to the people that what is read from these books is apocryphal; and as in the Prayer-book of the Episcopal church the tables which refer to the lessons to be read have this title prefixed,—“Tables of lessons of Holy Scripture to be read at Morning and Evening Prayer throughout the year.” Now, however good and instructive these apocryphal lessons may be, it never can be justified that they should thus be put on a level with the Word of God.

But it is our object, at present, to show that none of these books, *canonized* by the Council of Trent, and inserted in our larger English Bibles, are canonical.

1. The first argument by which it may be proved that these books do not belong to the canon of the Old Testament, is, *that they are not found in the Hebrew Bible*. They are not written in the Hebrew language, but in the Greek, which was not known to the Jews until long after inspiration had ceased, and the canon of the Old Testament was closed. It is rendered probable, indeed, that some of them were written originally in the Chaldaic; Jerome testifies this to be the fact in regard to *1st Maccabees*, and *Ecclesiasticus*; and he says, that he translated the book of *Tobit* out of Chaldee into Latin; but this book is now found in the Greek, and there is good reason for believing that it was written originally in this language. It is certain, however, that none of these books were composed in the pure Hebrew of the Old Testament.

Hottinger, indeed, informs us, that he had seen the whole of the Apocrypha in pure Hebrew, among the Jews; but he entertains no doubt that it was translated into that language in modern times,—just as the whole New Testament has recently been translated into pure Hebrew.

is the common opinion of the Jews and the Christian Fathers, that *Malachi* was the last of the Old Testament prophets. Books written by certain authors afterwards, have been taken to be reckoned canonical; and there is no reason for believing that those books were written long after the time of Ezra and Malachi; and some of them, perhaps, even before the commencement of the Christian era.

These books, though probably written by Jews, have never been received into the canon by that people. In this, the ancient and modern Jews are of the same mind. Josephus writes, "That no more than twenty-two books were received as inspired by his nation." Philo, who refers often to the Old Testament in his writings, never makes the mention of them; nor are they received in the Talmud as canonical. Not so, but the Jewish Rabbies expressly reject them.

The Jews, in the time of Jerome, entertained no other opinion of these books than that who came after them; for, in his *Preface to Daniel*, he informs us, "That he heard one of the Jewish doctors deride the history of Susanna, who said, 'it is invented by some Greek, he knew whom.'"

The same is the opinion of the Jews respecting the other books which we call apocryphal, as is manifest from all the copies of the Hebrew Bible extant; for, undoubtedly, they believed that any of these books were canonical, they would give them a place in the sacred volume. But will any ask, what is the opinion of the Jews to us? I answer, none on this point. The oracles of God were committed to them; and they preserved them with a religious care until the advent of the Messiah. Christ never censures them for adding to the sacred scriptures, nor deriving from them. Since their nation has been in dispersion, copies of the Old Testament, in Hebrew, have been scattered all over the world, so that it was impossible to procure a universal alteration in the canon. But it is needless to argue this point, for it is denied by all that these books never were received by the Jewish nation.

The third argument against the canonical authority of these books, is derived from the total silence respecting them in the New Testament. They are never quoted by Christ and his apostles. This fact, however, is disputed by the Romanists, and they even attempt to establish their right to a place in the canon, from the citations which they pretend have been made from these books by the apostles. They refer to Rom. xi. and xi., where they allege that Paul has passages from the Book of Wisdom: "who hath known the mind of the Lord, who hath been his counsellor?"—"For

before his translation he had this testimony, that he pleased God." But both these passages are taken directly from the canonical books of the Old Testament. The first is nearly in the words of Isaiah; and the last from the book of Genesis: their other examples are as wide of the mark as these, and need not be set down.

4. The fourth argument is, that these books were not received as canonical by the Christian Fathers, but were expressly declared to be apocryphal.

This is proved from passages in the writings of Justin Martyr, Origen, Athanasius, Hilary, Gregory Nazianzen, Jerome, Epiphanius, Cyril of Jerusalem, Eusebius, Philastrius Chrysostom, Rufin, Gregory the First, Augustine, Innocent the First, Anastasius, Leontius, Gregory, who lived at the beginning of the seventh century, Isidore, John Damascene, &c.

5. A fifth argument to disprove the canonical authority of these books, is derived from internal evidence. Books which contain manifest falsehoods, or which abound in silly and ridiculous stories, or contradict the plain and uniform doctrine of acknowledged scripture, cannot be canonical. Now, the books in dispute are all, or most of them, condemned by this rule.

6. Finally, it is manifest that these books were not inspired, and therefore not canonical, because they were not written by prophets, but by men who speak of their labours in a way wholly incompatible with inspiration.

The Popish writers, to evade the force of the arguments of their adversaries, pretend that there was a twofold canon: that some of the books of scripture are *protocanonical*, and others *deuterocanonical*. If by this distinction they only meant that the word *canon* was often used by the fathers with great latitude, so as to include all books that were ever read in the churches, or that were contained in the volume of the Greek Bible, the distinction is correct, and signifies the same, as is often expressed, by calling some books sacred and canonical, and others ecclesiastical. But these writers make it manifest, that they mean much more than this. They wish to put their *deuterocanonical* books on a level with the old Jewish canon; and this distinction is intended to teach, that after the first canon was constituted, other books were, from time to time, added; but when these books thus annexed to the canon have been pronounced upon by the competent authority, they are to be received as of equal authority with the former. When this second canon was constituted, is a matter concerning which they are not agreed; some pretend that in the time of *Shammai* and *Hillel*, two famous rabbies, who lived before the advent of the Saviour, these books were added to the canon.

But why then are they not included in the Hebrew canon? Why does Josephus never mention them? Why are they never quoted or alluded to in the New Testament? And why did all the earlier fathers omit to cite them, or expressly reject them? The difficulties of this theory being too prominent, the most of the advocates of the Apocrypha suppose that these books, after having remained in doubt before, were received by the supreme authority of the church, in the fourth century. They allege that these books were sanctioned by the council of Carthage, which met A.D. 397. But the story of the method pursued by the council of Nice, to distinguish between canonical and spurious books, is fabulous and ridiculous. There is nothing in the canons of that council relative to these books; and certainly they cited no authorities from them in confirmation of the doctrines established by them. And as to the third council of Carthage, it may be asked, what authority had this provincial synod to determine any thing for the whole church, respecting the canon? But there is no certainty that this council did determine any thing on the subject; for in the same canon there is mention made of Pope Boniface, as living at that time, whereas he did not rise to this dignity until more than twenty years afterwards, in which time three other popes occupied the see of Rome; so that this canon could not have been formed by the third council of Carthage. And in some copies it is inserted as the fourteenth of the seventh council of Carthage. However this may be, we may be confident that no council of the fourth century had any authority to add to the canon of scripture, books which were not only not received before, but explicitly rejected as apocryphal, by most of the fathers. Our opponents say, that these books were uncertain before, but now received confirmation. How could there be any uncertainty in regard to these books, if the church was as infallible in the first three ages as in the fourth? These books were either canonical before the fourth century, or they were not; if the former, how came it to pass they were not recognised by the apostles? How came they to be overlooked and rejected by the primitive fathers? But if they were not canonical before, they must have been made canonical by the decree of some council. That is, the church can make that an inspired book which was never given by inspiration. This absurdity deserves mention, because, however unreasonable it may be, it forms the true, and almost the only ground, on which the doctrine of the Romish Church, in regard to these apocryphal books, rests. This is, indeed, a part of the Pope's supremacy. Some of their best writers, however, deny this doctrine; and whatever others may pretend, it is most certain that the fathers,

with one consent, believed that the canon of sacred scripture was complete in their time: they never dreamt of books, not then canonical, becoming such by any authority upon earth. Indeed, the idea of adding to the canon what did not from the beginning belong to it, never seems to have entered the mind of any person in former times. If this doctrine were correct, we might still have additions made to the canon, and that too of books which have existed for hundreds of years.

This question may be brought to a speedy issue with all unprejudiced judges. These books were either written by divine inspiration for the guidance of the church in matters of faith and practice, or they were not; if the former, they always had a right to a place in the canon; if the latter, no act of a pope or council could render that divine which was not so before. It would be to change the nature of a fact, than which nothing is more impossible.

It is alleged, with much confidence, that the Greek Bibles used by the fathers contained these books; and therefore, whenever they give their testimony to the sacred scriptures, these are included. This argument proves too much, for the third book of Esdras, and the Prayer of Manasses, were contained in these volumes, but these are rejected by the Romanists. The truth however is, that these books were not originally connected with the Septuagint; they were probably introduced into some of the latter Greek versions, which were made by heretics. These versions, particularly that of *Theodotion*, came to be used promiscuously with that of the Septuagint; and to this day the common copies contain the version of the book of Daniel, by *Theodotion*, instead of that by the Seventy.

By some such means these apocryphal books crept into the Greek Bible; but the early fathers were careful to distinguish between them and the canonical scriptures, as we have already seen.

That they were read in the churches is also true; but not as scripture; not for the confirmation of doctrine; but for the edification of the common people.

Some of the fathers, it is true; cited them as authority, but very seldom; and the reason which rendered it difficult for them to distinguish accurately between ecclesiastical and canonical books, has already been given. These pious men were generally unacquainted with Hebrew literature, and finding all these books in Greek, and frequently bound up in the same volume as the canonical scriptures, and observing that they contained excellent rules for the direction of life and the regulation of morals, they sometimes referred to them, and cited passages from them, and permitted them to be read in the church for the instruction and edification of the people.

But the more learned of the fathers, who examined into the authority of the sacred books with unceasing diligence, clearly marked the distinction between such books as were canonical, and such as were merely human compositions. And some of them even disapproved of the reading of these apocryphal books by the people; and some councils warned the churches against them. It was with this single view that so many catalogues of the canonical books were prepared and published.

Notwithstanding that we have taken so much pains to show that the books called Apocrypha are not canonical, we wish to avoid the opposite extreme of regarding them as useless or injurious. Some of these books are important for the historical information they contain; and especially as the facts recorded in them are, in some instances, the fulfilment of remarkable prophecies.

Others of them are replete with sacred, moral, and prudential maxims, very useful to aid in the regulation of life and manners; but even with these, are interspersed sentiments, which are not perfectly accordant with the Word of God. In short, these books are of very different value, but in the best of them there is so much error and imperfection, as to convince us that they are human productions, and should be used as such; not as an infallible rule, but as useful helps in the attainment of knowledge, and in the practice of virtue. Therefore, when we would exclude them from a place in the Bible, we would not proscribe them as unfit to read, but we would have them published in a separate volume, and studied much more carefully than they commonly have been.

And while we would dissent from the practice of reading *lessons* from these books, as scriptural lessons are read in the church, we would cordially recommend the frequent perusal, in private, of the first of Maccabees, the Wisdom of Solomon, and above all, Ecclesiasticus.

It is a dishonour to God, and a disparagement of his Word, to place other books, in any respect, on a level with the Divine Oracles; but it is a privilege to be permitted to have access to the writings of men eminent for their wisdom and piety. And it is also a matter of curious instruction to learn what were the opinions of men in ages long past, and in countries far remote.—*Alexander on the Canon, and Henderson on Inspiration, Lect. ix. p. 489.*

Besides the Apocryphal books attached to the Old Testament, there is also a considerable number of spurious works, pretending to belong to the Nov. Test. They have been collected by Fabricius, in his *Codex Apocryphus New Testament*. Of these, forty are apocryphal gospels, a considerable number of acts and epistles, including the supposititious

correspondence between Paul and Seneca; and twelve spurious Revelations.

APOLLINARIANS, heretics, who maintained that the Logos holds in Christ the place of the rational soul, and consequently, that in him God was united with the human body and the sensitive soul. Apollinaris, the author of this opinion, was from A.D. 362, to at least 382, bishop of Laodicea, Syria, and a zealous opposer of the Arians. As a man and a scholar he was highly esteemed, and was among the most popular authors of his time. When the Emperor Julian forbade Christians the use of schools and the study of the Greek classics, Apollinaris, with his father of the same name, a teacher of languages, and a presbyter, composed imitations of them, for the use of the Christians: for instance, heroic poems and tragedies, from the historical matter of the Old Testament, and dialogues, in imitation of Plato's, from portions of the New. None of these works are now extant.

The doctrine of Apollinaris was first broached in the year 371, and has since been condemned as heretical by various councils since A.D. 375; among others, by the Œcumenical Council of Constantinople in 381. Apollinaris, however, formed a congregation of his adherents at Antioch, and made Vitalis their bishop. The *Apollinarians* or *Vitalians*, as their followers are called, soon spread their sentiments in Syria and the neighbouring countries, established several societies, over which he appointed bishops, and founded one even in Constantinople itself; but after the death of their leader, between the years 382 and 392, they separated into two parties, one adhering to the doctrine of Apollinaris, and the other, the *Polemians*, asserting that God and the body of Christ became one substance, and consequently paying divine honours to the human nature; for which reason they were called *Sarcotatra*, and because they admitted the union of both natures in Christ, *Synousians*. They were forbidden, by imperial edicts in 388 and 397, to hold religious assemblies, and in 428, to have pastors, or dwell in cities. They were never numerous, and afterwards disappeared, partly among the orthodox, and partly among the Monothelites.

APOLOGY, a defence of any person or thing that is accused. The word, which was used in this sense by the profane Greek writers, passed over to Christian authors, who having before been orators or philosophers, borrowed it as a technical term for the courts of justice. They gave the name of *apologies* to the writings which were designed to defend Christianity against the attacks and accusations of its enemies, particularly the Pagan philosophers, and to justify its professors before the emperors. Of this description were those of Justin Martyr, Athenagoras, Tertullian, Tatian, and others which were lost, written by Quadratus, Aristides, Melito, Miltiades, and



Theophilus. To these might be added several works of Origen, Clement of Alexandria, and Eusebius; and among the Latins, those of Lactantius, Arnobius, Minucius Felix, and Augustine, though they are published under another title. In modern times, we have Watson's Apologies for the Bible, Christianity, &c.; and the defence of particular sects, as Barclay's Apology for the Quakers.

**APOSTASY**, a forsaking or renouncing our religion, either by an open declaration in words, or a virtual declaration of it by our actions. The primitive Christian church distinguished several kinds of apostasy; the first of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and fourthly, of those who voluntarily relapsed into paganism. Apostasy may be further considered as, 1. Original, in which we have all participated, Rom. iii. 23;—2. National, when a kingdom relinquishes the profession of Christianity;—3. Personal, when an individual backslides from God, Heb. x. 38;—4. Final, when men are given up to judicial hardness of heart, as Judas. See BACKSLIDING, and Owen on Apostasy.

**APOSTATE**, one who openly abandons the true religion. The term is, in church history, applied by way of eminence to the Emperor Julian, who though he had only been nominally a Christian, when he came to the throne, fairly renounced the Christian religion, and did every thing in his power to re-establish paganism in the empire. Severe penal laws were anciently in force against apostates; and even by the statutes 9 and 10 of William III. c. 32, any person educated in, or having made profession of the Christian religion, who shall deny it to be true, shall be rendered incapable of holding any office, for the first offence; and for the second, shall be made incapable of bringing any action, of being guardian, executor, legatee, or purchaser of lands, and shall suffer three years' imprisonment without bail. The punishment of the first offence, however, is remissible on the delinquent's publicly renouncing his error in open court, within four months after conviction.

**APOSTLE**, properly signifies a messenger or person sent by another upon some business. It is particularly applied to those whom our Saviour commissioned to found his religion in the world. It was essential to their office: 1. That they should personally have seen the Son of God, John xv. 12; Acts i. 21, 22. 1 Cor. ix. 1; xv. 8. 2. That they should have been immediately called and chosen by Christ himself, Luke vi. 13. Acts ix. 6; xxiv. 16—18. Gal. i. 1. 3. That they should have been divinely inspired, so as to be secured

against all mistakes in teaching divine truth, and fully instructed in the mysteries of the kingdom of heaven, John xvi. 13. 1 Cor. xiv. 37. 1 Thessa. ii. 13. 4. That they should have the power of working miracles in attestation of their commission, and of the truth of their doctrine. Their charge was universal, and not restricted, like that of bishops or pastors, to any particular church. They had no successors in office.—2. The appellation was also given to the ordinary travelling ministers of the church, Rom. xvi. 7. Phil. ii. 25; though in our translation the last is rendered messenger.—3. Apostle, in the Greek liturgy, is used for a book containing the epistles of St. Paul, printed in the order wherein they are to be read in churches through the course of the year.—4. It is likewise given to those persons who first planted the Christian faith in any place. Thus Dionysius of Corinth is called the Apostle of France, Xavier the Apostle of the Indies, &c.

**APOSTLES' CREED**. A *formula*, or summary, of the Christian faith, drawn up, according to Rufinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this Creed, as a rule of faith, and as a *word of distinction*, by which they were to know friends from foes. Baronius, and some other authors, conjecture that they did not compose it till the second year of the reign of Claudius, a little before their dispersion. As to their manner of composing it, some fancy that each apostle pronounced his article, which is the reason of its being called *Symbolum Apostolicum*, it being made up of sentences jointly contributed after the manner of persons paying each their club, (*symbolum*,) or share of a reckoning.

But there is no reason to induce us to believe that the apostles ever composed any such creed. For first, neither Luke, in the Acts, nor any ecclesiastical writer before the fifth century, makes any mention of an assembly of the apostles in order to the composing of a creed. Secondly, the fathers of the three first centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it. Thirdly, if the apostles had made this creed, it would have been the same in all churches and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many creeds as authors, and one and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not at that time any creed, which was reputed to be the apostles'. In the fourth century, Rufinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerable in the terms.

Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them, such as those of the *descent into Hell*, the *communion of saints*, and the *life everlasting*. From these reasons it may be gathered, that though this creed may be said to be that of the apostles, in regard to the doctrines it contains, yet is it not to be referred to them as the authors and first composers of it. Who was the true author of it, is not so easy to determine; though its great antiquity may be inferred from hence, that the whole form, as it now stands in the English Liturgy, is to be found in the works of Ambrose and Rufinus, the former of whom flourished in the third, and the latter in the fourth century. Peter Gnapheus, bishop of Antioch in the fifth century, first ordered the constant repetition of it in the church service.

APOSTOLATE, in a general sense, is used for mission; but it more properly denotes the dignity or office of an apostle of Christ. It is also used in ancient writers for the office of a bishop. But as the title *apostolicus* has been appropriated to the pope, so that of apostolate became at length restrained to the sole dignity of the popedom.

APOSTOLIC, apostolical; something that relates to the apostles, or descends from them. Thus we say, the *apostolical age*, *apostolical doctrine*, *apostolical character*, *constitutions*, *traditions*, &c.

APOSTOLIC, an appellation anciently given to all such churches as were supposed to have been founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles. These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after times, the other churches assumed the same quality, on account, principally, of the supposed conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in a letter of Clovis to the council of Orleans, held in 511, though that king does not there expressly denominate them *apostolical*, but *apostolica sede dignissimi*, highly worthy of the apostolical see. In 581, Guntram calls the bishops, met at the council of Macon, *apostolical pontiffs*, *apostolici pontifices*.

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone; though some of the popes, and St. Gregory the Great, not contented to hold the title by this tenure, began at length to insist that it belonged to

them by another and peculiar right, as being the successors of St. Peter. The council of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals: *apostolical see*, *apostolical nuncio*, *apostolical notary*, *apostolical brief*, *apostolical chamber*, *apostolical vicar*, *apostolical blessing*. The king of Hungary is styled *apostolical king*, *apostolical majesty*. Pope Sylvester II. bestowed this title on Stephen I., duke of Hungary, A.D. 1000, because he not only greatly promoted the faith in Hungary, but also, in imitation of the apostles, preached himself. Clement XIII. renewed the memory of this occurrence by giving the Empress-queen, Maria Theresa, the title of *apostolical queen*, in 1758.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity: their names are Clement, Barnabas, Ignatius, Polycarp, and Hermas. Of these writers, Cotelierius, and after him Le Clerc, have published a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. The genuine epistles of the apostolic fathers, were translated by Abp. Wake, who also prefixed to his translation a learned preliminary dissertation. Lond. 1693, 8vo.

APOSTOLICAL CONSTITUTIONS, a collection of regulations attributed to the apostles, and supposed to have been collected by Clement, whose name they likewise bear. It is the general opinion, however, that they are spurious, and that Clement had no hand in them. They appeared first in the fourth century, but have been much changed and corrupted since. There are so many things in them different from and even contrary to the genius and design of the New Testament writers, that no wise man would believe, without the most convincing and irresistible proof, that both could come from the same hand. They were published both in Greek and English, by William Whiston, who contended vehemently for their Divine authority. See *Whiston's Primitive Christianity*, Lond. 1711; *Grabe's Answer to Whiston*; *Saurin's Ser.* vol. ii. p. 185; *Lardner's Cred.* vol. iii. p. 11. ch. ult.; *Doddridge's Lect.* lecture 119.

APOSTOLICI, or APOSTOLICS; the name of three sects who professed to imitate the manners and practice of the apostles. 1. The first flourished at the close of the second century. They had all things in common. Little else is known of their peculiar tenets. 2. Another existed in the twelfth century. It was composed of people of the lower classes. They were numerous; and their lives, as Bernard admits, were exemplary. Their peculiarities were as follows:—They held it to be unlawful to take oaths; they suffered their hair and beards to grow to an enormous length; they prefer-

red celibacy to wedlock, calling themselves the *chaute brethren and sisters*; each man, however, had a spiritual sister, with whom he lived in a domestic relation. 3. The third sect was founded about 1260, by Gerhard Sagarelli. They went bare-footed, begging, preaching, and singing throughout Italy, Switzerland, and France; announced the coming of the kingdom of heaven and of purer times; had females in their retinue, with whom they were suspected of unlawful intimacy. This society never received the papal confirmation: on the contrary, it was abolished, A.D. 1286, by Honorius IV. But though they were persecuted by the Inquisition, they continued in existence, perpetually wandering about; and when Sagarelli was burnt as a heretic in 1300, another leader appeared—Dolcino, a learned man of Milan, who encouraged the sect, now increased to fourteen hundred men, with his prophetic promises. To defend themselves against persecution, they were compelled, about the year 1304, to station themselves in fortified places, whence they might resist attacks. In the plundering habits which they were forced to adopt, they wholly lost their original character, and after having devastated a large tract of country belonging to Milan, they were subdued, in 1307, by the troops of Bishop Raynerius, in their fortress Zebello, in Vercelli, and almost all destroyed. Dolcino was burnt. Their survivors afterwards appeared in Lombardy, and in the south of France, as late as 1368. Their heresy consisted in their opposition to the corruptions of the clergy, and the unfounded pretensions of the pope of Rome.

**APOTACTITE**, an ancient sect, who affected to follow the example of the apostles, and renounced all their effects and possessions. It does not appear that they held any errors at first; but afterwards they taught that the renouncing of all riches was not only a matter of counsel and advice, but of precept and necessity.

**APPELLANTS**, a term specially applied to those of the French clergy, and others, who appealed from the Pope's authority in the matter of the *Bull Unigenitus*, to a general council.

**APPROBATION**, a state or disposition of the mind, wherein we put a value upon, or become pleased with, some person or thing. Moralists are divided on the principle of approbation, or the motive which determines us to approve or disapprove. The Epicureans will have it to be only self-interest: according to them, that which determines any agent to approve his own action, is its apparent tendency to his private happiness; and even the approbation of another's action, flows from no other cause but an opinion of its tendency to the happiness of the approver, either immediately or remotely. Others resolve approbation into a moral sense, or a principle

of benevolence, by which we are determined to approve every kind affection either in ourselves or others, and all publicly useful actions which we imagine to flow from such affections, without any view therein to our own private happiness.

But may we not add, that a true Christian's approbation arises from his perception of the will of God? See **OBLIGATION**.

**APPROPRIATION**, the annexing a benefice to the proper and perpetual use of some religious house. It is a term also often used in the religious world, as referring to that act of the mind by which we apply the blessings of the Gospel to ourselves. This appropriation is *real* when we are enabled to believe in, feel, and obey the truth; but merely *nominal* and *delusive* when there are no fruits of righteousness and true holiness. See **ASSURANCE**.

**AQUARIANS**, those who consecrated water in the eucharist instead of wine, partly for fear the smell of wine should discover them to the heathens, and partly because they deemed it unlawful to drink it. Another branch of them approved of wine in the sacrament, when received at the evening: they likewise mixed water with the wine.

**AQUILA**. See **BIBLE**, ancient versions, (Greek.)

**AQUINAS, THOMAS**, commonly called the *Angelic Doctor*, a celebrated scholastic divine, whose authority has always stood very high with the Roman Catholics. He was descended from the kings of Sicily and Arragon, and born at the castle of Aquino, in Italy, about the year 1244; received the rudiments of his education at an early age, from the monks of Mount Cassino; and, notwithstanding the obstacles thrown in his way by his parents, and the measures to which they had recourse to prevent his associating with the Dominicans, he made rapid progress, under their direction, in the theology of the day. Having prosecuted his studies at Naples, Rome, and Cologne, he proceeded to Paris, where he read lectures with great applause on the Book of Sentences, and was created doctor in divinity in 1255. About 1263, he returned to Italy, and was appointed definitor of his order for the province of Rome; and after teaching his divinity at most of the Italian universities, finally settled at Naples, where he exclusively addicted himself to study, the delivery of lectures, and devotional exercises. So free was he from the influence of worldly honours and wealth, that he refused to accept the Neapolitan archbishopric, when offered him by Clement IV. He was a man of great metaphysical acumen, subtilty in disputation, zeal for the doctrines and corruptions of the Church, and confessedly unrivalled among the divines of that age. His works, amounting to seventeen folio volumes, were first published at Venice in 1490, and have been frequently reprinted. They principally con-

sist of commentaries on Scripture, the Works of Aristotle, and the Books of Sentences; but his most celebrated work is the "Summa Theologiae," which was almost universally received, placed on an equality with Lombard's celebrated writings, and admitted as the standard of truth, and the model according to which it is to be studied and propounded: they gave rise to the sect of the *THOMISTS*, which see. He died in 1274, and was canonized by John XXII, in 1323. Besides the title of *angelic doctor*, he received those of the *angel of the schools*, the *eagle of divines*, and the *fifth doctor of the church*.

**ARABIC LANGUAGE**, one of the principal of the dialects commonly called Oriental, or Semitic, and the most productive and important extraneous source from which to elucidate and corroborate the philology of the Hebrew language, with which it is closely allied by the tie of cognate relationship. It is one of the richest and most cultivated languages in the world, and is rendered specially remarkable by the extent of territory in which it is spoken, and the vast and valuable literary treasures in which it abounds. Our acquaintance with it begins at the time of the commencement of its literature, a little before the time of Mohammed, by whom the northern dialect, spoken about Mecca, was elevated to be the medium of written as well as of colloquial communication. The Koran, which is composed in this dialect, is regarded by the Musselmans as inimitably sublime. The language abounds in works of poetry, history, geography, mathematics, philosophy, and natural science. We also possess in it several Jewish and Christian versions of the sacred Scriptures; and several of the most eminent of the rabbinical commentators were well acquainted with it as their vernacular tongue, and availed themselves of its aid in their interpretations of the Hebrew text. The best grammars are those of Rosenmüller and De Sacy, and the best lexicon is that of Golius, in folio, a new and greatly improved edition of which, in quarto, has just been published by Freytag.

**ARABICI**, a sect that sprang up in the former half of the third century in Arabia, whose distinguishing tenet was, that the human soul dies, decays, and rises again at the same time with the body. Origen refuted their error, and prevailed on them to abandon it in the year 426. It originated in an opinion then held by many, that the soul is material.

**ARAMEAN, ARAMAIC**, properly whatever belongs to the people or language of Aram; and as this term comprehends not only Syria, but also Mesopotamia, and other adjacent eastern regions, the adjective is used in works of biblical criticism, to denote two cognate Semitic dialects—the *Western Aramean*, or Syriac; and the *Eastern Aramean*, or

Chaldee. The first intimation that we have of the existence of any such dialect is in Gen. xxi. 47. It was the Eastern Aramean which the Jews learned during the exile in Babylon, which they brought with them on their return to Palestine, and in which certain portions of the books of Ezra, and Daniel, and the Targums, are written. In the Western, or Syriac, we possess a most venerable, and truly valuable and important version of the Old and New Testament, besides other versions of a later date of the New Testament, or of single portions of the sacred volume.

**ARCHANGEL**, one of those composing the higher order of celestial spirits. It is used indefinitely, 1 Thess. iv. 6; and with the definite article of Michael, Jude 9, who is, no doubt, the same that is spoken of, Dan. xii. 1. The term implies superiority of rank and authority over other angels, and quite accords with the representations which are made in various passages of the New Testament, respecting the different orders and subordination of the angelic hosts. The opinion of Bishop Horsley and some others—that it is exclusively characteristic of Christ, as the champion and defender of his people—seems more fanciful than founded in truth.

**ARCHBISHOP**, a metropolitan prelate, having several suffragan bishops under him.

The bishops, in the primitive Church, were all vested with the same office and authority, but as the profession of Christianity increased, the episcopal power was enlarged. As before there was at least one bishop placed in every city, so now, in every metropolis, as the Romans called it, or mother city of every province, wherein were courts of civil judicature, there was a metropolitan, or Archbishop, who had ecclesiastical jurisdiction over all the bishops of that province. His jurisdiction consisted in ordaining or ratifying the elections and ordinations of all other bishops; and once a year he was to summon them all to a synod, in which he presided, to inquire into their conduct, to censure with suspension, or deprivation, and to hear and determine causes between contending bishops.

Dr. Bingham is of opinion, that archbishop was originally but another name for patriarch, though in process of time their jurisdiction became distinct.

The first establishment of Archbishoprics in England (if we may credit Bede, one of the most ancient writers of the English nation) was in the time of Lucius, said to be the first Christian king of England; who, after the conversion of his subjects, erected three archbishoprics at London, York, and Llandaff, then called Caerleon. The dignity of archbishop continued in the see of London one hundred and eighty years, till, in the time of the Saxons, it was translated to Canterbury; where it has continued ever since. York remains a metropolitan see to this day.

Augustin, the monk, who was sent by Pope Gregory to convert the English nation, in the reign of Ethelbert, King of Kent, was the first Bishop of Canterbury; but Theodore, the sixth in succession after him, was the first archbishop of that see. The archbishop of Canterbury had anciently the primacy, not only over England, but Ireland also, and all the bishops of the latter were consecrated by him. He was styled by Pope Urban II. *Alterius Orbis Papa*: he had a perpetual legatine power annexed to his archbishopric: he had some marks of royalty, such as the power of coining money, &c. Since the Reformation, he is styled *Primate and Metropolitan of all England*. Archbishop Cranmer was the first who bore this title. As to precedence, there have been ancient contests about it, as also about the oath of canonical obedience, between the two archiepiscopal sees. Some antiquarians will have it, that the Archbishop of York was originally primate of the British church; for London never was a Roman colony, or the seat of the Roman emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer, that, where the Emperors resided was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I., William Corbel, Archbishop of Canterbury, obtained from the Pope the character of legate, by which he secured to himself a superiority over the see of York, which he visited *jure legationis*. But after his death, the contest still continued; for we find that, in the reign of Henry II., a synod being called at Westminster by the Pope's legate, the Archbishop of Canterbury coming first, seated himself at the right hand of the legate; but York, coming afterwards, refused to take the seat on the left hand, and demanded Canterbury's place, which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and both parties appealing to the Pope, the contest was decided in favour of the see of Canterbury, which enjoys the precedence to this day.

The privileges of the Archbishop of Canterbury, are, among others, to crown the Kings of England; to have prelates for his officers—as the Bishop of London his provincial dean; the Bishop of Winchester his chancellor; the Bishop of Lincoln his vice-chancellor; the Bishop of Salisbury his precentor; the Bishop of Worcester his chaplain; and the Bishop of Rochester his crosier-bearer; which last office, since the times of popery, has ceased. He is also the first peer of England next to the royal family.

The Archbishop of Canterbury hath the supreme government of ecclesiastical matters next under the king. Upon the death of any suffragan bishop, the custody of his see de-

volves upon the archbishop: he hath a power of censuring any bishop in his province: he hath an ancient right to preside in all provincial councils of his suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his province is devolved to his courts, of which he holds several,—as the Court of Arches, Prerogative Court, Court of Peculiars, &c., and he has the probate of wills.

As to the Archbishop of York, he is now styled *Primate and Metropolitan of England*, and takes place of all peers, except the Archbishop of Canterbury, and the Lord Chancellor. He had originally the primacy, not only over twelve English sees, but likewise over all the bishoprics of Scotland. But Scotland has disowned his prerogative many years since, and the archbishopric itself hath swallowed up several of the smaller and more inconsiderable bishoprics; so that the whole province is now reduced to four sees—Durham, Chester, Carlisle and Man.

Scotland, whilst episcopacy prevailed in that country, had two archbishops—of St. Andrews and Glasgow—the former of whom was *Primate of all Scotland*.

Wales likewise anciently boasted of an archbishop, whose see (as has been observed) was established at Caerleon, and was afterwards translated to St. David's. But the plague raging very much in that country, the archiepiscopal see was again removed to Doll, in Bretagne, where this dignity ended. Notwithstanding which, in after ages, the Britons, or Welsh, commenced an action on that account against the Archbishop of Canterbury, but were cast.

Ireland has four archbishops—of Armagh, Dublin, Cashel, and Tuam—of whom the Archbishop of Armagh is *Primate of all Ireland*.

In the United States there is an archbishop of the Roman Catholic church, whose see is at Baltimore, and whose spiritual jurisdiction extends over all the States. There is as yet no archbishop of the Protestant Episcopal church, though there are several bishops. In the year 1828, Pope Leo XII. appointed, after much delay, an archbishop in Columbia, whom Bolivar had proposed. Perhaps the two most important archbishops in history were those of Cologne and Mentz. They were sovereigns of a considerable country, electors of the German empire, and the two highest officers under the emperor. Till Napoleon dissolved the German empire, they played a conspicuous part in the history of the continent. In France, there are now nine archbishops; in Spain eight; in Portugal two; in Hungary three; in Italy thirty-eight. See BISHOP, PATRIARCH, and PRIMATE.

ARCHDEACON, an ecclesiastical officer under the bishop. Though archdeacons, in

last ages of the church, have usually of the order of presbyters, or priests, anciently they were no more than deacons the name imports. But how the deacon came by his honour, and after manner he was invested, is a matter of dispute among learned men. Salmasius, and others, are of opinion, that originally was no more than the senior deacon. Some think the dignity was always elective, as the breast of the bishop; but Jerome asserts that the office went not by gift but by election.

The office of archdeacon was always a of great honour and reputation; for as the bishop's constant attendant and minister; by which means he commonly has such an interest, as to get himself elected, before the presbyters, to succeed the bishop. His business was, 1. To attend the bishop at the altar, and to administer the cup of the bishop celebrated the eucharist. He orders all things relating to the inferior clergy, such as to appoint readers, acolythists, deacons, &c. 2. He was to assist the bishop in managing the church revenues, giving their several portions to the poor, widows, &c. Upon which account, anciently, describing the offices of St. Laurence, whom he makes to be archdeacon of Rome, among other things assigns him the care of the church's treasure, and the care of receiving the oblations of the people: and rebukes the heathen persecutor demanding those treasures; which he promises to do, in a short time brought before him the lame, the blind, and the infirm; him, those were the riches which he was in his custody. 3. Another part of his was to assist the bishop in preaching, and ordaining the inferior clergy. 4. He was so invested with the power of censuring the laity, and the inferior clergy, but not presbyters.

5. As to his jurisdiction, it will admit of a dispute, whether it originally extended over the whole diocese, or was confined to the city or mother-church. In the latter ages of the church, there is no question but his power extended over the whole diocese. 6. Valesius observes, that the archdeacons were likewise called *Cor-Episcopi*, may seem at first only a corruption of *Chorepiscopus*, because, in later ages, the office of the ancient *Chorepiscopi* dwindled out of the archdeacons. But when it is considered that the deacons anciently were the bishop's eyes, ears, mouth, or heart, it appears very probable that the archdeacon was called, by way of eminence, *Cor-Episcopus*, i.e. the bishop's heart. There are archdeacons in England, who visit two years in three, when they inquire after reparations and movables belonging to the church; reform abuses; suspend; excommunicate; in some places prove wills;

and induct all clerks into benefices within their respective jurisdictions.

**ARCHIMANDRITE**, in the Greek church, an abbot, or general abbot, who has the superintendence of many abbots and convents; because, in the ancient Greek church, the abbots were called *mandra*. In Sicily, the abbots are thus called, because their convents were originally of Greek institution, and conform to the rules of St. Basil. The general-abbots of the united Greeks in Poland, Galicia, Transylvania, Hungary, and Venice, also bear this title.

**ARCHONTICS**, a sect about the year 160 or 203. Among many other extravagant notions, they held that the world was created by archangels; they also denied the resurrection of the body.

**ARCH-PRESBYTER**, or **ARCH-PRIEST**, a priest established in some dioceses with a superiority over the rest. He was anciently chosen out of the college of presbyters, at the pleasure of the bishop. The arch-presbyters were much of the same nature with our deans in cathedral churches.

**ARGENTEUS**, CODEX. See *MSS. BIBLICAL*.

**ARIANA**, followers of Arius, a presbyter of the church of Alexandria, about 315, who maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created, the instrument by whose subordinate operation he formed the universe; and, therefore, inferior to the Father both in nature and dignity; also, that the Holy Ghost was not God, but created by the power of the Son. The Arians owned that the Son was the Word; but denied that Word to have been eternal. They held that Christ had nothing of man in him but the flesh, to which the *Λόγος*, or Word, was joined, which was the same as the soul in us. The Arians were first condemned and anathematized by a council at Alexandria, in 320, under Alexander, bishop of that city, who accused Arius of impiety, and caused him to be expelled from the communion of the church; and afterwards by 380 fathers in the general council of Nice, assembled by Constantine, in 325. His doctrine, however, was not extinguished; on the contrary, it became the reigning religion, especially in the East. Arius was recalled from banishment by Constantine in two or three years after the council of Nice, and the laws that had been enacted against him were repealed. Notwithstanding this, Athanasius, then bishop of Alexandria, refused to admit him and his followers to communion. This so enraged them, that, by their interest at court, they procured that prelate to be deposed and banished; but the church of Alexandria still refusing to admit Arius into their communion, the emperor sent for him to Constantinople; where, upon delivering in a fresh confession

of his faith in terms less offensive, the emperor commanded him to be received into their communion; but that very evening, it is said, Arius died, as his friends were conducting him in triumph to the great church of Constantinople. The Arian party, however, found a protector in Constantius, who succeeded his father in the East. They underwent various revolutions and prosecutions under succeeding emperors; till at length Theodosius the Great exerted every effort to suppress them. Their doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia, under the Goths. Italy, Gaul, and Spain, were also deeply infected with it; and towards the commencement of the sixth century it was triumphant in many parts of Asia, Africa, and Europe: but it sunk almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. However, it revived again in Italy, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eighth. Arianism was again revived in the West by Servetus, in 1531, for which he suffered death. After this, the doctrine got footing in Geneva and in Poland; but at length degenerated, in a great measure, into Socinianism.

If the reader wish to enter at length into the history of Arianism from its rise to the period of the Reformation, he will find ample information in "*Maimbourg's History of Arianism, showing its influence upon civil affairs, and the causes of the dissolution of the Roman Empire*," translated into English by Webster, London, 1728, 2 vols. 4to.; only it is not always to be depended upon for its accuracy. *History of the Arians and the Council of Nice*, translated from the French of Sebastian de Tillemont, by Deacon, London, 1721, 2 vols. 8vo., is chiefly a compilation by the original authors, but throws considerable light on many of the circumstances in the period of about seventy years, which it embraces. *Whitaker's Origin of Arianism*.

**ARIANISM, progress of, in England, and controversy respecting.**—Although references are frequently made by our ecclesiastical writers to Arian sentiments, as held and propagated by various individuals in England after the Reformation, there is so much vagueness and inaccuracy in the way in which they speak about them, that little dependence can be placed on most of the allegations. They were probably held by individuals from time to time, and had made an incipient progress before they were much noticed or avowed; but nothing of importance took place till the beginning of the last century, when they were openly brought forward and defended by William Whiston, Professor of Mathematics in the University of Cambridge. This he did in his *Primitive Christianity Revived*,

London, 1711, 4 vols. 8vo., the last volume of which contains an account of what he considered the primitive faith in the person of Christ, and the doctrine of the Trinity, and the first volume an historical account of the proceedings of the University and Convocation against him. His sentiments were declared heretical, and he was ejected from his chair at Cambridge. He still, however, went on to write, and produced a fifth volume of his *Primitive Christianity Revived*, in 1712; his *Council of Nice Vindicated from the Athanasian Heresy*, in 1713; his *Letter to the Earl of Nottingham, on the Eternity of the Son of God and the Holy Ghost*, 1719: to this Lord Nottingham replied, in 1720, with considerable ability, and for which he received the thanks of the Universities. Whiston rejoined in a preface to his subsequent editions of this *Letter*. Whiston went on to the end of his life occasionally publishing on the subject; but in the meantime it was taken up by a man of more eminence, though not of more honesty, in the church, Dr. Samuel Clarke, who published, in 1712, *The Scripture Doctrine of the Trinity*, in which he endeavours to show, in a commentary on forty texts of Scripture, the subordination of the Son to the Father. This created a great flame. Clarke was replied to by Robert Nelson, in *The Doctrine of the Trinity Vindicated*; by Bishop Gastrel, in *Some Considerations on Dr. Clarke's Doctrine of the Trinity*; and by various others. The Convocation fell upon Dr. Clarke, also, who shuffled and retained his living. He published, on the same side, a reply to Nelson and to Gastrel, who wrote anonymously; besides some other things without his name.

The grand opponent of Dr. Clarke was Waterland, who published, at different times, *A Vindication of Christ's Divinity*,—*A Second Vindication*,—*A Defence of the Divinity of Christ, in Eight Sermons*,—*The Case of Arian Subscription considered*,—*A Critical History of the Athanasian Creed*, and *The Importance of the Doctrine of the Trinity Asserted*; making six volumes 8vo., besides smaller pieces. On the other side, and in answer to Waterland, Whitby wrote his *Disquisitiones Modestæ*, in Latin; his *Reply to Dr. Waterland's objections against them*, in two parts, with an Appendix, 1720-21. An anonymous country clergyman produced *A Reply to Dr. Waterland's Defence of his Queries*, 1722, entering very largely into the controversy. Dr. Sykes wrote several pamphlets on the subject. Bishop Hoadly, Sir Isaac Newton, and some other eminent men of that period, it is well known, leaned to the side of Arianism.

The Arian controversy commenced about the same time among the Dissenters, and raged as fiercely, and more destructively among them, than in the church. It began in

the west, with James Peirce, of Exeter, who, with his colleague, Joseph Hallet, were learned Presbyterian ministers in Exeter. Being suspected by some of their congregation, and asked to explain themselves on the doctrine of the Trinity, they refused or evaded; in consequence of which a separation took place. The flame spread to London, and occasioned the celebrated Salter's Hall controversy, and led to the most dismal effects on the Presbyterian body. The books and pamphlets written on the subject are innumerable. The principal, on the Arian side, are the following:—The Case of the Ejected Ministers of Exon; Defence of ditto; The Western Inquisition, by Peirce; The Case of Martin Tombkins, 1719. The writings of Emlyn, a Presbyterian minister in Dublin, contributed to diffuse and carry on the controversy both in Ireland and England. They are all collected together in his works, published by his son, with an account of the author's treatment for his sentiments, which was both unrighteous and cruel; Works, London, 1746, 3 vols. 8vo. On the other side, Dr. Calamy published nineteen sermons concerning the Doctrine of the Trinity, 1722; in which the controversy is discussed with considerable ability and learning. The doctrine of the Trinity Stated and Defended, by some London Ministers; viz. Long, Robinson, Smith and Reynolds.

The controversy was revived again in the church by Dr. Clayton, Bishop of Clogher, and for a while carried on with considerable warmth. He published, in 1751, An Essay on Spirit, in which the Doctrine of the Trinity is considered, &c. This pamphlet was not, in reality, the bishop's, but the production of a young clergyman, whose cause and sentiments, however, he identified himself with. It produced more than from twenty to thirty writers, in the way of attack or defence. Among these, besides anonymous writers, were Kirkly, Knowles, Jones, Rudd, Scott, Randolph, M'Donoul, and Archdeacon Blackburn. The ablest of the orthodox defenders were William Jones, in his Full Answer to the Essay on Spirit; and afterwards in his Catholic Doctrine of the Trinity; and the Vindication of the Doctrine of the Trinity, by Dr. Randolph.

At the present day, Arianism has almost become extinct in England, having merged into one or other of the various grades of Socinianism; and is only to be found, in anything like a systematic form, among the Presbyterians in the North of Ireland, especially those of the Synod of Munster.

**ARISTARCHA**, a distinguished officer at the court of Ptolemy Philadelphus, King of Egypt, whom that monarch is said to have sent to Eliezer, the Jewish high priest, to obtain a copy of the Hebrew Scriptures, and whose name is celebrated in connexion with the version of the *Septuagint*, which see.

**ARISTOTELIANS**, the followers of Aristotle. They believed in the eternity of the world, and represented the Deity as somewhat similar to a principle of power giving motion to a machine; and as happy in the contemplation of himself, but regardless of human affairs. They were uncertain as to the immortality of the soul. As this was rather a philosophical than a religious sect, we shall not enlarge on it.

**ARK**, or **NOAH'S ARK**, a floating vessel built by Noah for the preservation of his family, and the several species of animals, during the deluge. The form of the ark was an oblong, with a flat bottom and a sloped roof, raised to a cubit in the middle; it had neither sails nor rudder; nor was it sharp at the ends for cutting the water. This form was admirably calculated to make it lie steady on the water, without rolling, which might have endangered the lives of the animals within.

The length of this ark was 300 cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 547 feet; its breadth, 50 cubits, or 91-2 feet; its height, 30 cubits, or 54-72 feet; and its solid contents, 2,730-782 solid feet, sufficient for a carriage of 81,062 tons. It consisted of three stories, each of which, abating the thickness of the floors, might be about 18 feet high, and no doubt was partitioned into a great many rooms or apartments. This vessel was doubtless so contrived as to admit the air and the light on all, though the particular construction of the windows is not mentioned.

**ARK OF THE COVENANT**, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height, in which were contained the golden pot that had manna, Aaron's rod, and the tables of the covenant. The ark was reposit in the holiest place of the tabernacle. It was taken by the Philistines, and detained twenty (some say forty) years at Kirjath-jearim; but, the people being afflicted with emerods on account of it, returned it with divers presents. It was afterwards placed in the temple.

The lid or covering of the ark was called the *propitiatory* or *mercy-seat*: over which two figures were placed called *cherubims*, with expanded wings of a peculiar form. Here the Shechinah rested both in the tabernacle and temple, in a visible cloud: hence were issued the Divine oracles by an audible voice; and the high priest appeared before this mercy-seat once every year on the great day of expiation; and the Jews, wherever they worshipped, turned their faces towards the place where the ark stood.

In the second temple there was also an ark, made of the same shape and dimensions with the first, and put in the same place, but without any of its contents and peculiar honours. It was used as a representative of the former on



the day of expiation, and a repository of the original copy of the holy Scriptures, collected by Ezra and the men of the great synagogue after the captivity; and, in imitation of this, the Jews, to this day, have a kind of ark in their synagogues, wherein their sacred books are kept.

ARMENIANS, one of the most ancient people of the civilized world, and who have maintained their cultivation amidst all those revolutions which barbarism, despotism, and war have occasioned in Western Asia, from the days of Assyria, Greece, and Rome, down to the period of Mongolian, Turkish, and Persian dominion. During so many ages they have faithfully preserved not only their historical traditions, reaching back to the periods of many parts of Hebrew history, but also their national character, both in a physical and moral point of view. The region around mount Ararat, their original abode, is still the centre of their religious and political union. Commerce has scattered them, like the Jews, among several of the nations of Europe, and through most of those of Asia.

ARMENIAN CHURCH. See CHURCH, ARME-  
NIAN.

ARMENIAN MONKS.—The religious of the Armenian church are very numerous. Some follow the order of St. Anthony, others that of St. Basil. Those of St. Anthony live in solitudes and deserts, where the austerities they practise surpass those of all other religious orders in Europe; their monasteries are very considerable: they eat no meat, nor drink any wine, except on Easter-day; they fast all the year, even on Sundays, and eat but once a day: they live upon roots and herbs, abstaining from fish, milk, and oil, though they are permitted to eat olives: they never go out of their monastery, nor speak a word to any person whatever; and if a stranger has any thing to say to one of these solitaries, he tells it to the porter, who communicates it to the monk, and reports his answer: they live in separate cells, employing themselves in some work, excepting at the hours of prayer: they are all laymen, excepting five or six, and sometimes eight priests in each monastery: their office is very long; they repeat every night in the choir, the 150 Psalms, leaning upon a kind of walking-staff or crutch.

It is not known who first introduced the order of St. Anthony into Armenia, but that of St. Basil was first established in that country by the Patriarch Nierces Gheldes, who died in the year 1173. The religious of this order are not such exact observers of their rules as those of the order of St. Anthony, who live in the deserts, for the monks of the order of St. Basil often eat meat, and their monasteries are situated in towns, and the most frequented places. Their principal monastery is that of *Etchmiazin*, which is as it

were the centre of the Armenian religion, and the rule of discipline to all the rest.

The habit of the Armenian monks consists of a long vest or cassock, tied about with a leathern girdle. Over this cassock they put on a kind of gown, with very large sleeves, and a cloak, both of black stuff; as also a cowl of the same, which is sharp-pointed, like that of the bare-footed Augustines, over which they wear a turban. The difference in the habits of the two orders of St. Anthony and St. Basil consists in this: that the former, who are solitaries, wear a coarser kind of stuff, and a cassock with very strait sleeves; and that their cloak is nearly like that of the Minims. The religious of the order of St. Anthony never quit their habit; but those of the order of St. Basil quit it whenever they please, by the toleration of their superiors; but this is an abuse of their rules.

Some of the Armenian religious do not reside in the monasteries, as those at Jerusalem, who live by their labour, and by the alms they receive from the pilgrims of their nation, who come out of devotion to visit the holy sepulchre, and Calvary. These alms are very large, amounting sometimes to a thousand crowns. This makes them very rich, and they employ the money in gaining the Turks, and obtaining from them what they desire. They gave at once eight thousand sequins to the pasha and kadi of Jerusalem for leave to place two lamps amongst those of the Latins, which are at the stable of Bethlehem.

About the end of the last century, some Armenians, of the order of St. Anthony, having quitted the peculiar tenets of their church, settled in the Morea, where the republic of Venice gave them a monastery in the town of Modon. These religious, besides the three vows of poverty, chastity, and obedience, make a fourth, which is, to obey those who are deputed by their superiors to teach them the truths of the Catholic religion. They live upon alms, and conform to the abstinences and fasts of the Romish church. Nevertheless, they follow the Armenian rite, and consecrate in unleaven bread. The habit is composed of a black gown tied about with a leathern girdle; a tunic or cassock shorter than the gown, and open before; and a cloak and cowl, both black. They likewise wear over their habit, on the right side, a red cross, with some characters, which signify the desire they have to shed their blood for the faith of Jesus Christ.

The principal establishment of those Armenians who have submitted to the Roman see is at Venice, where they occupy the celebrated monastery of St. Lazarus, at which they have printed editions of the Bible, and various works of a high literary character.

ARMENIAN VERSION. See BIBLE VER-  
SIONS.

ARMINIANS, persons who follow the doc-

trines of Arminius; also called Remonstrants, because, in 1611, they presented a remonstrance to the States-general, wherein they state their grievances and pray for relief.

The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz. :—

I. That God, from all eternity, determined to bestow salvation on those who he foresaw would persevere unto the end: and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

IV. That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude.

V. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain "that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

After the appointment of Arminius to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy which was thus begun be-

came more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists, or Gomarists, as they were now called, appealed to a national synod; accordingly the synod of Dort was convened, by order of the States-general, in 1618, and was composed of ecclesiastic deputies from the United Provinces, as well as from the reformed churches of England, Hesse, Bremen, Switzerland, and the Palatinate. The principal advocate in favour of the Arminians was Episcopius, who at that time was professor of divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but some difference arising as to the proper mode of conducting the debate, the Arminians were excluded from the assembly, their case was tried in their absence, and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. A curious account of the proceedings of the above synod may be seen in a series of letters written by Mr. John Hales, who was present on the occasion.

In consequence of the above-mentioned decision, the Arminians were considered as enemies to their country and its established religion, and were much persecuted. They were treated with great severity, and deprived of all their posts and employments; their ministers were silenced, and their congregations were suppressed. The great Barneveldt was beheaded on a scaffold; and the learned Grotius, being condemned to perpetual imprisonment, fled, and took refuge in France.

After the death of Prince Maurice, who had been a violent partizan in favour of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and, under the toleration of the state, they erected churches, and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of Archbishop Laud, and its votaries in other countries are very numerous. It is generally allowed that a majority of the clergy in both the established churches of Great Britain favour the Arminian system, notwithstanding their articles are strictly Calvinistic.

For the early history of Arminianism, the reader may consult—*Acta Synodi Dordrectiti*, Lug. Bat. fol. 1620, which gives the Calvinistic account of it; and, *Acta et Scripta Synodalia Dordrectitana*, Werder, 1620, 4to, which gives the Arminian account; *Scott's Articles of the Synod of Dort*, Lond.; and

*Nichols's Calvinism and Arminianism Compared*, Lond., 1824, 2 vols. 8vo, a work strangely put together, but which, apart from the violence of the author, contains a great deal of information.

Some of the principal writers on the side of the Arminians have been *Arminius*, *Episcopius*, *Vorstius*, *Grotius*, *Curcellæus*, *Limborch*, *Le Clerc*, *Wetstein*, *Goodwin*, *Whitby*, *Taylor*, *Fletcher*, &c.

Some of the principal writers on the other side have been Polhill, in his *Book on the Decrees*; John Edwards in his *Veritas Redux*; Cole in his *Sovereignty of God*; Edwards on the Will, and *Original Sin*; Dr. Owen in his *Display of Arminianism*, and on *Particular Redemption*; Gill in his *Cause of God and Truth*; and Toplady in almost all his works.

ARMINIUS, JAMES, the founder of the sect called Arminians, was born at Oude-water, in Holland, in 1560. Having lost his father when very young, a clergyman kindly undertook his education, during the first few years of his life, till he went to the university at Utrecht. There he staid till death deprived him of his protector; and then he would have been entirely friendless, had not another gentleman kindly become his patron, and took him to Marburg, in 1575. He had not arrived at that place long when he heard that his country had been sacked by the Spaniards. The circumstance deprived him at once of a mother, brothers, and a sister, besides the inhabitants, who had all fallen victims. He was sent, in 1583, to Geneva, to perfect himself in his various studies, and there he applied himself chiefly to the lectures of the distinguished Theodore Beza, who was at that time explaining the Epistle to the Romans. Being compelled to retire to Basil, on account of his embracing the doctrines of Ramus in public, he acquired so great a reputation, that the faculty of divinity offered him the degree of doctor, without his incurring any expense, but which he modestly refused. Arminius had a great desire to visit Italy, and to hear the philosophical lectures of the famous James Zabarella, at Padua. That desire he gratified, and spent six or seven months on the journey. On his return to Geneva and Amsterdam, he was much reprobated for going to Italy; but this in time he overcame, and was ordained minister at Amsterdam in 1588, and very soon distinguished himself by the excellence of his sermons, which were remarkable for their judgment and piety. His ministry was much followed, and he was greatly beloved. Martin Lydius, professor of divinity at Franeker, thought him very capable of refuting the contents of a work wherein the doctrine of predestination had been attacked by some ministers of Delft. He accordingly undertook the task, but on weighing the arguments on both sides, he

embraced the very opinions he meant to confute. In 1603, he was called to the professorship of Leyden, and began his lectures with three elegant orations: the first, on the object of theology; the second, on the author and end of it; and the third, on the certainty of it: and then proceeded to the exposition of the prophet Jonah. In all his lectures he was attended by a numerous audience, who admired the strength of his arguments, and were astonished at the great learning which he displayed. This exposed him to the envy of his brethren, who treated him with harshness and cruelty. Disputes on the doctrines of grace were at that time kindling into a flame in the university, and the states of the province were obliged to appoint conferences between Arminius and his adversaries. Gomarus was his greatest opponent. In 1607, he, however, wrote a letter to the ambassador of the Elector Palatine, to vindicate his conduct with regard to the contests he was engaged in. These controversies, however, his continual labour, and his uneasiness at seeing his reputation blasted by aspersions and slanders, threw him into a fit of illness, which terminated his life on the 19th of October, 1609. Arminius was an energetic minister. His voice was firm, but moderately low; and his conversation such as became a Christian. While it was pious and judicious, it was intermixed with that politeness of conduct and elegance of manners which delights the young, and insures the approbation and esteem of the aged. His enemies, indeed, endeavoured to represent him in the most disadvantageous light; but his memory has been sufficiently vindicated by men of the greatest distinction and eminence; and in spite of all the malevolence and enmity of his antagonists, his character was in very many points highly commendable, and deserving of imitation.

ARNDT, JOHN, a Lutheran minister, of distinguished piety, whose work, entitled *True Christianity*, has been translated into many languages, and obtained a most extensive circulation. He was born at Ballenstedt in Anhalt, in 1555, and died in 1621, at Zelle, after having officiated in various places, and suffered persecution both from the Lutherans and the Calvinists. A few hours before his death, he preached from Ps. cxxvi. 5, "They that sow in tears shall reap in joy;" and on arriving at his house, he spoke of it as his funeral sermon. The influence of his writings, in fostering a spirit of seriousness in religion, is perhaps unequalled.

ARNOBIUS, about A.D. 300, a teacher of rhetoric at Sicca Veneria, in Numidia; and in 303, became a Christian. While yet a catechumen, he wrote seven books, *Adversus Gentes*, in which he defended the Christian religion, and showed the folly and absurdity of heathenism, with great spirit and learning,

though his knowledge of the truth appears to have been somewhat defective.

**ARNOLDISTS**, the followers of Arnold of Brescia, in the twelfth century, who was a great declaimer against the wealth and vices of the clergy. He is also charged with preaching against baptism and the eucharist. He was burnt at Rome in 1155, and his ashes cast into the Tiber.

**ARRHABONARI**, a sect who held that the eucharist is neither the real flesh or blood of Christ, nor yet the sign of them, but only the pledge or earnest thereof.

**ARTEMON**, a heretic of the third century, who denied the divinity of Christ, and declared that he was nothing more than a mere man. His adherents, chiefly at Rome, in the diocese of which he lived, seem also to have spread in Syria; but in the latter half of the century they were confounded with other opponents of the doctrine of the Trinity. The name *Artemonius* was assumed, in 1726, by Samuel Crell, an antagonist of the same doctrine, and one of the Polish Brethren; but he retracted his errors before his death.

**ARTEMONITES**, those who held the tenets of Artemon, and sometimes those generally who are Socinian in the views which they entertain respecting the nature of Christ.

**ARTICLE OF FAITH**, is a point of Christian doctrine which we are obliged to believe as having been revealed by God, and which is generally allowed and established as such. See **CONFESSIONS**.

**ARTICLES, FIVE, OF PERTH**, to which James I., by intrigues and threatenings, procured the sanction of the General Assembly and the Scottish Parliament. They were,—1st. Kneeling at the sacrament. 2d. Private communion. 3d. Private baptism. 4th. Confirmation of children; and, 5th. The observation of holydays.

**ARTICLES OF SMALCALD**, certain articles drawn up at that place by Luther, on occasion of the meeting of the electors, princes, and states. They were principally designed to show how far the Lutherans were disposed to go in order to avoid a final rupture, and in what sense they were willing to adopt the doctrine of Christ's presence in the eucharist. The terms in which they are expressed are somewhat dubious, and not so harsh and irritating as those employed in the Confession, the Apology, and the Form of Concord.

**ARTICLES, LAMBETH**.—The Lambeth articles were so called, because drawn up at Lambeth palace, under the eye and with the assistance of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the church. That the reader may judge how Calvinistic the clergy were under the reign of Queen Elizabeth, we shall here insert them. "1. God hath, from eternity, predestinated certain persons to life, and

hath reprobated certain persons unto death.

2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure.

3. The predestinati are a predetermined and certain number, which can neither be lessened nor increased.

4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins.

5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally.

6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ.

7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will.

8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son.

9. It is not in the will or power of every man to be saved."

What gave occasion to the framing these articles was this:—Some persons had distinguished themselves at the university of Cambridge by opposing predestination. Alarmed at the opinions that were vented, the above-mentioned archbishop, with others, composed these articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

**ARTICLES, SIX**, an act which passed both houses of parliament, and obtained the assent of Henry VIII., by which the whole body of popery was restored, and which consisted of the following points:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Archbishop Cranmer made a noble stand against this act while it was passing the House of Lords, and disputed every inch of ground, but all his efforts were ineffectual.

**ARTICLES, THIRTY-NINE**, of the church of England, were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in 1562. They were ratified anew in 1571, and again by Charles I. To these the law requires the subscription of all persons ordained to be dea-

cons or priests (13 Eliz. cap. 12); of all clergymen inducted to any ecclesiastical living (by the same statute); of licensed lecturers and curates (13 Eliz. cap. 12 and 13; and 14 Ch. II. cap. 4); of the heads of colleges, of chancellors, officials and commissaries, and of schoolmasters. By stat. William III. cap. 10, dissenting teachers are to subscribe to all except the 34th, 35th, 36th, and part of the 20th; and in the case of Anabaptists, except also part of the 27th. By the 19th Geo. III., cap. 44, however, dissenting preachers need only profess in writing to be Christians and Protestants, and that they believe the Scriptures to be the revealed will of God; and schoolmasters need neither sign the articles nor such professions.

**ARTOTYRITES**, a Christian sect in the primitive church, who celebrated the eucharist with bread and cheese. The word is derived from *apros*, "bread," and *rupos*, "cheese." The Artotyrites admitted women to the priesthood and episcopacy; and Epiphanius tells us that it was a common thing to see seven girls at once enter into their church, robed in white, and holding a torch in their hand; where they wept and bewailed the wretchedness of human nature, and the miseries of this life.

**ASCENSION DAY**, a festival in memory of Jesus Christ's ascending up into heaven, after his resurrection, in his human nature, and in the presence of his disciples. The Cappadocian Christians called this festival by the name of *Episozomene*, perhaps because on that day our salvation was perfected, Jesus Christ having finished the business of his mission, and returned back to heaven. The ancient church was a stranger to the ridiculous pagantry mentioned by Hospinian to have been used in some places, to represent Christ's ascension into heaven; namely, the drawing up an image of Christ to the roof of the church, and then casting down the image of Satan, in flames, to represent his falling as lightning from heaven.

The ceremonies on the festival of the Ascension, in the Romish church, are as follow:—After the gospel, the paschal taper is put out, to denote that on that day our Saviour left the earth, and returned to heaven. The altar is adorned with flowers, images, and relics; upon which occasion the officiating priest, and his attendants, are robed in their white ornaments. The blessing which the pope pronounces on that day is one of the three solemn ones: anciently he used to excommunicate the heretics on this day, but that ceremony is now confined to Holy Thursday.

Eusebius relates, as a received tradition, that near the place from whence our Saviour ascended into heaven (which was the highest part of the mount of Olives) there was a cave in which our Lord communicated the most

hidden mysteries of his doctrine to his disciples before his ascension.

The author of the treatise (under the name of Jerome) on the places mentioned in the Acts, affirms that Jesus Christ, when he ascended up into heaven, left the print of his feet on the ground, and that the marks continued ever after, notwithstanding that the faithful every day carried away the earth of that place to preserve it out of devotion. And Austin affirms, that the Christians used to travel into Judea, to adore the footsteps of Jesus Christ, at the place from whence he ascended into heaven.

To this pretended miracle another is added, —which is, that the Empress Helena having built the magnificent church of the Ascension, in the midst of which is this spot of ground, when the workmen would have covered it with a marble pavement like the rest, they could not effect it, whatever they laid upon the place immediately quitting it.

This festival was celebrated at Jerusalem in the eighth century, with so great a number of lights, in this church of the Ascension, that it seemed as if the whole mount of Olives was on fire. Bede, who relates this, adds, that on this festival, there always came so strong a wind after the mass, that it threw down all who were at that time in the church. What will not credulity believe?

**ASCETICS**, such as injured themselves to greater degrees of abstinence and fasting than other men; as those mentioned by Origen, who abstained from flesh and living creatures, in order to mortify and subdue their passions. Such abstinence the apostolical canons call *ἀσκησις*, the exercise of an ascetic life. So that all who abstained from flesh, on account of mortification, not out of an opinion of its uncleanness (as some heretics did), were called *Ascetics*. The same appellation was given to those, who were more than ordinarily intent on the exercises of prayer and devotion. Accordingly Cyril of Jerusalem calls the prophetess Anna, who departed not from the temple, but served God night and day, *Ἀσκήτρια ἐν λαβυσθῶνῃ*, the most religious ascetic. In short, every kind of uncommon piety and virtue laid claim to the name. Whence it appears that the ascetics were not originally the same with monks, as Baronius, and the generality of the Romish writers pretend they were. Ascetics had been long in the church; but the monastic life was not known till towards the fourth century. The difference between ascetics and monks is this:—1. The monks were men who retired from the business and conversation of the world to some distant mountain, or desert wilderness; but the first ascetics were men of an active life, living in cities as other men, and differing from them only in the heights to which they carried their virtue. 2. The monks were to be only

laymen; but the ascetics were indifferently of any order. 3. The monks were tied up to certain rules and laws of discipline; but the ancient ascetics were governed by no laws but those of the gospel. In short, though every monk is an ascetic, every ascetic is not a monk; the former appellation being of a more general import than the latter.

A monastery has sometimes the name *Asceterium* given it. The college of *Undertakers* (*Funerarii*), founded by the emperor Anastasius, in which eight monks, and three acolythists, were employed in burying the dead, was also called by this name; as appears from the confirmation of it by the emperor Justinian.

ASCOODROGITES, a denomination which arose about the year 181. They brought into their churches bags or skins filled with new wine, to represent the new bottles filled with new wine, mentioned by Christ. They danced round these bags or skins, and, it is said, intoxicated themselves with the wine.

ASCOODRUTES, a sect, in the second century, who rejected the use of all symbols and sacraments on this principle, that incorporeal things cannot be communicated by things corporeal, nor divine mysteries by any thing visible.

ASH-WEDNESDAY, the first day of Lent. It is so called from the custom observed in the ancient church, of penitents expressing their humiliation at this time, by appearing in sackcloth and ashes. But it is not certain that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline used towards penitents in Lent, as described by Gratian, differed from their treatment at other times; for on Ash-Wednesday they were presented to the bishop, clothed in sackcloth, and barefooted: then the seven penitential psalms were sung; after which the bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads; declaring to them that as Adam was cast out of paradise, so they, for their sins, were cast out of the church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented for reconciliation by the deacons and presbyters at the gates of the church. But this method of treating penitents in Lent carries with it the marks of a more modern practice; for there was no use of holy water in the ancient discipline; nor seven penitential psalms in their service, but only one, viz. the fifty-first. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent, to make the number of fasting days completely forty, which before were but thirty-six. Nor does it appear that anciently the time of imposing penance was confined to the beginning of

Lent, but was granted at all times, whenever the bishop thought the penitent qualified for it. In Rome the spectacle on this occasion is most ridiculous. After giving themselves up to all kinds of gaiety and licentiousness, during the carnival, till twelve o'clock on the Tuesday night, the people go on Ash-Wednesday morning into the churches, when the officiating priests put ashes on their heads, repeating the words, "Dust thou art, and unto dust thou shalt return."

The want of this discipline in the English church is at present supplied by reading publicly, on Ash-Wednesday, the curses denounced in the holy Scriptures against several sorts of sins, the people repeating, after each curse, *Amen*.

ASMONEAN DYNASTY, the family of the Maccabees, who, after successfully opposing the kings of Syria, established the independence of their country; and, uniting in the persons of their princes the pontifical and kingly dignity, conducted the affairs of the regenerated state for a period of a hundred and twenty-six years. It lost its influence in the year 39 B.C., when Judea was reduced by the Romans to a military province.

ASSEMBLIES OF THE CLERGY are called convocations, synods, councils. The annual meeting of the church of Scotland is called a General Assembly. In this assembly his Majesty is represented by his commissioner, who dissolves one meeting and calls another in the name of the king, while the moderator does the same in the name of Jesus Christ. See CONVOCATION, PRESBYTERIANS.

ASSEMBLY OF DIVINES, a synod convoked at Westminster on the first of July, 1643, by an "ordinance of the Lords and Commons in Parliament; for settling the government and liturgy of the church of England." It consisted of a hundred and twenty clergymen, and sixty laymen, chosen from the most learned and pious persons in the nation. Commissioners were sent from the General Assembly of the church of Scotland to co-operate with them. There existing among them great unanimity as to doctrinal sentiments, they agreed to publish the celebrated Confession of Faith, and Larger and Shorter Catechisms, which were ratified and adopted by the kirk of Scotland, and continue to be its standards to the present day. The latter are also used for the instruction of children by a large proportion of English Dissenters. On subjects of church government and discipline the members of the Assembly differed so widely from each other, that they could agree on no common system: some being *jure divino* prelatists, some solemn-league-and-covenant presbyterians, some tolerating independents, and some latitudinarian erastians. It, therefore, broke up without accomplishing the principal end for which it was convened.

ASSENT, that act of the mind whereby it

takes or acknowledges any proposition to be true or false. There are three degrees of *assent*:—*conjecture*, *opinion*, and *belief*. *Conjecture* is but a slight and weak inclination to assent to the thing proposed, by reason of the weighty objections that lie against it. *Opinion* is a more steady and fixed assent, when a man is almost certain, though yet some fear of the contrary remains with him. *Belief* is a more full and assured assent to the truth. See BELIEF.

ASSIDEANS. See HASSIDEANS.

ASSUMPTION, a festival in the Romish church, in honour of the pretended miraculous ascent of the Virgin, body and soul, into heaven. It was established in the seventh century, and fixed to the 15th of August. The assumption of Mary was not always a point of faith; the ancient martyrologies speak of it with very great reserve, as a thing not fully ascertained; yet is it at present universally believed in the Romish church, and a divine who should deny it would be obliged to retract.

Some authors relate that the apostles, who had separated in order to propagate the gospel, met all together at the solemnity of the Virgin's funeral. The pretended Dionysius Areopagita gives us a list of all those who were present. Juvenal, bishop of Jerusalem, Andreas Cretensis, and John Damascene, believed that the apostles were wrapped in a cloud and wafted through the air by an angel, and set down at Gethsemane, the place of her interment. After she had been buried three days, Thomas, happening to come thither from Ethiopia, desired to see the Virgin's face one more; but, when the gravestone, to satisfy his curiosity, was removed, they found nothing but clothes; which made them conclude that our Saviour had rescued this holy body from the state of corruption, and given it the privilege of immortality.

The Greek church celebrates the festival of the *Assumption* on the 15th of August: concerning the original of which festival, the Greeks relate the following story.

Three days after the *sleeping of the Mother of God*, (for the Greeks call this festival *Dormitio Deiparae*), the apostles being assembled together, according to a custom established among them from the day of their Lord's ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their master. While they were assembled together, the room on a sudden was filled with an unusual light, and the Virgin appeared to them, surrounded with rays of glory, and attended by a numerous host of angels. At her entrance, she paid her respects to the apostles, and said to them, "God be with you: I will never leave you, nor forsake you." The apostles, surprised and transported, replied, "O, ever blessed Virgin-Mother of God, grant us thy aid!" After that the Virgin vanished

out of their sight. The apostles thereupon cried out, "The Queen is ascended into heaven, and there sits on the right hand of her Son!"

In commemoration of this event, the Greeks, on this festival, deliver a loaf, three lighted wax-tapers, some incense, and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax tapers upon the crust, and then thurifies, and blesses the bread. Afterwards he delivers the bread to the youngest person then present, who distributes it among the whole congregation.

On this festival likewise, they perform the ceremony of the benediction of their lands, by virtue of a small bough, with three leaves upon it, some gum, a little wax, and a sprig of a strawberry herb, blessed by the priest, and planted afterwards in the middle of their grounds.

There was an apocryphal book, intitled *The Assumption of Moses*. It was written in Hebrew, and contains an account of the death of Moses, and the conveyance of his soul to paradise. It is believed that the particulars of the angel Michael's contention with the devil about the body of Moses was taken from this work.

There was also an apocryphal book, intitled *The Assumption of the Virgin*, of which John the Evangelist was said to be the author.

ASSURANCE is the firm persuasion we have of the certainty of any thing, or a certain expectation of something future.

*Assurance of the Understanding* is a well-grounded knowledge of divine things founded on God's word. Col. ii. 2.—*Assurance of Faith* does not relate to our personal interest in Christ, but consists in a firm belief of the revelation that God has given us of Christ in his word, with an entire dependence on him. Heb. x. 22.—*Assurance of Hope* is a firm expectation that God will grant us the complete enjoyment of what he has promised. Heb. vi. 11.

The doctrine of assurance, i. e. *the belief that we have a personal or actual interest in the Divine favour*, has afforded matter for dispute among divines. Some have asserted that it is not to be obtained in the present state, allowing that persons may be in a hopeful way to salvation, but that they have no real or absolute assurance of it; but this is clearly refuted by fact as well as by Scripture. That it is to be obtained is evident, for we have reason to believe many persons have actually obtained it. Job xix. 25. Psal. xvii. 15. 2 Tim. i. 12. The Scriptures exhort us to obtain it. 2 Cor. xiii. 5. Heb. vi. 11. 1 Thess. v. 21. The Holy Spirit is said to bear witness of it. Rom. viii. 16. The exercise of the Christian graces is considered as a proof of it. 1 John ii. 3; iii. 14. We must, however, guard against presumption; for a mere persuasion that Christ is ours, is no proof that he is so. We must have *evidence* before we can have

genuine assurance. It is necessary to observe also, that it is not a duty imposed upon all mankind, so that every one, in whatsoever state he may be, ought to be fully persuaded of his salvation. "We do not affirm," says Saurin, "that Christians, of whose sincerity there may be some doubt, have a right to assurance; that backsliders, as such, ought to persuade themselves that they shall be saved; nor do we say that Christians who have arrived to the highest degree of holiness can be persuaded of the certainty of their salvation in every period of their lives; nor, if left to their own efforts, can they enjoy it; but believers, supported by the Divine aid, who walk in all good conscience before him, these only have ground to expect this privilege."

Some divines have maintained that assurance is included in the very essence of faith, so that a man cannot have faith without assurance; but we must distinguish between assurance and justifying faith. The apostle, indeed, speaks of the full assurance of faith; but then this is a full and firm persuasion of what the Gospel reveals; whereas the assurance we are speaking of relates to our personal interest in Christ, and is an effect of this faith, and not faith itself. Faith in Christ certainly includes some idea of assurance; for except we be assured that he is the Saviour, we shall never go to or rely upon him as such: but faith in Christ does not imply an assurance of *our interest* in him; for there may be faith long before the assurance of personal interest commences. The confounding of these ideas has been the cause of presumption on the one hand, and despair on the other. When men have been taught that faith consists in believing that Christ died for them, and been assured that if they can only believe so, all is well, and that then they are immediately pardoned and justified, the consequence has been, that the bold and self-conceited have soon wrought themselves up to such a persuasion, without any ground for it, to their own deception; whilst the dejected, humble, and poor in spirit, not being able to work themselves to such a pitch of confidence, have concluded that they have not the faith of God's elect, and must inevitably be lost.

The means to attain assurance are not those of an extraordinary kind, as some people imagine; such as visions, dreams, voices, &c., but such as are ordinary: self-examination, humble and constant prayer, consulting the sacred oracles, Christian communication, attendance on the divine ordinances, and perseverance in the path of duty; without which all our assurance is but presumption, and our profession but hypocrisy.

Assurance may be lost for a season through bodily diseases which depress the spirits, unwatchfulness, falling into sin, manifold temptations, worldly cares, and neglect of private duty. Let him, therefore, who would wish

to enjoy this privilege, cultivate communion with God, exercise a watchful spirit against his spiritual enemies, and give himself unservedly to Him whose he is, and whom he professes to serve. See *Saurin's Ser.* vol. iii. ser. 10, Eng. ed.; *Case's Sermons*, ser. 13; *Lambert's Ser. on John ix.* 35; *Hervey's The-ron and Aspasio*, dialogue 17; *Howe's Works*, vol. i. pp. 342, 348; *Brooks, Burgess, Roberts, Baxter, Polhill, and Davy on Assurance*; *Horæ Sol.*, vol. ii. p. 269; *Wardlaw's Essays on Assurance and Pardon*; *Modern Fanaticism Unveiled*.

ASSURANCE, THE, a test fixed by the parliament in 1680, when it repealed the Act of Supremacy in Scotland, and established presbytery, by which all that should be elected to fill any vacancy that should happen in parliament, were obliged to declare before God, that they believed William and Mary to be King and Queen *de jure* as well as *de facto*, and engaged to defend their title as such. The same, together with the oath of Allegiance, was required to be signed by all in any public trust or office, civil, military, or ecclesiastical.

ASYLUM, a place of refuge among the ancients, such as the temples and statues of the gods, from which it was deemed an act of impiety forcibly to remove any who had fled to it for protection. The custom passed over into the professedly Christian world. Under Constantine the Great, all the churches were asylums for those who were pursued by the officers of justice or the violence of their enemies. The younger Theodosius extended the privilege to all courts, gardens, walks, and houses belonging to the churches. The Franks confirmed the privilege; and in 681 the Synod of Toledo extended the limits to thirty paces from every church. This ecclesiastical privilege has since prevailed in all Catholic countries. It remained inviolate at least in Italy, while the papal government retained its independence; but in modern times it has been abolished in most countries. The late Pope Leo X., however, on his accession to the apostolical see, re-established the asylums, which had been put down by his predecessor, Pius VII.; the principal consequence of which was, the affording to the robbers in the papal dominions a better opportunity to escape the pursuit of the Austrian troops.

ATHANASIAN CREED. A formulary, or confession of faith, said to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies. Gregory Nazianzen calls it *a royal gift, which he presented to the emperor, received with great veneration both in the East and West*.

Most writers, before Vossius, took it for granted that this creed was really Athanasius's, but that learned critic endeavoured to show that it was not his; that it was originally a



Latin composition, and by a Latin author; that it cannot be carried higher than the year 600; and that the first time it was cited as Athanasius's was by the legates of Gregory IX. at Constantinople, in the year 1233. But the learned Usher contends, that it was cited as Athanasius's almost 400 years before the time of Pope Gregory's legates; and he scrupled not to set the date of it higher than the year 447. Paschasius Quesnel, an eminent French divine, ascribes this creed to Vigilius Tapsensis, the African, in the fifth century; in which opinion he has almost drawn the whole learned world after him. However it be, and whoever was the author of it, that this creed is of great antiquity appears from a cloud of ancient testimonies.

As to its reception in the Christian churches, we find that it obtained in France in the time of Hincmar, or about 850; that it was received in Spain about a hundred years later than in France, and in Germany much about the same time. As to our own country, we have clear and positive proofs of its being sung alternately in the churches in the tenth century. It was in common use in some parts of Italy, particularly in the diocese of Verona, about the year 960, and was received at Rome about the year 1014. As to the Greek and Oriental churches, it has been questioned whether any of them received it at all; though some very considerable writers are of a contrary persuasion.

Dr. Waterland, after endeavouring to show that this creed must have been composed earlier than the times of Nestorius, or the Ephesine council of the year 431,—because, among other reasons, it does not condemn the Nestorian heresy in such full, direct, and critical terms as the Catholics found to be necessary against the wiles and subtleties of those men,—thinks none more likely to compose such a creed, than Hilary, bishop of Arles, a celebrated man of that time, and of chief repute in the Gallican church. His reasons are, 1. Because Hilary was made bishop in Gaul about the year 429. 2. He was a man of great parts and capacity. 3. Honoratus of Marseilles, the writer of his life, tells us that Hilary composed an *Exposition of the Creed*; a more proper title for the *Athanasian*, than that of *Creed*, simply, which it now bears. 4. Hilary was a great admirer and follower of Austin; and the whole composition of this creed is in a manner upon Austin's plan, both with respect to the Trinity and incarnation. 5. It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. He concludes from these reasons, that Hilary, bishop of Arles, about the year 430, composed *The Exposition of Faith*, which now bears the name of the *Athanasian Creed*, for the use of the Gallican clergy, and particularly those of the diocese of Arles:

that about the year 570, it became famous enough to be commented upon; but that all this while, and for several years lower, it had not yet acquired the name of *Athanasian*, but was simply styled *The Catholic Faith*; that before 670, Athanasius's admired name came in to recommend and adorn it, being in itself an excellent system of the Athanasian principles of the Trinity and incarnation, in opposition chiefly to the Arians, Macedonians, and Apollinarians.

ATHANASIUS, the reputed author of the above creed, and the celebrated defender and advocate of the orthodox doctrine of the Trinity. He was born in Alexandria, about the year 290, where he had a Christian education, and came into the family of Alexander, afterwards archbishop of Alexandria, who appointed him to be his secretary. He next went to St. Anthony, with whom he led for some time an ascetic life, but at length returned to Alexandria, where he became a deacon. By Alexander he was taken to the Council of Nice, where he acquired the highest esteem of the fathers there assembled, by the talents which he displayed in the Arian controversy. He had a great hand in the decrees that were then passed, which circumstance brought on him the hatred of the Arians. In the course of six months he was appointed the successor of Alexander; but the complaints and accusations of his enemies induced the Emperor Constantine to summon him, in 334, before the Councils of Tyre and Jerusalem. Having brought to light the iniquitous arts which had been practised against him, he threw his judges, who were likewise his enemies, into such confusion, that the imperial deputies could, with difficulty, rescue him from their anger. But they could only formally suspend him from his office. He continued to perform his duties till the emperor, deceived by new falsehoods, banished him to Treves. The death, however, of Constantine put an end to this banishment, at the end of one year and a few months. He was recalled by Constantius, and his entrance into Alexandria resembled a triumph. Having again been condemned by an assembly of ninety Arian bishops, assembled at Antioch, his cause was taken up, and he was declared innocent by a hundred orthodox bishops, who met at Alexandria;—a sentence which was confirmed by Pope Julius, in conjunction with more than three hundred bishops, both of the east and the west, assembled at Sardis. In the reign of Constans, he was condemned a third time in the councils of Arles and Milan, and obliged to flee into the remotest part of the Egyptian deserts, where he addicted himself to study, and composed most of his writings. He returned again under Julian the Apostate, who had given liberty to the exiled orthodox bishops to return to their

dioceses; but was soon re-banished; was brought back on the accession of Jovian, but once more compelled to flee, in the reign of Valens, when he concealed himself four months in the tomb of his father, till, the influence of the inhabitants of Alexandria at length prevailing, he was permitted to return, and after a life of perpetual vicissitude, to spend his few remaining days in tranquillity. He died in 373, after filling the episcopal office forty-six years.

Athanasius was certainly one of the greatest men of whom orthodoxy can boast. His penetrating mind, his noble and generous disposition, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, procured him the esteem and love of all, excepting those whose bigoted attachment to the tenets which he opposed prevented them from perceiving or acknowledging his excellences. His writings are on polemical, historical, and moral subjects. The polemical treat chiefly of the doctrines of the Trinity, the incarnation of Christ, and the divinity of the Holy Spirit. His style is distinguished, considering the age in which he wrote, by its perspicuity and moderation. His *Apology*, addressed to Constantine, is a masterpiece. The best edition of his works is that of Montfaucon, 3 vols. fol. Paris, 1698.

ATHEIST, from the Greek *a*, privative, and *theos*, God, one who denies the existence of God:—this is called *speculative* atheism. Professing to believe in God, and yet acting contrary to this belief, is called *practical* atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the seventeenth century, Spinoza, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France; and being convicted of it at Toulouse, was, in the spirit of the times, condemned and executed in 1619. It has been questioned, however, whether any man ever seriously adopted such a principle. The pretensions to it have been generally founded on pride or affectation; and it has always been found to prevail most in degenerate times, as among the Greeks, after Pericles, and among the Romans, after Augustus. The open avowal of atheism too by several of the leading members of the French Convention, seems to have been an extraordinary moral phenomenon, but may be traced to similar causes. It was, however, too vague and uncomfortable a principle to last long. Archbishop Tillotson justly observes, that speculative atheism is unreasonable upon five accounts:—1. Because it gives no tolerable account of the existence of the world. 2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. It requires more evidence for things than they are

capable of giving. 4. The atheist pretends to know that which no man can know. 5. Atheism contradicts itself. Under the first of these he thus argues:—"I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance which carries in the very face of it all the arguments and characters of a wise design and contrivance? Was ever any considerable work, in which there was required a great variety of parts, and a regular and orderly disposition of those parts, done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem—yea, or so much as make a good discourse in prose? and may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colours upon canvas with a careless hand, before they would happen to make the exact picture of a man? And is a man easier made by chance than his picture? How long might twenty thousand blind men, who should be sent out from several remote parts of England, wander up and down before they would all meet on Salisbury Plain, and fall into rank and file in the exact order of an army? And, yet, this is much more easy to be imagined than how the innumerable blind parts of matter should rendezvous themselves into a world. A man that sees Henry the Seventh's Chapel at Westminster, might with as good reason maintain (yea, with much better, considering the vast difference between that little structure and the huge fabric of the world) that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures into which they seem to have been cut and graven; and that upon a time (as tales usually begin) the materials of that building, the stone, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order in which we see them now so closely compacted, that it must be a very great chance that parts them again. What would the world think of a man that should advance such an opinion as this, and write a book for it? If they would do him right, they ought to look upon him as mad; but yet with a little more reason than any man can have, to say that the world was made by chance, or that the first men grew up out of the earth as plants do now. For can any thing be more ridiculous, and against all reason, than to ascribe the production of men to the first fruitfulness of the earth, without so much as one instance or experiment, in any age or history, to countenance so monstrous a supposition? The thing is,

at first sight, so gross and palpable, that no discourse about it can make it more apparent. And yet, these shameful beggars of principles give this precarious account of the original of things; assume to themselves to be the men of reason, the great wits of the world, the only cautious and wary persons that hate to be imposed upon, that must have convincing evidence for every thing, and can admit of nothing without a clear demonstration of it!" See EXISTENCE OF GOD.

Some of the principal writers on the existence of a Deity have been *Newton, Boyle, Cheyne, Locke, Nieuwenydt, Derham, Bentley, Ray, Cudworth, Samuel and John Clarke, Abernethy, Balguy, Baxter, Fnelon, &c. &c.* See also the *Bridgewater Treatises*. Tillotson's sermon on the subject, as quoted above, has been considered as one of the best in the English language. See Ser. i. vol. 1.

Αἴθος, a mountain in the province of Salonica, in European Turkey, about 5000 feet in height, the sides of which are covered with about twenty monasteries, and a vast multitude of hermitages, which contain more than six thousand monks, mostly Russian, of the order of St. Basil. Here they live in a state of complete abstraction from the world; and so strict are their regulations, that they do not tolerate any female being, not even of the class of domestic animals, among them. They are now chiefly occupied in carving little images of the saints, which they send down to the market-town of Kareis, where a weekly market is held, and where purchases are made for various parts, especially Russia; but formerly they were occupied with the nobler work of transcription. The holy mountain (ἅγιον ὄρος) is considered one of the most important seminaries for instruction among the Greeks; and the libraries of the monasteries are particularly rich in MSS. and other literary treasures, partly procured from Constantinople before its conquest by the Turks, and partly copied by the laborious monks. Many works have, of late years, been purchased by travellers, and have thus found their way into various libraries of Europe. The monasteries and churches on this mountain are the only ones in the Ottoman empire that have bells.

ATONEMENT. The *atonement* made by the death of Christ is an essential article in the plan of redemption revealed in the Scriptures—an article that forms the grand peculiarity of the gospel, and without which we cannot understand the New Testament, or attain to correct views, either of the ways of God, or of the duties of man. To comprehend the character, and see the importance of the atonement of Christ, it is first necessary that we should have distinct views of the nature of sin, and the character in which Jehovah demands and accepts of substitution. From the neglect of these points, have arisen most

of the objections urged against the atonement, as well as the absurd conclusions which the doctrine has been supposed to afford. Sin has been represented *merely* as a personal insult to God; and the atonement, as a suffering required before that offence could be forgiven. Such an idea seems unworthy of the Supreme Being. Others have considered sin purely as a debt, and the atonement as the payment of a sum equivalent to it, and by which the prisoners are liberated; this of necessity excludes the *grace* of pardon; and since the pardon of sin is uniformly represented in Scripture as an act of *free grace and infinite mercy*, a scheme that supersedes the *grace* of pardon we must necessarily reject as unscriptural. Besides these and other partial views of sin, Jehovah has been regarded *merely* as an *absolute sovereign*, which has occasioned much confusion, and naturally provoked such objections as these: "Why is not pardon dispensed freely, unconditionally? What evil consequences could ensue? Jehovah cannot be injured by any of his creatures; what need of atonement?" To obviate these difficulties, we are then particularly to consider,—1. That sin is the transgression of a law, which like all laws, in order to be supported and rendered efficient, must be strictly regarded in its penalties; and 2. That Jehovah, in demanding an atonement, acts not as an absolute sovereign; but as a just governor, directed not by sovereign will, but by the laws of the constitution. From these views of sin, and of the divine character, it appears, that the atonement supports the dignity of the law, and leaves it, though the criminal be pardoned, as efficient as if its utmost penalties were inflicted, as honourable as if its precepts had never been violated. From this view of the *nature* of the atonement, we see its *necessity*. Had sin, as already observed, been no other than an insult or a debt to God, as the absolute Lord of all, he might, as far as we can judge, in the exercise of his infinite mercy, pardon sin without an atonement. But sin being a transgression of law, whatever penalty this law threatens for its violation must be inflicted, or the law itself be destroyed. Let the penalties of a code be disregarded, and the law is transgressed with impunity; it is no longer of any service to the state, it secures neither the throne of the sovereign, nor the rights of the subject. The law which man hath transgressed is the moral law—the law which embodies principles that must characterise the divine government of all intelligent beings throughout all worlds. To pardon sin, therefore, without an atonement, would destroy this law—would loose the bands of this government; nothing but confusion and ruin would reign through heaven, earth, and hell. The language of every self-willed creature would be, "let every creature's will be the rule of his conduct. We

have a law to direct our conduct, but there is no penalty to enforce obedience; what is described a penalty is only an empty threat; death and misery are indeed denounced; man has transgressed, yet he lives and is happy." The individual is spared, but the community is sacrificed, and the whole system of moral government subverted. Now, substitute the atonement; let all that are subject to the moral law consider well its enactments; let them gaze with astonishment at the inflexible justice of this "stern guardian of the public weal." Where is it best displayed? Not in the sufferings of the criminal, but in the death of the substitute—not in the sufferings of guilty man, but in the death of the Son of God! Surely, at this sight apostate angels must feel their despair increase tenfold! Seeing the law which they have violated spares not the Son of God, must not holy angels, and all intelligent, accountable beings, through the universe of God, be struck with astonishment at the unyielding strictness of the law, and be deeply impressed with the conviction that the law is inviolable and must be obeyed. This is all that was necessary. Sovereign grace may, yes, may pardon, for now there is no compulsion; evil results will not follow, for the exercise of grace is maintained; the bands of moral government are strengthened a hundredfold. Why is the condemned criminal put to death? Not to pacify the legislature; for, as an individual, there exists no angry feeling towards him: not even to guard against his future delinquency; this might be done otherwise. Why then is he led to execution? He suffers to preserve the state from ruin. The well-being of the community is at stake, the penalty threatened by the law must be inflicted, or the law is destroyed—the bulwark of public protection is demolished. Now it appears, that should a substitute of equal rank in the kingdom voluntarily propose to die, and the legislature accept his offer, in that case, the death of a substitute (the criminal giving approved security for future conduct) would answer all the ends intended by the death of the criminal; for the penalty threatened is inflicted, and the subjects are taught that the law must be obeyed. The illustration fails, however, in two points—the substitute, in this case, being of equal rank with the criminal, to satisfy the law, the substitute must suffer the VERY SAME penalty that the criminal deserved: the law derives no support from the infinite superiority of the substitute; and also, man being no absolute proprietor of his life, substitution would be unlawful. The infinite superiority of the Redeemer, and the power he had to lay down his life, need no proof, or the necessary consequences therefrom resulting any explanation. Hence (for further illustration) from what partial and erroneous views proceeds the sentiment, "God is too merciful to

punish sinners eternally." Upon the same principle it might be said, "There will be no more criminals executed in England—his Majesty is too compassionate." Did it depend on his Majesty's compassion, we would grant it; but his Majesty rules England, not by his feelings, but by the laws of the constitution. Jehovah, as a just governor, regarding with the strictest exactness, with infinite concern, the laws of the constitution, will, from love to justice, and for the security and happiness of his government, inflict on every criminal the utmost threatenings of the law, except, as in the case of repenting sinners, he be freely pardoned, through the atoning merits of an approved substitute. Hence it is evident, 1. *The extent of the atonement is unlimited.* The atonement is not something commensurate with the crime, neither more nor less—exactly measured by the malignity and number of sins to be pardoned; such is not its nature. Its design, as above stated, is to enable the law, on certain terms, to suspend its penalties: and if the law can, on any terms, honourably suspend its threatenings in one case, it can, unquestionably, on the same terms, suspend them in a thousand cases. The terms are made known—there is no calculating of crimes—the offer is, *Return to the Lord, he will have mercy; believe, and you are saved.* 2. *Salvation is of grace.* The error that limits the atonement, brings this consequence necessarily in its train, that "Salvation is of debt." Jehovah is conceived bound to pardon, as an act of justice, to the full extent of the atonement, which has led some impiously to say, "The elect, by the death of Christ, stand on higher grounds than God—the Lord is their debtor." And such is the necessary, the inevitable consequence of considering the atonement as a mere payment of debt. But is it not so represented in Scripture? In this respect only. The debtor whose account is paid is liberated from the consequence of his debt; so is the pardoned sinner from the consequence of his sins. There is no PARDONING the debtor whose account is paid—his liberation is a matter of right; but there is, and there must be, if saved, pardon for the sinner, though an atonement is made. The atonement removes the obstacles. Sovereign grace that would pardon, now runs unchecked in its own channel, and mercy is as amply displayed, as if an atonement had never been made. 3. *Our unbelief cannot cause Christ to have died in vain.* The two grand articles immediately connected with the life and death of Christ—the honour of the law, and the glory of the divine perfections, are equally secured, whether we believe or disbelieve. If, through the death of Christ, Jehovah displays his love and mercy in offering pardon to rebellious man, they are equally conspicuous, whether the pardon be accepted

or not. The love and grace of God cannot possibly be either lessened or magnified by our conduct. In the death of the Saviour, and the offer of pardon, they are, independently of our conduct, infinitely displayed and infallibly established. Notwithstanding, there is absolute certainty the Saviour shall see of the travail of his soul; but the certainty is not in Jehovah's being bound to pardon, but in the infinity of his grace, and the immutability of his counsels. Finally, *We must repent and believe or be lost.* The atonement, though complete, secures not the salvation of one single impenitent, unbelieving sinner. The nature of the atonement proves this, and the uniform language of Scripture is, "He that believeth not is condemned already, but whosoever believeth, and he only, shall not perish but have life everlasting." *Cong. Mag.* June, 1828; *Evans on the Atonement*; *Dr. Owen on the Satisfaction of Christ*; *West, Jerram, Magee, Dewar, Gilbert, and Jenkyn, on the Atonement*; *Dr. J. P. Smith's Discourses on the Sacrifice and Priesthood of Jesus Christ, and on Atonement and Redemption.*

ATTRIBUTES OF GOD are the several qualities or perfections of the Divine nature. Some distinguish them into the negative, and positive or affirmative. The negative are such as remove from him whatever is imperfect in creatures;—such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God, which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative: absolute ones are such as agree with the essence of God—as Jehovah, Jah, &c.: relative ones are such as agree with him in time, with some respect to his creatures, as Creator, Governor, Preserver, Redeemer, &c. But the more commonly-received distinction of the attributes of God is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men—as goodness, holiness, wisdom, &c.: the incommunicable ones are such as there is no appearance or shadow of in men—as independence, immutability, immensity, and eternity. See those different articles in this work; and *Bates, Charnock, Abernethy, Saunier on the Divine Perfections, H. F. Burder, Dwight, and Dick.*

ATTRITION. The casuists of the church of Rome have made a distinction between a perfect and an imperfect *contrition*. The latter they call attrition; which is the lowest degree of repentance, or a sorrow for sin arising from a sense of shame, or any temporal inconvenience attending the commission of it, or merely from fear of the punishment due to it, without any resolution to sin no more. In consequence of which doctrine,

they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to the priest, with this imperfect degree of sorrow and repentance. This distinction was settled by the Council of Trent. It might, however, be easily shown that the mere sorrow for sin, because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.—*Jeremy Taylor's Works*, vol. ix. pp. 237, 267; vol. x. p. 190.

AUDIENCES, an order of catechumens in the primitive Christian church. They were so called from their being admitted to hear sermons and the Scriptures read in the church; but they were not allowed to be present at the prayers.

ARGUMENTATION, a term in Scotch ecclesiastical law, denoting a portion of the ancient tithes, placed under the superintendence of the Court of Session, and granted by them to an incumbent, as they shall see cause. The ordinary way of obtaining it is to raise a process before the courts.

AUGSBURG CONFESSION, the celebrated confession of faith, presented by the Protestants, at the Diet of Augsburg, 1530, to the Emperor and the diet, and being signed by the Protestant states, was adopted as their creed. The original draught of it was made by Luther, at the command of John, Elector of Saxony, at Torgau, and consisted of seventeen articles; but as the style appeared to be too violent, it was altered by Melancthon, by order of the Elector, and in compliance with the wishes of the body of the Protestant princes and divines. Thus changed, it was presented and read in the diet, June 25th. The original document is still preserved in the imperial archives of Austria; and from this the edition of Wittenberg, 1531, was printed. Melancthon further altered some of its articles afterwards, and a new edition, with his changes, appeared in 1540, when a division arose between those who held by the original and those who held by the altered edition. The former is received by the Lutherans, and the latter by the German reformed, who thereby secured to themselves, at the religious peace of 1555, the privileges which extended only to the adherents of the Augsburg Confession.

AUGUSTINE MONKS, a religious order in the Church of Rome, who follow the pretended rule of Augustine prescribed them by Pope Alexander IV., in the year 1250. There had arisen several religious orders in the thirteenth century—as the Preaching Brothers, founded by Dominic Guzman; the Minims, by St. Francis Assisius; and others. Innocent IV. formed a design of uniting several of these orders into one; which design was executed by his successor, Alexan-

IV., who made one congregation of them, or the name of Augustine Hermits. At present, the order is divided into several branches—as the Hermits of St. Paul, the Cistercians, the Monks of St. Bridget, and Bare-footed Augustines, instituted by a Portuguese in 1574, and confirmed by Pope Clement VIII. in 1600. As to the rule of Augustine, which they pretended to follow, briefly this. The Monks are to have all things in common: the rich, who enter into order, are to sell their possessions, and give them to the poor: nothing is to be received, without leave of the superior: if it seems that the Monks are obliged, through necessity, to retire, they are to betake themselves immediately to the place whither the superior is withdrawn: they are to employ the first part of the morning in labouring with their hands, and the rest in reading: the superior allowed them to provide themselves with necessaries, and are permitted to drink wine on Sundays: when they go abroad, they must always go two in a company: they are never to eat but in their monastery: they are forbidden to harbour the thought of women: they are to receive letters or presents in secret. These, with several other precepts, relating to charity, industry, chastity, and other Christian virtues, constitute what they call the Rule of Augustine, which is read in the presence of the Monks once every week. The Augustines are clothed in black. At Paris they are known under the name of the Religious of Genevieve, that abbey being the chief of the order. There are nuns likewise of this order. At the beginning of the eighteenth century, the order numbered forty-two provinces; but their convents are now fewer. They are found in Italy, Spain, Portugal, France, and America. In 1817, Augustine again appeared in Paris. Their number is thirty-two: they support themselves by their industry, educate two hundred poor children, and possess no landed property. AUGUSTINE, ST., one of the most renowned persons of the Christian Church, was born at Tagaste, a small city in Africa, Nov. 13, 354. His father sent him to Madaura, to study the classics, and afterwards to Carthage, to study rhetoric; but such were his idle and dissolute habits of life, that he greatly disappointed his expectations, and almost broke the heart of his pious mother, Monica, who nevertheless persevered in prayer for his conversion to God. After making himself master of the predicaments of Aristotle, and having acquired considerable knowledge of the liberal sciences, he began to teach rhetoric at Carthage, and met with great applause. Falling in with a book of Cicero's, called *Hortensius*, he was led to study philosophy; but not satisfied either with this or with himself, he turned over to the sect of the Manichees,

among whom he remained nine years, but without finding tranquillity either of mind or heart. Having abandoned this connexion, he went to Rome, where he taught rhetoric, and in 383 he was appointed public professor of the art at Milan, where he had an opportunity of becoming acquainted with, and hearing, the celebrated Ambrose, bishop of that city, whose eloquence made so deep an impression upon him, that he publicly embraced the Catholic faith, and experienced a partial reformation of character. It was not, however, till in consequence of having his attention particularly drawn to a copy of the Epistles of Paul, that a saving change of heart was effected. The passage which first struck him, and which appears from its applicability to his past life, to have been the means of his conversion, was Rom. xiii. 13, 14. Having renounced his professorship, he returned to Africa, where, in the year 391, he was ordained priest by Valerius, Bishop of Hippo; and, in 395, he was raised to be himself bishop of that see. He died in 430, in the seventy-sixth year of his age.

The "Confessions" of Augustine have long been celebrated for the developements of human nature which they contain; and his "City of God" is one of the greatest efforts of genius and learning; but what has most tended to give celebrity to his name, was his opposition to Pelagius, whose opinions on the subject of original sin and free will he considered to be subversive of the Scripture doctrines of salvation. In this controversy he was led to take up, and treat at large, the subjects of predestination, the depravity of human nature, and the operation of divine grace, respecting which his views are substantially those called Calvinistic; and, according to Petavius, such has been his authority in the Church, that not only all the fathers and doctors who came after him, but even the popes themselves, and the councils of other bishops, have maintained his doctrine as certain and catholic, and have all been of opinion that it was a sufficient proof of the truth of any dogma that Augustine had taught it.

He was a man of great diligence in his Christian profession, profound humility, sublime genius, and extensive learning. Though far inferior to Jerome, his contemporary and correspondent, in his knowledge of Biblical criticism, yet he was no contemptible critic; and in his interpretation of Scripture he frequently discovers a pertinency and soundness of judgment which we seldom meet with in that age. He was acquainted with the Greek, in which language he studied the Scriptures, and bestowed considerable pains in endeavouring to procure a better translation into Latin, though, from his ignorance of Hebrew, he was not capable of appreciating the true nature of the changes that were required in the common version.

**AURICULAR**, what is spoken into the ear, or privately—a term commonly applied to the private confession made to a priest. See **CONFESSION**.

**AUSTIN** (or **AUGUSTINE**), commonly called the *Apostle of the English*, flourished at the close of the sixth century, and was sent, with forty monks, by Gregory, to introduce the Catholic faith into the Saxon kingdoms. He was kindly received by Ethelbert, King of Kent, whom he soon converted; and such is the astonishing success which he is reported to have had, that he is said to have baptized ten thousand persons in one day. He was made Archbishop of Canterbury, in the cathedral of which see his relics were long preserved.

As the Bishop of Hippo and this missionary are both referred to by the names of *Augustine* or *Austin*, it is necessary that the reader should guard against confounding them.

**AUTHENTICITY** of the Scriptures, a term employed in a more general and extended sense, to denote that they really are what they profess to be—a revelation from God; but applied to the several books of which the inspired volume is composed, it denotes that these books were actually written by the persons whose names they bear, or to whom they are ascribed. In treating of the evidences, the proofs of *authenticity* first claim to be regarded; and then the proofs of *credibility*, it being perfectly obvious that a work may not in any degree be entitled to our belief as it regards its contents, which is furnished with the most incontestable evidence that it is the genuine production of the author. See **EVIDENCES**, and *Marsh's Divin. Lect.* xxiii. p. 2-5.

**AUTHORITY**, in matters religious and ecclesiastical, an assumed right of dictation, attributed to certain fathers, councils, or church courts. On this subject Bishop Hoadley writes—"Authority is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry, all the colour of plausibility, all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth which they are designed to hide; but against authority there is no defence." He shows that it was authority which crushed the noble sentiments of Socrates and others: and that by authority, the Jews and heathens combated the truth of the Gospel; and that, when Christians increased into a majority, and came to think the same method to be the only proper one for the advantage of their cause which had been the enemy and destroyer of it, then it was the authority of Christians, which, by degrees, not only laid waste the honour of Christianity, but well nigh extinguished it amongst men. It was authority which would have prevented all reformation where it is,

and which has put a barrier against it wherever it is not.

The remark of Charles II. is worthy of notice—That those of the established faith make much of the authority of the Church in their disputes with dissenters; but that they take it all away when they deal with papists.

**AUTO DA FE**. See **ACT OF FAITH**.

**AUTOCEPHALI** (Gr.), persons who have no superior, or acknowledge no head. It is derived from *αὐτός* and *κεφαλή*, sui ipsius caput, his own head or chief. This denomination was given by the primitive Church to such bishops as were exempted from the jurisdiction of others. Before the setting up of patriarchs, all metropolitans were *αὐτοκεφαλοί*, being accountable to no superior but a synod; and, even after the advancement of patriarchs, several metropolitans continued thus independent—as the Archbishop of Cyprus, who, by a general decree of the Council of Ephesus, was freed from the jurisdiction of the Patriarch of Antioch; as also the metropolitans of Iberia and Armenia. This was likewise a privilege of the ancient British Church, before the coming of Austin the Monk, when the seven British bishops, which were all that then remained, paid obedience to the Archbishop of Caer-Leon, and acknowledged no superior in spirituals above him. And Dinotus, the learned Abbot of Bangor, told Austin, in the name of all the Britannie churches, that they owed no other obedience to the Pope than they did to every godly Christian.

Besides these, there was another sort of *αὐτοκεφαλοί*; namely—such bishops as were subject to no metropolitan, but only to the patriarch of the diocese. There were thirty-nine such bishops in the large patriarchate of Constantinople, twenty-five in that of Jerusalem, and sixteen in that of Antioch; but at what time this sort of independent bishoprics was first set up is uncertain. Valesius mentions another sort of *αὐτοκεφαλοί*, which were such bishops as were wholly independent of all others, having neither suffragans under them, nor metropolitans over them. Of these, the Bishop of Tomis in Scythia is an instance, who was the only bishop of all the cities of that province; but instances of this sort are very uncommon. Valesius, by mistake, and, in contradiction to Jerome, reckons the bishops of Jerusalem before they were advanced to the patriarchal dignity, among this sort of *αὐτοκεφαλοί*.

**AUTOGRAPHS** of the prophecies, gospels, &c. the identical or original documents written by the respective authors of the books of Scripture. Copies taken from these are termed *apographs*. None of these original MSS. are now remaining, nor could their preservation be expected, without the intervention of a miracle, during the space of nearly eighteen

centuries. It seems exceedingly probable that Divine Providence permitted them to be early withdrawn from public inspection, lest, like other relics, they should become objects of idolatrous veneration. It is even asserted by Peter, Bishop of Alexandria, in the fourth century, that an original of John's Gospel was not only preserved, but worshipped, at Ephesus.—*Michaelis, Introd. i. p. 250.*

AVATAR, in Indian mythology, an incarnation of the Deity. According to the Hindoos, innumerable incarnations have taken place; but ten are particularly distinguished, and four of them are the subjects of Puranas, or sacred poems: these ten are the incarnations of Vishnu, the supreme god. The first was in the form of a fish; the second in that of a tortoise; the third in that of a boar; the fourth in that of a monster—half man, half lion; the fifth in that of a dwarf; the sixth as the son of Iarmadagni. All these took place in the *satya yuga*, or golden age: the others are more recent. The seventh is the descent of Vishnu, to destroy a giant; the eighth was to chastise other giants; the ninth had a similar object; and the tenth, which is yet to come, will take place at the end of the *kali yuga*, or the iron age of the world.

AVE-MARY or AVE-MARIA, (Hail Mary!) the Angel Gabriel's salutation of the Virgin Mary, when he brought her tidings of the incarnation. It is become a prayer, or form of devotion in the Romish Church. Their chaplets and rosaries are divided into so many Ave-Maries, and so many Pater Nosters. The Papists ascribe a wonderful efficacy to their Ave-Maries.

Dr. Bingham observes, that, among all the short prayers used by the ancients before their sermons, there is not the least mention of an Ave-Mary; and that its original can be carried no higher than the beginning of the fifteenth century. Vincentius Ferrerius was the first ecclesiastical writer that ever used it before his sermons; from whose example (he being a celebrated preacher in that age) it gained such authority, as not only to be prefixed to all their sermons, but to be joined with the Lord's-prayer, in the Roman Breviary.

AZYMITES, Christians who administer the eucharist, or holy communion with unleavened bread. The word is derived from the Greek *ἄζυμος*, sine fermento, which is compounded of the privative *ἀ* and *ζύμη*, fermentum. This practice occasioned great disputes, and at length a rupture, between the Latin and Greek churches.

The learned Dr. Bingham is of opinion that the use of wafers and unleavened bread was not known in the church till the eleventh or twelfth centuries, when the oblations of common bread began to be left off by the people; for so long as the people continued to offer bread and wine, the elements, for the use of the eucharist, were usually taken out of them; and, consequently, so long the bread was the common leavened bread, made use of upon other occasions. And he tells the following story in confirmation of this:—As Gregory the Great was administering the bread to a certain woman, in the usual form, *The body of our Lord Jesus Christ, &c.*, she fell a laughing, and being asked the reason, said it was because he called that the body of Jesus Christ, which she knew to be bread that she had made with her own hands. Besides, the ancients say expressly, that their bread was common bread, such as they made for their own use upon other occasions; and it is further observable, that neither Photius, nor any other Greek writer, before Michael Cerularius, An. 1051, ever objected to the use of unleavened bread in the Romish Church; which they would no doubt have done, had that practice prevailed at the time they wrote.

But the schoolmen, who maintain that, during the first ages of the church, none but unleavened bread was used in the eucharist, say the primitive church did it in imitation of our Saviour himself, who celebrated the last supper with unleavened bread; but that, when the Ebionites arose, who held that all the observances prescribed by the Mosaic law were still in force, both the Eastern and Western churches took up the use of leavened bread, and, after the extinction of that heresy, the Western church returned to the *azymus*, the Eastern obstinately adhering to the former usage.

## B.

BAAL (Heb. בַּעַל,) the name originally given to the tutelary god of the Phœnicians and Syrians, but afterwards extended to the gods of other nations, such as the Chaldeans, Babylonians, &c. It occurs frequently in Scripture, from which it appears that the Hebrews were peculiarly exposed to be seduced, and actually were often led away, by the worship of this idol. It is also preserved on Phœnician monuments, and medals, and in many

Punic names, as Hannibal, Hasdrubal, Adherbal, &c. Some have supposed that Baal, or Bel, was an extraordinary man, who founded Babylon, caused the country about it to be cultivated, and surrounded it with a wall; and, according to tradition, his son Ninus, the great conqueror, declared him a god after his death, and ordered divine honours to be paid him. Others are of opinion that the sun was worshipped under this name.



To this idol a vast number of temples and altars were erected, and generally on eminences; and numerous priests conducted the worship, which consisted in part of human victims.

BACCHUS, the name of a pagan deity, or the god of wine, whose statue was set up, in the reign of Julian the Apostate, in the great church of Emessa in Palestine, and in that of Epiphania; and the Chronicle of Alexandria relates that Eustathius, bishop of the church in that city, hearing the sound of instruments employed in the worship of Bacchus, and being told that they were played in his church, instantly expired, after having prayed that he might rather die than witness such abomination.

BACKBITING. See DETRACTION and SLANDER.

BACKSLIDING, the act of turning from the path of duty. It may be considered as *partial*, when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of Judas. *Partial backsliding* must be distinguished from *hypocrisy*, as the former may exist where there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not.

The *causes* of backsliding are—the cares of the world; improper connexions; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A *backsliding state* is manifested by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The *consequences* of this awful state are—loss of *character*; loss of *comfort*; loss of *usefulness*; and, as long as any remain in this state, a loss of a *well-grounded* hope of future happiness. To *avoid this state*, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostasy, as Saul, Judas, Demas, &c.; the many warnings we have of it, Matt. xxiv. 13. Heb. x. 38. Luke ix. 62; how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power. See APOSTASY.

BAD MESSIAH, (Pers.) the wind, or breath, of the Messiah. So the Persians call the power which Jesus Christ had of working miracles; for they say, that by his breath alone he not only raised the dead, but gave

life to things inanimate. They have, in their language, a book of the infancy of Jesus Christ, (which was current likewise in the first ages of the church among the Christians,) in which it is said that Jesus Christ, when a child, formed birds out of the earth, and with his breath alone made them fly.

The Orientalists, and particularly the Musulmans, when they would extol the ability of a physician, say he has the breath of the Messiah; by which they would express, that he is capable of raising the dead.

BAIRAM, the Mohammedan Easter, which follows immediately after the Ramazan or Lent, and lasts three days. Both feasts begin as soon as the new moon is announced by persons appointed for the purpose, and during the course of thirty-three years, take place in all the seasons and months of the year—the Turks reckoning by lunar years. It is the custom at this feast for inferiors to make presents to their superiors. This custom extended formerly to Europeans, who were obliged to make presents to men of rank, to the pashas and cadis. The Grand Seigneur is also in the habit of distributing favours at this time. Sixty days after this first great festival, there is a second, called the Little Bairam: these are the only two feasts which the Mohammedan religion absolutely prescribes to the faithful.

BALCHRISTY-PEOPLE, a small party of strict Independents, formed in the village of Balchristy in Scotland, by Mr. Smith, who, with Mr. Ferrier, both regular clergymen of the Scottish church, left the Establishment about the time that the Glassites first appeared. From the statistical accounts published by Sir J. Sinclair, it would appear there is still a church of this name in the town of Perth.

BANGORIAN CONTROVERSY, so called from Bangor, or the bishop thereof. Bishop Hoadley, the bishop of that diocese, preaching before George I., asserted, from the text, "My kingdom is not of this world," the supreme authority of Christ, as king in his own kingdom; and that he had not delegated his power like temporal lawgivers during their absence from their kingdom, to any persons, as his vicegerents or deputies. This important sermon may be seen reprinted in the Liverpool Theological Repository, vol. v. p. 301. In 1717, he also published his Preservative, in which he advanced some positions contrary to temporal and spiritual tyranny, and in behalf of the civil and religious liberties of mankind: upon which he was violently opposed, accused, and persecuted by the advocates for church power: but he was defended and supported by the civil powers, and his abilities and meekness gained him the plaudits of many.

BANKS OF PIETY, or Monts de Piété, as the Italians call them, are common in Polish

countries. They are professedly designed for the benefit of the poor, but really intended to promote the interests of the church. They are in fact spiritual pawn-broking establishments, conducted on the usual principles of these institutions, but the profits of which go to the papal treasury. They were approved by the fifth Lateran council.

**BAPTISM**, an ordinance of Christ consisting in the application of water to a person, in the name of the Father, the Son, and the Holy Ghost, by which he is initiated into the visible church. Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to, and communion with him, the outpouring of the Spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise. Baptism does not constitute a visible subject, but only recognizes one. It is an ordinance binding on all who have been given up to God in it; and to be perpetuated to the end of the world. It is not, however, essential to salvation; for mere participation of ordinances cannot qualify men for heaven: many have real grace, consequently were in a saved state, before they were baptized: besides, to suppose it essential is to put it in the place of *that* which it signifies.

Baptism has been supposed by many learned persons to have had its origin from the Jewish church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of their admission. "It is strange to me," says Dr. Doddridge, "that any should doubt of this, when it is plain, from express passages in the Jewish law, that no Jew who had lived like a Gentile for one day could be restored to the communion of this church without it. Compare Num. xix. 19 and 20, and many other precepts relating to ceremonial pollutions, in which may be seen that the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were washed either by bathing or sprinkling." Others, however, insist, that the Jewish proselyte baptism is not by far so ancient; and that John the Baptist was the first administrator of baptism among the Jews.

The baptism of John, and that of our Saviour and his apostles, have been supposed to be the same; because they agree, it is said, in their subjects, form, and end. But it must be observed, that though there be an agreement in some particulars, yet there is not in all. The immediate institutor of John's baptism was God the Father, John i. 33; but the immediate institutor of the Christian baptism was Christ, Matt. xxviii. 19. John's baptism was a *preparatory* rite, referring the subjects to Christ, who was about to confer on them spiritual blessings, Matt.

iii. 11. John's baptism was confined to the Jews; but the Christian was common to Jews and Gentiles, Matt. iii. 5, 7; Matt. xxviii. 19. It does not appear that John had any formula of administration; but the Christian baptism has, viz. "In the name," &c. The baptism of John was the concluding scene of the legal dispensation, and, in fact, part of it; and to be considered as one of those "divers washings" among the Jews: for he did not attempt to make any alteration in the Jewish religion, nor did the persons he baptized cease to be members of the Jewish church on account of their baptism; but Christian baptism is the regular entrance into, and is a part of, the evangelical dispensation, Gal. iii. 27. It does not appear from the inspired narrative (however probable from inferential reasoning) that any but John himself was engaged as operator in his baptism; whereas Christ himself baptized none; but his disciples, by his authority, and in his name, John iv. 2. What clearly proves that the two baptisms were not the same is the fact recorded, Acts xix. 1—5, that certain persons, who had submitted to John's baptism, were afterwards, on their being taught the Christian doctrine, baptized in the name of the Lord Jesus.

**BAPTISM OF THE DEAD**, a custom which anciently prevailed among some people in Africa, of giving baptism to the dead. The third council of Carthage speaks of it as a thing that ignorant Christians are fond of: Gregory Nazianzen also takes notice of the same superstitious opinion. The practice seems to be grounded on a vain idea, that when men had neglected to receive baptism in their lifetime some compensation might be made for this default by receiving it after death.

**BAPTISM FOR THE DEAD**, a practice formerly in use, when a person dying without baptism, another was baptized in his stead: thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes:—After any catechumen was dead, they hid a living man under the bed of the deceased; then coming to the dead man, they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead. If it can be proved (as some think it can) that this practice was as early as the days of the apostle Paul, it might probably form a solution of those remarkable words in 1 Cor. xv. 29: "If the dead rise not at all, what shall they do who are baptized for the dead?" The allusion of the apostle to this practice, however, is rejected by some, and especially by Dr. Doddridge, who thinks it too early; he

thus paraphrases the passage: "Such are our views and hopes as Christians; *else*, if it were not so, what should they do who are baptized in token of their embracing the Christian faith, in the room of the dead, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight?"

BAPTISM, LAY, we find to have been permitted by both the common prayer-books of King Edward and Queen Elizabeth, when an infant was in immediate danger of death, and a lawful minister could not be had. This was founded on a mistaken notion of the impossibility of salvation without the sacrament of baptism; but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved, in a convocation held in 1575, that even private baptism in a case of necessity, was only to be administered by a lawful minister.

BAPTISM, METAPHORICAL. In Scripture the term baptism is used as referring to the work of the Spirit on the heart, Matt. iii. 11; also to the sufferings of Christ, Matt. xx. 22; and to so much of the Gospel as John the Baptist taught his disciples, Acts xviii. 25.

BAPTISTS, a name assumed by those who maintain that baptism is to be administered to adults only, and that by immersion, and not by sprinkling, but obviously allowed them as a matter of courtesy by their opponents, who hold that they are baptists no less than the former; and that their more appropriate designation is that of Antipædobaptists, which see.

BARCLAY, ROBERT, the celebrated apologist of the Quakers, was born in 1648, at Gordons-town, in the shire of Moray, in Scotland, of an ancient and honourable family. The troubles of the country induced his father, Colonel Barclay, to send him to Paris, to be educated under the care of his uncle, who was Principal of the Scotch College in that city. Under his influence he was easily induced to become a convert to the Roman Catholic faith, on which his father sent for him to return home, and soon after turning a Quaker, young Robert followed his example. Uniting all the advantages of a learned education to great natural abilities, it was not long ere he distinguished himself by his talents and zeal, in support of his new opinions. His first work, published in 1670, entitled, *Truth cleared of Calumnies, &c.*, was an answer to an attack on the Quakers by a Scotch minister of the name of Mitchel. It is written with great spirit and vigour, and tended greatly to remove from the body the opprobrium under which they lay with government. The book, however, which has fixed his celebrity, is his *Apology for the True*

*Christian Divinity, as the same is preached and held forth by the people in scorn called Quakers*. It was originally published in Latin, and soon reprinted at Amsterdam, and translated into German, Dutch, French, and Spanish, and, by the author himself, into English. It received many answers, but they are now almost forgotten. The author afterwards accompanied William Penn through the greater part of England, Holland, and Germany, for the purpose of propagating their sentiments, and acquired great respect wherever he went. He had however, after this, his own share of persecution, and was more than once imprisoned; but spent the latter part of his life in the bosom of a large family, and died in 1690, in the forty-second year of his age.

BARDESANES, one of the ancient heretics. He flourished about the year 170, and was a native of Edessa, in Mesopotamia. According to Eusebius, he was intimately acquainted with the Chaldean philosophy, and is said also to have been well skilled in the Greek and Syrian languages. He wrote against Marcion and other heretics, but afterwards fell into some of the errors of the Valentinian school. Yet though this was the case, it would be unjust to class his tenets indiscriminately with those of Valentinus. He received the whole of the Old Testament. He believed that God, who was the Father of Jesus Christ, was the creator of the world; and he even held that the Word of God, or his Son, co-operated in this creation. He held, however, that the body of Jesus was a delusive image which came down from heaven; in which point, and that of the denial of the resurrection of the body, he agreed with Valentinus. It is also stated to have been one of his opinions, that the devil was not created by God. He appears to have lived to retract some of his errors, and to abjure the doctrines of Valentinus. The fullest account of his life and doctrines is given by Beausobre, vol. ii. p. 128. See also *Dr. Burton on the Early Heresies*, note 13.

BARDESANISTS, those who held the opinions of Bardesanes.

BARLAAMITES, the followers of Barlaam, in the fourteenth century, who was a very zealous champion in behalf of the Greek against the Latin church. It is said that he adopted the sentiments and precepts of the Stoics, with respect to the obligations of morality, and the duties of life; and digested them into a work of his, which is known by the title of *Ethica ex Stoicis*.

BARNABAS'S EPISTLE. Barnabas, according to Jerom, wrote a letter full of edification for the church. It is frequently cited by Clement of Alexandria and Origen. Eusebius and Jerom reckon it among the *apocryphal* or *uncanonical* writings; but neither of them deny that it belongs to Barnabas. But he

could not be author of a work so full of forced allegories, extravagant and unwarrantable explications of scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle. It is uncertain to whom this epistle was addressed, because we have not the superscription: but it seems to have been written to the converted Jews, who were too zealously addicted to the observance of the law of Moses. It is divided into two parts. In the first he shows the unprofitableness of the old law, and the necessity of the incarnation and death of Jesus Christ. He cites, and explains allegorically, several passages relating to the ceremonies and precepts of the law of Moses, applying them to Jesus Christ and his law. The second part is a moral instruction, handled under the notion of two ways, the one of *light*, the other of *darkness*, the one under the conduct of the angels of God, the other under the guidance of the angels of Satan. The *way of light* is a summary of what a Christian is to do, in order to obtain eternal happiness; and the *way of darkness* is a representation of those particular sins which exclude men from the kingdom of God.

This epistle was first published in Greek, from a copy of Father Hugh Menard, a Benedictine monk. An ancient version of it was found in a manuscript of the Abbey of Corbey, near a thousand years old. Vossius published it in the year 1656, together with the epistles of Ignatius.

**BARNABAS'S GOSPEL**, an apocryphal work ascribed to Barnabas, the apostle, wherein the history of Jesus Christ is related in a manner very different from the account given us by the four evangelists. The Mohammedans have this gospel in Arabic, and it corresponds very well with those traditions which Mohammed followed in his Koran. It was probably a forgery of some nominal Christians, and afterwards altered and interpolated by the Mohammedans, the better to serve their purpose.

**BARNABITES**, a religious order, founded in the sixteenth century, by three Italian gentlemen, who had been advised, by a famous preacher of those days, to read carefully the Epistles of St. Paul. Hence they were called *clerks of St. Paul*; and *Barnabites*, because they performed their first exercise in a church of St. Barnabas at Milan. They dress in black, like the secular clergy, and devote themselves to missions, preaching, and the instruction of youth; and in Italy, where they taught theology in the academies of Milan and Pavia, in France, Austria, and Spain, they had houses which they called colleges. In France and Austria, they were employed to convert the Protestants. The order only exists at present in Spain, and some parts of Italy.

**BARTHOLOMEW'S DAY**, a feast held on the 24th of August, in honour of Bartholomew,

but awfully memorable as the day of the horrid slaughter of the Huguenots in France, in the year 1572, when, at midnight, not only was a signal given to massacre all who were found in Paris, but orders were issued that the massacre should extend through the whole kingdom; in consequence of which, in the space of thirty days, upwards of 30,000 victims are calculated to have been slain. See **PERSECUTION, FRANCE**.

**BARTHOLOMITES**, a religious order founded at Genoa in 1307; but, the monks leading irregular lives, it was suppressed in 1650, and their effects confiscated. In the church of the monastery of this order at Genoa, is preserved the image which, it is pretended, Christ sent to king Abgarus.

**BARUCH, THE PROPHECY OF**, one of the apocryphal books of the Old Testament.

**BASILIAN MONKS**, religious of the order of Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules to the amount of some hundreds, for his disciples. This new society soon spread all over the East; nor was it long before it passed into the West. Some pretend that Basil saw himself the spiritual father of more than 90,000 monks in the East only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and a change of empire; but the number is still considerable, and some are found even in America. The historians of this order say that it has produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who have embraced its rule.

**BASILICA**, properly a royal palace; but in the first centuries of Rome, the basilicas were splendid public buildings, of an oblong shape, and four-cornered, and commonly adorned with Corinthian columns and statues, where the citizens collected to consult for their common welfare, transact mercantile business, and hear the young orators exercise themselves in declamation. Some of them having been given by Constantine to the Roman Christians for their worship, the first buildings appropriated to this purpose obtained the name of *basilica*, and afterwards, when new churches were built, the shape of the ancient basilica was retained.

**BASILIDES**, author of the heresy described in the following article. Different opinions have been entertained as to the time at which he lived; but if he was a disciple of Menander, who was a disciple of Simon Magus, he must have lived about the beginning of the second century, and may have spread his doctrines in the reign of the Emperor Trajan. He studied at Alexandria, and is said to have been also in Persia; but whether he learned his views of Gnosticism there is uncertain.

BASILIDIANS, those who adopted the principles of Basilides, who, when overpowered by the divine lustre of Christianity, had been induced to enrol himself among the number of its votaries, made it his study to bend and interpret its principles in such a way as that they might appear rather to support than to militate against his philosophical tenets. The cause of Christ's advent he maintained to be the defection of the founders and governors of this world from the Supreme Deity, the contentions and wars among themselves, in which they were continually engaged, and the consequent utter depravity and miserable situation of the whole human race. Those eminently powerful genii, he asserted, who both created and governed the world, being endowed with the most perfect freedom of will as to the choice of either good or evil, inclined by degrees to the latter, and endeavoured to root out and obliterate all knowledge of the true God, with a view to get themselves regarded and worshipped by mankind as gods in his stead. They then engaged in wars among themselves, each one striving to extend the sphere of his own power. The president or ruler of the Jewish nation, in particular, the chief angel of the whole, aimed at nothing short of universal sovereignty, his efforts being directed to the entire subjugation of his associates, and the various regions of the earth over which they respectively presided. The consequences produced by this perturbed state of things were, that the true religion sunk into oblivion, men resigned themselves wholly to the dominion of depraved appetites and lusts, and every part of the earth groaned under an accumulation of calamities, crimes, and wretchedness. Touched with compassion on beholding souls of a divine origin involved in so much misery and distress, the Supreme Deity directed his Son, that is, Noos, the first of the seven Æons, begotten of himself, to descend on earth for the purpose of putting an end to the dominion of these presiding angels, particularly that of their superlatively proud and arrogant chief, whom the Jewish nation had learnt to venerate as a god. Having accomplished this, he was to revive amongst men the long-lost knowledge of his Father, and teach them to subdue the force of those turbulent and irregular appetites which war against the soul. Taking upon himself, therefore, the form and semblance of a man, but without assuming a real body, the Son made his appearance amongst the Jews, and entered on the duties of the function that had thus been assigned him by his Father, confirming the truth of his doctrine by miracles of the most stupendous nature. Enraged at this invasion of his dominion, the god of the Jews caused Christ to be apprehended, and condemned to suffer death; but the latter not being clothed with a real body of his own, adopted that of Simon

the Cyrenian, who had been compelled to bear his cross, and transferred his form to Simon; so that instead of Christ, it was Simon the Cyrenian whom the Jews crucified. The souls that paid obedience to the precepts and injunctions thus communicated to them from above, might expect, upon the dissolution of the body, to regain their original seats in the blissful mansions above; but those who neglected availing themselves of the proffered instruction, were destined to migrate into other bodies, either of men or brute animals, until their impurities should be wholly purged away. As for the body, a mass of corrupt and vitiated matter, no hope was to be entertained of its being ever restored to life again. Of the books of the Old Testament, which he conceived to have been composed in part by command of the prince of the Jewish nation, and in part at the instance of the other angels, Basilides could not, of course, have made any great account. What the books of the New Testament might be, of which he approved, is not at present known.

He wrote a long explanatory comment, indeed, on the gospel; but whether the gospel which he thus took upon him to expound, was one of those which we recognise as genuine, or a different one, is not altogether certain.

The moral discipline prescribed by Basilides, although founded, in some degree, in superstition, and supported rather by vain and empty subtleties than any true or solid principles, yet held out no encouragement to the irregular appetites and vices of mankind. The soul, he maintained, was possessed of a sufficient power or energy to overcome every incitement to evil, internal as well as external: and, consequently, that no man could become wicked except through his own fault. God, he asserted, would forgive no other offences but those which had been unknowingly and unwillingly committed, and considered even a propension or leaning towards any sin, in one and the same light with the actual commission of such sin. All this is so obviously repugnant to a licentious course of life and action, that it is impossible for us to place any faith in the accounts of those ancient authors who represent Basilides as having countenanced the utmost laxity of manners amongst his followers. The unfavourable suspicions that were entertained by many respecting the nature of his moral discipline, appear to have been excited in part by the infamous lives led by some of his disciples, and in part by the objectionable opinions which he maintained in regard to the lawfulness of concealing one's religion, of denying Christ in times of peril, of partaking of the flesh of victims offered to idols, of disparaging the estimation and authority of the martyrs, and peradventure as to various other points. The Basilidian sect flourished for a

considerable time, and had not become altogether extinct so late as the fourth century. — *Museum de Rebus.*

**BASLE, COUNCIL OF**, which commenced its sittings, December 14, 1431, under the presidency of the cardinal legate Julianus Cesarini of St. Angelo, and after holding not fewer than *forty-five*, terminated its labours May 16, 1443. Its objects, which were partly attained, were to extirpate heresies, limit the power of the pope, effect a reformation of the clergy, and consolidate the interests of the church. Its decrees are not admitted into any of the Roman collections, and are considered of no authority by the Roman lawyers. They are, however, recognized in points of canon law in France and Germany; and though some later concordats have modified the application of them, they have never been formally and entirely annulled.

**BATANISTS, or ASSASSINS**, a famous heretical sect of murderers among the Mohammedans, who settled in Persia about 1090. Their head and chief seems to have been Hassan Sabah, who made fanatical slaves of his subjects. Their religion was a compound of that of the Magi, the Jews, the Christians, and the Mohammedans. They believed the Holy Ghost resided in their chief; that his orders proceeded from God himself, and were real declarations of his will.

This chief, from his exalted residence on Mount Lebanon, was called *the old man of the mountain*; who, like a vindictive deity, with the thunderbolt in his hand, sent inevitable death to all quarters, so that even kings trembled at his sanguinary power. His subjects would prostrate themselves at the foot of his throne, requesting to die by his hand, or order, as a favour by which they were sure of passing into paradise. "Are your subjects," said the old man of the mountain to the son-in-law of Amoury, king of Jerusalem, "as ready in their submission as mine?" and without staying for an answer, made a sign with his hand, when ten young men in white, who were standing on an adjacent tower, instantly threw themselves down. To one of his guards he said, "Draw your dagger, and plunge it into your breast;" which was no sooner said than obeyed. At the command of their chief, they made no difficulty of stabbing any prince, even on his throne; and for that purpose conformed to the dress and religion of the country, that they might be less suspected. To animate them in such attempts, the scheik previously indulged them with a foretaste of the delights of paradise. Delicious soporific drinks were given them; and while they lay asleep they were carried into beautiful gardens, where, waking as it were in paradise, and inflamed with views of perpetual enjoyments, they sallied forth to perform assassinations of the blackest dye.

It is said they once thought of embracing the Christian religion; and some have thought the Druses a remnant of this singular race of barbarians.

**BATH-COL.** [*Hebr.*] *The daughter of a voice.* After the death of Malachi, the spirit of prophecy ceasing among the Jews, they pretended to a new kind of revelation, which they called *Bath-col*, the daughter of a voice, because it succeeded the *oracular voice*, delivered from the Mercy-seat, when they consulted God by Urim and Thummim. They pretended, that it was a voice from heaven; and some tell us it was attended with a clap of thunder. To give an instance, out of the Talmud, of this kind of oracle:—Rabbi Johanan, and Rabbi Simeon Ben Lachish, desiring to see the face of Rabbi Samuel, a Babylonish doctor, said, Let us follow the hearing of *Bath-col*. Travelling therefore near a school, they heard the voice of a boy, reading these words out of the first book of Samuel,—*And Samuel died.* From hence they inferred, that their friend Samuel was dead; and accordingly so it happened; for Samuel of Babylon was just then dead.

From hence it appears that the *Bath-col* was a fantastical way of divination, invented by the Jews themselves, not unlike the *Sortes Virgilianæ* of the heathens. For as, with them, the first words they happened to dip into, in the works of that poet, were a kind of oracle, whereby they predicted future events; so with the Jews, when they appealed to *Bath-col*, the first words they heard from any one's mouth were looked upon as a voice from heaven, directing them in the matter they inquired about.

**BAXTER, RICHARD**, was born at Rowton, in Shropshire, November 12, 1615. He was one of the great nonconformist divines; and though he, in the early part of his life, laboured under many and great disadvantages, owing to the irreligion and ignorance of those under whose care he was placed, he was afterwards one of the greatest men of the age in which he lived. During the first few years of his life he was much addicted to lying, covetousness in play, fondness for romances, &c.; but, fortunately for him, his father directed his attention to the historical part of the Bible, which much interested him, and inspired him with a desire to peruse those parts which were more doctrinal. In consequence of such determination, by the perusal of the Bible and other religious books, and the conversations of his father, his mind became illuminated, and his soul converted to God. After having been for some time under the care of Mr. John Owen, schoolmaster of the free school at Wroxeter, his parents accepted of a proposal for placing him under the care of Mr. Richard Wickstead, chaplain to the council of Ludlow. This gentleman proved to be very incompetent to

under the superintendence of Abbot Benedict, by whom, and his successor Ceolfred, he was educated for twelve years. When he had arrived at the age of nineteen, he was ordained deacon by Bishop Beverley. In a short time, by his diligence and application, he became a proficient in general knowledge, and in classical literature. He was so strongly attached to a monastic life, that when Pope Sergius wrote to Abbot Ceolfred, in a very urgent manner, to send him to Rome to give his opinion on some important points, Bede would not accept it. Several years were spent by him in making collections for his celebrated work on ecclesiastical history, the materials for which he collected from the lives of eminent persons, annals in convents, and such chronicles as were written before his time. Nearly all the knowledge we possess of the early state of Christianity in this country is derived from this work. That work was published in the year 731, when he was fifty-nine years of age. It gained him such universal applause, that the most profound prelates conversed with him, and solicited his advice on the most important subjects; particularly Egbert, bishop of York, a man of very extensive learning; and to whom he wrote a long, learned, and judicious letter, which furnished the world with such an account of the state of the church at that time, as cannot be met with in any other history. He had then every symptom of consumption, which at last proved to be the case. This affliction he supported with incredible firmness of mind; and though this lingering complaint was united with asthma, he was never heard to complain, but was always calm and resigned. Though his body was much afflicted, his mind was buoyant and active; and he continued, with great assiduity, to translate the Gospel of John into the Saxon language, and also some passages which he was then extracting from the works of Isidore. He had just time to finish his translation on the day, and at the very hour, of his death. He also took his usual interest in the education and improvement of some monks whom he was instructing. His piety and virtue, united to his lengthened days, entitled him to the appellation of *venerable*. England scarcely ever produced a greater scholar or divine. Bayle says, that "there is scarcely any thing in all antiquity worthy to be read, which is not to be found in Bede, though he travelled not out of his own country;" and that "if he had lived in the times of St. Augustine, St. Jerome, or Chrysostom, he would undoubtedly have equalled them, since, even in the midst of a superstitious age, he wrote so many excellent treatises." Bede died at the age of sixty-three, A.D. 735. His remains were interred, first in the church of his own monastery, but afterwards removed to Durham, and placed in the same coffin with those

of St. Cuthbert. There were several epitaphs composed in honour of him, but none considered suitable to his virtues and talents. As an author, he excelled in the purity and elegance of his style; and, as a man, he was eminent for those virtues and graces which adorn human nature.

BEGHARDS, or BEGUARDS, a sect that arose in Germany in the thirteenth century, and took St. Begghe for their patroness. They employed themselves in making linen cloth, each supporting himself by his labour, and were united only by the bonds of charity, without having any particular rule; but when Pope Nicholas IV. had confirmed that of the third order of St. Francis, in 1289, they embraced it the year following.

BEGUINES, a congregation of nuns, founded either by St. Begghe or by Lambert le Bègue. They were established, first at Liege, and afterwards at Neville, in 1207; and from this last settlement sprang the great number of Beguinages which are spread over all Flanders, and have passed from Flanders into Germany. In the latter country some of them fell into extravagant errors, persuading themselves that it was possible, in the present life, to arrive to the highest perfection, even to impeccability, and a clear view of God; in short, to so eminent a degree of contemplation, that there was no necessity, after this, to submit to the laws of mortal men, civil or ecclesiastical. The council of Vienna condemned these errors; permitting, nevertheless, those among them who continued in the true faith, to live in charity and penitence, either with or without vows. There still subsists, or at least subsisted till lately, many communities of them in Flanders. Their grand rule of conduct was universal charity, and their only motive the love of God.

BEHMEN, or BOEHME, JACOB, a celebrated mystic writer, born in the year 1575, at Old Seidenburgh, near Gorlitz, in Upper Lusatia; he was a shoemaker by trade. He is described as having been thoughtful and religious from his youth, taking peculiar pleasure in frequenting public worship. At length seriously considering within himself that speech of our Saviour, *My Father which is in heaven will give the Holy Spirit to them that ask him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded by the divine light, and replenished with the heavenly knowledge; insomuch that, going abroad into the fields, and viewing the herbs and grass, by his inward light he saw into their essences, use and properties, which were discovered to him by their linea-

gures, and signatures. In the year 1612 had a third special illumination, still further mysteries were revealed.

It was not till the year 1612 that he committed these revelations to writing. His treatise is entitled *Aurora*, which was withheld from him by the seiorlitz (who persecuted him at the time of the primacy of that place) before it was published, and he never afterwards printed it, further than by adding some marginal notes. The next production of his is called *The Three Principles*. In this he more fully illustrates the subjects treated in the former, and supplies what is wanting in that work. The contents of these treatises may be divided as follows: 1. All things came from a working will of the Holy Trinity, incomprehensible God, who regarded himself as Father, Son, and Holy Spirit, and through an outward perceptible working of the power of fire, light, and spirit, in the dominion of heaven. 2. How and what manner of men were in their creation; that in and from God, his real offspring; that life began in and from this divine Trinity, which is the Father of light, generating light in their souls; from both of which proceeds the Holy Spirit, or breath of life in the trine creature, as it does in the true Creator. 3. How some angels, men, are fallen from God, and their loss of a divine trine life in him; what in their fallen state, and the difference between the fall of angels and that of man. The earth, stars, and elements were a consequence of the fallen angels. Because there is good and evil in all this world, in all its creatures, animate and inanimate; and what is meant by the Trinity dwells every where in it. 4. Of the love of Christ; how it is set in opposition, and fights and strives against the power of hell. 5. How man, through faith, is able to overcome the kingdom of hell and triumph over it in the divine Trinity, and thereby obtain eternal salvation; that, through working in the hellish Trinity principle, he casts himself into hell. 6. How and why sin and misery, death, shall only reign for a time, and how, through love, the wisdom, and the power of God in a supernatural way (the mystery God made man) triumph over sin, death; and make fallen man rise off its curse, and enter into an eternal union with that heaven from which he fell.

After he wrote his *Three Principles*, which are to be understood, the dark hell, in which the devils live;—the light, or heaven, in which the angels live; the external and visible world, which is the work of the internal and spiritual

worlds, in which man, as to his bodily life, lives, —Behmen produced his *Threefold Life of Man according to the Three Principles*. In this work he treats more largely of the state of man in this world: 1. That he has that immortal spark of life which is common to angels and devils. 2. That divine life of the light and spirit of God, which makes the essential difference between an angel and a devil, the last having extinguished this divine life in himself; but that man can only attain unto this heavenly life of the second principle through the new birth in Christ Jesus. The life of the third principle, or of this external and visible world. Thus the life of the first and third principles is common to all men; but the life of the second principle only to a true Christian or a child of God.

Behmen wrote several other treatises, besides the three already enumerated; but these three being, as it were, the basis of all his other writings, it was thought proper to notice them particularly. His conceptions are often clothed under allegorical symbols; and in his latter works he has frequently adopted chemical and Latin phrases to express his ideas, which phrases he borrowed from conversation with learned men, the education he had received being too illiterate to furnish him with them: but as to the matter contained in his writings, he disclaimed having borrowed it either from men or books. He died in the year 1624. His last words were—"Now I go hence into Paradise."

Some of Behmen's principles were adopted by the late ingenious and pious William Law, who has clothed them in a more modern dress and in a less obscure style.—See *Behmen's Works*; *Okeley's Memoirs of Behmen*.

BELLARMINE, CARDINAL, a great Roman Catholic oracle and Jesuit, born at Monte Puleiano, in Tuscany, in 1542. He was most assiduous in his opposition to the Protestants, and was sent into the Low Countries to arrest their progress. The talent which he displayed in his controversies, called forth the most able men on the other side; and, for a number of years, no eminent divine among the Reformers failed to make his arguments a particular subject of refutation. His principal work was *A Body of Controversy*, written in Latin, the style of which is perspicuous and precise, without any pretension to purity and elegance. He displays very considerable acquaintance with the Scriptures, and is deeply versed in the doctrine and practice of the church. He was, on the points of predestination and efficacious grace, more a disciple of Augustine than a Jesuit. As his book did not assert that the Popes had a direct power over temporal things, it was placed by Sixtus V. among the prohibited books; which, with the differences that were found among the Catholics themselves, gave the Protestants no small advantage. At his death, the Cardinal bequeathed



one half of his soul to the Virgin Mary, and the other to Jesus Christ.

**BELIEF**, in its general and natural sense, denotes a persuasion or an assent of the mind to the truth of any proposition. In this sense belief has no relation to any particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in its more restrained sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow is white, but we *know* it to be so. But when a thing is propounded to us, of which we ourselves have no knowledge, but which appears to us to be true from the testimony given to it by another, this is what we call belief. See **FAITH**.

**BELIEVERS**, an appellation by which the disciples of Christ were first called; but toward the close of the first century, those Christians were thus designated who had been admitted into the church by baptism, and instructed in all the mysteries of religion, in contradistinction to the catechumens who had not been baptized, and were debarred from those privileges. Among us it is often used synonymously with Christian. See **CHRISTIAN**.

**BEL AND THE DRAGON**, HISTORY OF, an apocryphal and uncanonical book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew nor the Chaldee language; nor is there any proof that it ever was so. Jerom gives it no better title than "the fable of Bel and the Dragon."

Selden thinks this little history ought rather to be considered as a sacred poem, or fiction, than a true account. As to the Dragon, he observes, that serpents (*dracones*) made a part of the hidden mysteries of the Pagan religion; as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others. And Aristotle relates, that in Mesopotamia there were serpents which would not hurt the natives of the country, and infested only strangers. Whence it is not improbable that both the Mesopotamians themselves, and the neighbouring people, might worship a serpent, the former to avert the evil arising from those reptiles, the latter out of a principle of gratitude. But of this there is no clear proof; nor is it certain that the Babylonians worshipped a dragon or serpent.

**BELLS** are not to be reckoned among the ancient *utensils* of the Christian church, because they are known to be a modern invention. During the three first centuries, it is certain the Christians did not meet in their assemblies by the notice of any public signal; nor can it be imagined that, in an age of persecution, when they met privately in the night,

they would as it were betray themselves by such notice to their enemies. Baronius, indeed, supposes there was an order of men appointed to give private notice of assembling to every particular member of a Christian congregation; but, for want of light, we can determine nothing about it.

In the following ages, we find several inventions before that of bells, for the calling religious assemblies together. In Egypt they seem to have used trumpets, after the manner of the Jews. And the same custom prevailed in the sixth century, in Palestine. But, in some monasteries they took the office by turns of going about to every one's cell, and calling the monks to their devotions with the stroke of a hammer; which instrument was from thence termed the *night-signal*, and *awakening-mallet*, *ἡ νυκτασθηριον σφυριον*. In the nunnery erected at Jerusalem by the famous Paula, a Roman lady, the usual signal was given by singing an Hallelujah. In the other parts of the East they made use of sounding instruments of wood, called Sacred Boards.

The use of bells was not known in the eastern church till the year 865, when Ursus Patrisiacus, duke of Venice, made a present of some to Michael the Greek emperor, who first built a tower to the church of Sancta Sophia, to hang them in. Who first brought bells into use in the Latin church, is a thing not yet determined; some ascribing them to Pope Sabinianus, successor of St. Gregory, A.D. 604; and others to Paulinus, bishop of Nola, contemporary with St. Jerom. But the latter opinion seems to be a vulgar error, and to have no better foundation than Paulinus's being bishop of Nola in Campania, where it is pretended bells were first invented, and thence called Nola and Campana. Cardinal Bona would have it thought that they began to be used in the Latin church immediately upon the conversion of the emperors to Christianity, because the *tintinnabula*, or lesser sort of bells, had been used before by the heathens to the like purpose: but there is no ancient author that countenances his conjecture.

The Turks, since they became masters of the Greek empire, have prohibited the use of bells among their Christian subjects; for which reason, "they hang by ropes, upon the branches of trees, several bent plates of iron, like those on our cart-wheels, of about half an inch thick, and three or four inches broad, with holes made in them lengthways. They chime upon these plates with little iron hammers, to call the monks to church. They have another sort of religious music, which they endeavour to bring into concert with these iron chimes. They hold a piece of board about four or five inches broad in one hand, and beat upon it with a wooden mallet in the other."

The Romish church has a great deal of superstition in relation to the use of bells. In

the Roman ritual, they are said to represent the duration of the Gospel, the sound of which has been carried through all the earth, because they make themselves be heard by the faithful a great way off. They likewise represent the church exciting the faithful to praise God, and the pastors of the Gospel preaching the word of God. They have several other mysterious significations, to be found in the rituals. The Romanists believe that the sound of bells keeps the powers of the air at a distance; in this not much unlike the ancient Lacedemonians, who thought the sound of brass would drive away evil spirits: for which reason, at the death of their kings, they beat upon brass kettles.

The ceremony of the *benediction*, or *blessing*, of bells, in the Romish church, is a very remarkable piece of superstition. It is supposed to consecrate them to God's service, to the end that he may bestow on them the power, not of striking the ear, but of touching the heart. When a bell is to receive benediction, it is hung up, and disposed in such a manner, as to leave room to walk round it. They prepare beforehand an holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a bason and ewer, and a crum of bread. They then proceed to sanctify the bell in the following manner:—A procession is made from the vestry, and the officiating priest, having seated himself near the bell, instructs the people in the holiness of the action he is going to perform, and then sings the *miserere*. Next, he blesses some salt and water, and puts up a prayer, that the bell may acquire the virtue of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and raising devotion in the heart, &c. He then mixes the salt and water, and crossing them thrice, in the name of the Father, the Son, and Holy Ghost, pronounces over each of them, "God be with you." This done he dips the *aspergillum*, or *sprinkler*, in the holy water, and with it washes the bell; during which ablution psalms are sung. After this a vessel, containing what they call *oil for the infirm*, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, signing it with the sign of the cross. The 28th Psalm being then sung, the bell is marked with seven other crosses, during which the priest honours the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands godfather to the bell, which from that time bears his name. The bell, thus baptized, is perfumed with incense and myrrh, which, in a prayer used on that occasion, is called *the dew of the Holy Ghost*.

The rituals tell us, that the consecration of bells represents that of pastors; that the ablu-

tion, followed by unction, expresses the sanctification acquired by baptism; the seven crosses show that pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that, as the smoke of the perfume rises in the bell, and fills it, so a pastor, adorned with the fulness of God's Spirit, receives the perfume of the vows and prayers of the faithful.

We likewise meet with, in a Catholic author, a kind of religious anatomy of a bell, and all its parts. The metal signifies the strength of the preacher's understanding, and the clapper his tongue; the stroke of the clapper, the tongue's censure of vice; and that, which holds the clapper, the moderation of the tongue. The wood on which the bell hangs denotes the wood of the cross; the pieces, to which the wood is fixed, the oracles of the prophets. The cramp-iron, fixing the bell to the wood, represents the preacher's attachment to the cross of Christ. The bell-rope likewise includes considerable mysteries: the three cords, for instance, of which it is made, are the three senses of the Scripture; viz. the historical, the moral, and the allegorical.

This practice of consecrating and baptizing bells is a very modern invention. Baronius carries it no higher than the time of John XIII. A.D. 968, who consecrated the great bell of the Lateran church, and gave it the name of John. Menardus and Cardinal Bona carry it up a little higher, namely, to the time of Charles the Great; and it is certain the practice prevailed at that time, because we find, in the *capitulars* of that prince, a censure and prohibition of it,—*ut cloacas non baptisent*.

That bells were an early invention, is evident from their use in the days of Moses, since it was enjoined on the high priest of the Israelites, that the lower hem of the robe in which he officiated should be ornamented with pomegranates and gold bells, set alternately, in order that he might minister therein, that his sound might be heard when he went into the holy place before the Lord, and when he came out, that he might not die. It seems to have been ordained as a mark of respect, that the high priest might give public notice of his entering before the Lord; and, perhaps, to prevent his being put to death by those who watched the temple, that its sacred precincts might not be violated; none but the high priest being permitted to enter into the holy place.

Viewed in this light, there appears nothing extraordinary in the use of bells, simply considered; but as sacred persons gave sanction, in the minds of people prone to wander from the simplicity of truth, to make everything about them, and even their dress, possess some sacred function, so these ornaments came to be held up to the people as some-

thing more than mere bells and pomegranates; and hence, Josephus informs us, that while the latter signified lightning, the former denoted thunder: and long before the days of Josephus, it appears that superstitious notions were attached to bells, which, according to the prophet Zecharias (ch. xiv. 20), were used as amulets. In illustration of this remark, accept the following extract from Burder's *Oriental Customs*, vol. ii. p. 291:—"Among the heathens of the East, the sun was called Bual, or Bel, from his supposed dominion over all things, whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the source of musical sound; and such instruments as emit a sound by percussion, were called bells, from Bell or Bel, the name by which the sun was denoted among the Druids. For the same reason, a bell seems in very early times to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in the earliest antiquity, for their strength, stately port, and undaunted courage, bells became a part of their martial furniture." There is a striking proof of the antiquity of this custom among the heathen, which may be found in the *Travels of Sir R. K. Porter* (vol. i. pp. 615, 616), who, in describing the palace of the forty pillars, which forms part of the ruins of Persepolis, mentions, among the second group of sculptured figures, "an almost gigantic horse, whose ardour his attendant seems to check by the tightness with which he holds the bridle," as having round his neck a collar and a bell; and in the next page, the figure of a dromedary, so accurately sculptured, "as to give an appearance of almost actual movement to the animal," is similarly decorated; and these fine specimens of the art are referred by that enterprising traveller to a period contemporary with Cyrus.

Possibly, bells were also used as music, with equally superstitious notions. They are mentioned 1 Chron. xv. 19; and perhaps the sounding brass, coupled with the tinkling cymbal, was a sort of bell. Among the heathen, the use of bells in their religious ceremonies was common in ancient times. The sounding brass, in some shape or other, was struck in the sacred rites of the Dea Syria, and in those of Hecate. It was thought to be good for all kinds of expiation and purification. It had, moreover, some secret influence over the spirits of the departed. The priests of Proserpine at Athens, called Hierophants, rang a bell to call the people together to sacrifice; and one indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating Brahmin. The women of the Idol, or dancing girls of the Pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of

which vibrates in unison with the exquisite melody of their voices. Hence it appears probable, that the Jews derived much of their foolish notions respecting bells, as well as other things of more serious moment, from the heathen nations.

The rage for amalgamating the superstitions of the Pagan world with the outside of Christianity, through the falsely called liberality of persons pretending to be the abettors of truth, but who were in reality the worst enemies that Christianity ever had to contend with, together with the desire of the heathen themselves to uphold their old customs—those who, like too many of the present day, exerted all their influence in endeavouring to unite principles that must ever remain separated—this rage for mingling truth with error in the early ages of the church, when heathen usages could be made in any degree to correspond, or when coincidence between Pagan gods and goddesses, and Christian saints could, however remotely, be brought to bear, was the means of introducing a great variety of dogmas, in every respect contrary to that simplicity which becometh the gospel of our Lord Jesus Christ; and among these, the adoption of bells was not omitted. Hence appears to have arisen the use of them in churches, now so universal among us; and had their use, without abuse, have served the purpose to which they were, perhaps, originally applied, it would have been well: but long before the Reformation in this country, the clergy had found means to delude the minds of themselves and their people with the most superstitious opinions respecting them; and, as if they felt anxious that their follies should be carried to future ages they thought right to inscribe the bells they erected with those opinions. Of these a few specimens will illustrate the subject. One set of bells in a parish church in Cambridgeshire was thus inscribed:—

Laudo deum verum.	I praise the true God.
Plebem voco.	I call the people.
Congrego clerum.	I assemble the clergy.
Defunctos ploro.	I lament the dead.
Pestem fugo.	I drive away infection.
Festa decoro.	I grace the festival.

#### Another—

Funera plango.	I bemoan the dead.
Fulgura frango.	I abate the lightning.
Sabbata pango.	I announce the sabbath.
Excito lentos.	I rouse the indolent.
Disippo ventos.	I disperse the winds.
Paco cruentos.	I appease the revengeful.

#### Another—

Dulcis sisto mellis	I am called a sweet-toned
Campana vocor Gabrielis.	bell of the angel Gabriel.

#### At Lonsborough in Yorkshire—

See Cuthbert ora pro nobis.  
St. Cuthbert pray for us.

#### At Aldborough in Yorkshire—

See Jacobo ora pro nobis.  
St. James pray for us.

specimens show the influences attributable; and it is almost incredible, so the notion of the sanctity of bells that the ordinance of baptism was applied to their consecration, by ~~was~~ inside and out, with water set in the name of the Holy Trinity; the ~~ing~~ holy oil, crosses, and exorcisms, ~~real~~ forms of baptism; and, withal, godfathers and godmothers, who, ~~d~~ the ropes, gave them their names, ~~ed~~ to answer on their behalf such as the bishop might ask the said

Besides all this, the bishop, whilst ~~d~~ them, i. e. the bells, "prayed God in Holy Spirit to them, that they ~~was~~ sanctified for the expelling of ~~res~~, snares, and illusions of the devil ~~ouls~~ of the dead; and especially for ~~g~~ away of storms, thunder and tem-

per proof of what is here advanced the superstitious ideas attached to blowing two inscriptions, carefully in two bells, in Christchurch, Hampden; the church in which they is supposed to have been erected in of the successor of William, comend the Conqueror:—

! CAMPANE : FACIAT : NOS :  
! BANE @ SIT : NOBIS : OMEN :  
! S : CVM : SIT : TIBI : NOMEN :

be virtue of the bell make us live thy name is Touzeyns [all saints,] to us a token of good!"

PESTIVVS : PESTAS : PIVS :  
SEY : AGNVS @ MOX : AVGVSTINVS :  
VM : RESONAT : FRECO :  
L

at Augustine! be kindly present e, that while this bell is ringing, amb may speedily chase away all

scriptions appear direct and positive of some of the mischiefs that a from attempts, alas! too successful Christianity upon the old stock ~~was~~, by the Romish church. Nor is ~~not~~ to be expected within her pale, same superstition remains in the under her influence; and no longer the year 1819, one of our countryling through Italy, observed it ~~cus~~ jingle the church bells whenever a thunderstorm; and upon inquiring on one occasion the meaning ~~turbance~~, he was answered, "that : to drive away the devil." And a long ago, been exhibited to the Antiquaries, called the Bell of St. K. Kinnon.) of whose sanctity the that part of Ireland whence it was ink so highly, as to imagine that

the breach of an oath taken upon it, would be followed by instant death!

If such be the sentiments infused into the minds of the unlettered, by those who have the care of souls, over so large a part of what is called the Christian world, as the church of Rome embraces within its dominion, how thankful ought we, as Protestants, to be, that, by the blessing of God, we are in some measure drawn from the atmosphere of its influence! How dreadful must be the situation of those who, in matters of comparatively small importance, teach such diabolical opinions;—those who ought to watch over the church of God for good and not for evil! Let us take them as examples to avoid their practices, which are calculated to enslave the mind in ignorance and idolatry, and to call down the vengeance of Heaven on those who follow their wicked devices.

BEMA, (Gr.) a tribunal; the name of the bishop's throne, in the ancient church. This seat, or throne, together with those of the presbyters, were always fixed at the upper end of the chancel, in a semicircle above the altar. For anciently the seats of the bishops and presbyters were joined together, and both called *thrones*. The manner of their sitting is related by Gregory Nazianzen, in his description of the church of Anastasia, where he speaks of himself as bishop, sitting upon the high throne, and the presbyters on lower benches, on both sides about him. Some learned men think this was done in imitation of the Jewish synagogues, in which according to Maimonides, at the upper end, looking towards the holy land, the *law* was placed in the wall, in an arch, and on each side were seated the elders in a semicircle.

St. Austin tells Maximus, the Donatist bishop, that, "when bishops come to stand before the tribunal of Christ, at the last judgment, they will then have no *tribunals*, no lofty seats, or covered chairs; though such honours are granted them for a time in this world, for the benefit and advantage of the church." See CHURCH.

The bishop's throne was likewise called *sedes* and *cathedra*; whence come our English names *cathedral* and *see*, for a church where the bishop's chair or seat is fixed. See CATHEDRAL and SEE.

The term *Bema* was given by the Manichees to their altar, and to the day on which Manes was killed, because on that day they adorned their bema or altar with great magnificence.

BENEDICTINES, an order embracing almost all the monks in the West, from the sixth to the tenth century. They were so called because they followed the rule of St. Benedict of Norcia. The rules which the monasteries in France and Spain had received from their bishops, as well as that of St. Columba, were essentially the same as those of Benedict. He

established himself in a monastery on Monte Cassino, near Naples, in 529, in a grove of Apollo, after the temple had been destroyed, and this monastery became the model of all the others. After this time the monks who had worn different dresses, now wore black. These monasteries were afterwards reformed by the Cluniacs, a branch of the Benedictines, who had their origin and name from the convent of Clugny, in Burgundy, founded in the year 910. In the twelfth century, the order contained 2,000 monasteries. In the middle ages, they were the asylums of literature and science; and in the seventeenth and eighteenth centuries, they had attached to them a considerable number of abbeys and priories in different parts of France. They are still found in Italy, Sicily, Spain, Germany, and Austria, but many of them are very lax in their rules.

**BENEDICTINE FATHERS**, celebrated editions of the writings of the Fathers, edited by some of the most learned of the Benedictine monks in France.

**BENEDICTION**, in a general sense, the act of blessing, or giving praise to God, or returning thanks for his favours. The Jews, it is said, are obliged to rehearse a hundred benedictions every day, of which eighty are to be spoken in the morning. It is usual to give a benediction to travellers on their taking leave, a practice which is still preserved among the monks. Benedictions were likewise given among the ancient Jews as well as Christians, by imposition of hands. And when at length the primitive simplicity of the Christian worship began to give way to ceremony, they added the sign of the cross, which was made with the hand as before, only elevated or extended. Hence benediction in the modern Romish Church (*benedictio sacerdotalis*) is used, in a more particular manner, to denote the sign of the cross made by a bishop or prelate, as conferring some grace on the people.

The pope gives a solemn benediction three times every year; viz. on Maunday Thursday, on Easter, and on Ascension day. The term is also employed to denote the blessing pronounced by the priest at the death-bed of the sick, when it is called *benedictio beatica*.

Among Protestants, the word is commonly applied to the blessing implored by the minister and congregation at the close of public worship, only with this difference, that consistent Dissenters, instead of aping the Romish priest, who really professes to impart the blessing, use the form "be with us," instead of "be with you."

**Benediction** is also used for an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. In this sense benediction differs from consecration, as in the latter, unction is applied, which is not in the former: thus the chalice is consecrated, and the pix blessed; as the former, not the latter is

anointed, though in the common usage these two words are applied promiscuously. The spirit of piety, or rather of superstition, has introduced into the Romish church benedictions for almost every thing: we read of forms of benedictions for wax candles, for boughs, for ashes, for church vessels, for ornaments, for flags or ensigns, arms, first-fruits, houses, ships, paschal eggs, cilicium, or the hair-cloth of penitents, churchyards, &c. In general these benedictions are performed by aspersions of holy water, signs of the cross, and prayers suitable to the nature of the ceremony. The forms of these benedictions are found in the Roman pontifical, in the Roman missal, in the book of ecclesiastical ceremonies, printed in Pope Leo X.'s time, and in the rituals and ceremonies of the different churches, which are found collected in Father Martene's work, on the Rites and Discipline of the Church.

**BENEFICE**, in the ecclesiastical sense of the word, means a church endowed with a revenue for the performance of divine service, or the revenue itself assigned to an ecclesiastical person, by way of stipend for the service he is to do that church.

As to the origin of the word, we find it as follows, in Alet's *Ritual*. "This word was anciently appropriated to the lands which kings used to bestow on those who had fought valiantly in the wars, and was not used in this particular signification but during the time that the Goths and Lombards reigned in Italy, under whom those *fiefs* were introduced which were peculiarly termed *Benefices*, and those who enjoyed them *Beneficiarii* or vassals; for though the Romans also bestowed lands on their captains and soldiers, yet those lands had not the name of *Benefices* appropriated to them, but the word *Benefice* was a general term which included all kinds of gifts or grants, according to the ancient signification of the Latin word. In imitation of the new sense in which that word was taken with regard to *fiefs*, it began to be employed in the church, when her temporalities began to be divided, and to be given to particular persons, by taking them out of those of the bishops. This the bishops themselves first introduced, purposely to reward merit, and assist such ecclesiastics as might be in necessity. However, this was soon carried to greater lengths, and at last became unlimited, as has since been manifest in the clericate and the monasteries. A *benefice*, therefore is not merely a right of receiving part of the temporalities of the church, for the service a person renders it; a right which is founded upon the Gospel, and has always subsisted since the apostolic age; but it is that of enjoying a part of the temporalities of the church, assigned and determined in a special form, so as that no other clergyman can lay any claim or pretension to it. And in this age it is not barely the right of enjoying a part of the temporalities of the church, but

is likewise a fixed and permanent right, in such a manner that it devolves on another after the death of the incumbent, which anciently was otherwise; for, at the rise of benefices, they were indulged to clergymen only for a stated time, or for life; after which they reverted to the church.

It is not easy to determine when the effects of the church were first divided. It is certain, that in the fourth century, all the revenues were in the hands of the bishops, who distributed them by their *Œconomi* or *Stewards*; and they consisted chiefly in alms and voluntary contributions. When the church came to have inheritances, part of them were assigned for the maintenance of the clergy, of which we find some footsteps in the fifth and sixth centuries; but the allotment seems not to have been a fixed thing, but to have been absolutely discretionary, till the twelfth century.

Benefices are divided, by the canonists, into *simple* and *sacerdotal*. The first sort lays no obligation, but to read prayers, sing, &c. Such kind of Beneficiaries are canons, chaplains, chanters, &c. The second is charged with the cure of souls, the direction and guidance of consciences, &c. Such are rectories, vicarages, &c. The canonists likewise specify three ways of vacating a Benefice; viz. *de jure, de facto*, and *by the sentence of a judge*. A Benefice is void *de jure*, when a person is guilty of crimes for which he is disqualified by law to hold a Benefice: such are heresy, simony, &c. A Benefice is void both *de facto* and *de jure*, by the natural death or resignation of the incumbent. Lastly, a Benefice is vacated *by sentence of the judge*, when the incumbent is dispossessed of it, by way of punishment for immorality, or any crime against the state.

The Romanists, again, distinguish Benefices into *regular* and *secular*. Regular Benefices are those held by a religious or monk of any order, abbey, priory, or convent. Secular Benefices are those conferred on the secular priests, of which sort are most of their cures.

The church distinguishes between *Dignities* and *Benefices*. The former title is only applicable to bishoprics, deaneries, archdeacons, and prebends: the latter comprehends all ecclesiastical preferments under those degrees; as rectories and vicarages. It is essential to these latter, that they be bestowed freely, reserving nothing to the patron; that they be given as a provision for the clerk, who is only an *usu-fructuary*, and has no inheritance in them; and that all contracts concerning them be in their own nature void. See PLURALITIES, RESIDENCE, and SIMONY.

**BENEFICIARY**, a beneficed person, or one who receives and enjoys one or more benefices. He is not, however, the proprietor of the revenues of his church; he has only the administration of them, unaccountable for the same to any but God.

**BENEFIT OF CLERGY**, a privilege enjoyed

by those in holy orders, which originated in a religious regard for the honour of the church by which the clergy of Roman Catholic countries were either partially or wholly exempted from the jurisdiction of lay tribunals. It extended, in England, only to cases of felony; and though it was intended to apply only to clerical felons or clerks, yet as every one who could read, was, by the laws of England, considered to be a clerk, when the rudiments of learning came to be diffused, almost every man in the community came to be entitled to this privilege. Peers were entitled to it, whether they could read or not; and by the statutes of 3 and 4 William and Mary, c. 9; and 4 and 5 William and Mary, c. 24, it was extended to women. In the earlier periods of the Catholic church in England, the clerk, on being convicted of felony, and claiming the benefit of clergy, was handed over to the ecclesiastical tribunal for a new trial or purgation, the pretty uniform result of which was his acquittal. This pretended trial of purgation gave rise to a great deal of abuse and perjury, so that at length the secular judges, instead of handing over the culprit to the ecclesiastics for purgation, ordered him to be detained in prison until he should be pardoned by the king. By the statute of 18 Eliz. c. 7, persons convicted of felony, and entitled to benefit of clergy, were to be discharged from prison, being first branded in the thumb as laymen; it being left to the discretion of the judge to detain them in prison not exceeding one year; and by the statute of 5 Anne, c. 6, it was enacted, that it should no longer be requisite that a person should be able to read in order to be entitled to the privilege; so that from the passing of this act, a felon was no more liable to be hanged because of his deficiency in learning. The statutes formerly made specific provisions, that, in particular cases, the culprit should not be entitled to benefit of clergy; but the statute of 7 and 8 Geo. IV. c. 28, provides, that "benefit of clergy, with respect to persons convicted of felony, shall be abolished." In North America, this privilege has been formally abolished in some of the States, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the Act of Congress of April 30, 1790, it is enacted, that "benefit of clergy shall not be used or allowed, upon conviction of any crime, for which, by any statute of the United States, the punishment is or shall be declared to be death."—*Encyclo. Amer.*

**BENGEL**, or **BENGELIUS**, JOHN ALBERT, a distinguished pious German theologian, and a celebrated biblical critic. He was born at Winneden, in Wurtemberg, 1687, studied at Stuttgart and Tübingen, and in 1713 became preacher and professor at Denkendorf. In 1741, he was made councillor and dean of the

cloister Herbrechtingen; and, in 1749, he was created abbot or prelate of Alpirsbach, where he died, November 2, 1752. His chief studies were the New Testament and the Fathers. He was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelations alone, he deviated from this rule. His conscientious piety greatly tended to allay the fears which had been excited among the clergy with respect to various readings; and to him belongs the honour of having struck out that path which has since been trod with so much eclat by Wetstein, Griesbach, and others.

Besides his Greek New Testament, printed at Tübingen, 1734 and 1763, 4to, Bengel published a Gnomon which is highly esteemed, and an exposition of the Apocalypse, which laid the foundation of a prophetic school in Germany, which exists at this day. According to his system, the end of the forty-two months, and of the number of the beast, was May 21, 1810; and the destruction of the beast was to take place June 18, 1836.

BEREANS, a sect of Protestant dissenters from the church of Scotland, who take their title from, and profess to follow the example of, the ancient Bereans, in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

As to the *origin* of this sect, we find that the Bereans first assembled as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773, and soon after, in the parish of Fettercairn. The opponents of the Berean doctrines allege that this new system of faith would never have been heard of had not Mr. Barclay, the founder of it, been disappointed of a settlement in the church of Scotland. But the Bereans, in answer to this charge, appeal not only to Mr. Barclay's doctrine, uniformly preached in the church of Fettercairn, and many other places in that neighbourhood, for fourteen years before that benefice became vacant, but likewise to two different treatises, containing the same doctrines, published by him about ten or twelve years before that period. They admit, indeed, that previous to May, 1773, when the General Assembly, by sustaining the king's presentation in favour of Mr. Foote, excluded Mr. Barclay from succeeding to the church of Fettercairn, (notwithstanding the

almost unanimous desire of the parishioners,) the Bereans had not left the established church, or attempted to erect themselves into a distinct society; but they add that this was by no means necessary on their part, until, by the Assembly's decision, they were in danger of being not only deprived of his instructions, but of being scattered as sheep without a shepherd. And they add, that it was Mr. Barclay's open and public avowal, both from the pulpit and the press, of those peculiar sentiments which now distinguish the Bereans, that was the first and principal, if not the only, cause of the opposition set on foot against his settlement in Fettercairn.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article; and they also agree, in a great measure, with the professed principles of both our established churches respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of Christians in various other important particulars, such as, 1. Respecting our knowledge of the Deity. Upon this subject they say, the majority of professed Christians stumble at the very threshold of revelation; and, by admitting the doctrine of natural religion, natural conscience, natural notions, &c. not founded upon revelation, or derived from it by tradition, they give up the cause of Christianity at once to the infidels; who may justly argue, as Mr. Paine in fact does, in his *Age of Reason*, that there is no occasion for any revelation or word of God, if man can discover his nature and perfections from his works alone. But this the Bereans argue is beyond the powers of human reason; and therefore our knowledge of God is from revelation alone; and that without revelation man would never have entertained an idea of his existence. 2. With regard to faith in Christ, and assurance of salvation through his merits, they differ from almost all other sects whatsoever. These they reckon inseparable, or rather the same, because, say they, "God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say, I believe the gospel, but have doubts, nevertheless, of my own salvation." With regard to the various distinctions and definitions that have been given of different kinds of faith, they argue that there is nothing incomprehensible or obscure in the meaning of this word as used in Scripture; but that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier, so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting upon his veracity alone, without any kind of collat-

support from concurrence of any other  
 see or testimony whatever." And they  
 that, as this faith is the gift of God  
 so the person to whom it is given is  
 conscious of possessing it, as the being to  
 God gives life is of being alive; and  
 ere he entertains no doubts either of his  
 or his consequent salvation through the  
 of Christ, who died and rose again for  
 purpose. In a word, they argue that the  
 would not be what it is held forth to  
 had tidings of great joy—if it did not  
 full personal assurance of eternal salva-  
 o the believer: which assurance, they  
 is the present infallible privilege and  
 s of every individual believer of the gos-  
 t. Consistently with the above definition  
 h, they say that the sin against the Holy  
 , which has alarmed and puzzled so many  
 ages, is nothing else but unbelief; and  
 he expression, "it shall not be forgiven  
 s in this world nor that which is to  
 " means only that a person dying in  
 ity would not be forgiven neither under  
 mer dispensation by Moses, (the then  
 dispensation, kingdom, or government  
 d,) nor under the gospel dispensation,  
 , in respect of the Mosaic, was a kind  
 re world, or kingdom to come. 4. The  
 as interpret a great part of the Old  
 ment prophecies, and, in particular, the  
 of the Psalms, excepting such as are  
 y historical or laudatory, to be typical  
 phetical of Jesus Christ, his sufferings,  
 sent, mediation, and kingdom; and they  
 it a gross perversion of these Psalms  
 rophecies to apply them to the experi-  
 of private Christians. In proof of this  
 set only urge the words of the apostle,  
 o prophecy is of any private interpreta-  
 but they insist that the whole of the  
 ions from the ancient prophecies in the  
 Testament, and particularly those from  
 psalms, are expressly applied to Christ.  
 s opinion many other classes of Protest-  
 gree with them. 5. Of the absolute all-  
 tending sovereignty of the Almighty  
 means entertain the highest idea, as well  
 he uninterrupted exertion thereof over  
 works, in heaven, earth, and hell, how-  
 msearchable by his creatures. A God  
 st election, they argue, or choice in all  
 rks, is a God without existence, a mere  
 nonentity. And to deny God's elec-  
 rurpose, and express will in all his works,  
 make him inferior to ourselves.  
 to their practice and discipline, they con-  
 infant baptism as a divine ordinance,  
 sted in the room of circumcision; and  
 it absurd to suppose that infants, who,  
 ree, are admissible to the kingdom of  
 a heaven, should, nevertheless, be in-  
 is of being admitted into his visible  
 h on earth. They commemorate the  
 supper generally once a month; but as

the words of the institution fix no particular  
 period, they sometimes celebrate it oftener,  
 and sometimes at more distant periods, as it  
 may suit their general convenience. They  
 meet every Lord's day, for the purpose of  
 preaching, praying, and exhorting to love and  
 good works. With regard to admission and  
 exclusion of members, their method is very  
 simple: when any person, after hearing the  
 Berean doctrines, professes his belief and assur-  
 ance of the truths of the gospel, and desires  
 to be admitted into their communion, he is  
 cheerfully received upon his profession, what-  
 ever may have been his former manner of life.  
 But if such a one should afterwards draw back  
 from his good profession or practice, they first  
 admonish him, and if that has no effect, they  
 leave him to himself. They do not think that  
 they have any power to deliver a backsliding  
 brother to Satan; that text, and other similar  
 passages, such as, "Whatsoever ye shall bind  
 on earth shall be bound in heaven," &c., they  
 consider as restricted to the apostles, and to  
 the inspired testimony alone, and not to be  
 extended to any church on earth, or any  
 number of churches or of Christians, whether  
 decided by a majority of votes, or by unani-  
 mous voices. Neither do they think them-  
 selves authorised, as a Christian church, to  
 inquire into each other's political opinions,  
 any more than to examine into each other's  
 notions of philosophy. They both recommend  
 and practise, as a Christian duty, submission  
 to lawful authority; but they do not think that  
 a man by becoming a Christian, or joining  
 their society, is under any obligation, by the  
 rules of the Gospel, to renounce his right of  
 private judgment upon matters of public or  
 private importance. Upon all such subjects  
 they allow each other to think and act as each  
 may see it his duty; and they require nothing  
 more of the members than a uniform and  
 steady profession of the apostolic faith, and a  
 suitable walk and conversation.

It is said that their doctrine has found con-  
 verts in various places of Scotland, England,  
 and America; and that they have congrega-  
 tions in Edinburgh, Glasgow, Paisley, Stir-  
 ling, Crieff, Dundee, Arbroath, Montrose, Fet-  
 tercairn, Aberdeen, and other towns in Scot-  
 land, as well as in London, and various places  
 in England.

For further particulars of the doctrines of  
 this sect, see the works of Messrs. *Barclay*,  
*Nicol*, *Brookbank*, and *M'Rae*. See also *Mr.*  
*A. M'Lean's Treatise on the Commission*, first  
 edition, p. 88, in which Mr. Barclay's notion  
 of assurance is combated.

BERENGARIANS, a denomination, in the  
 eleventh century, which adhered to the opi-  
 nions of Berengarius, Archdeacon of Anvers,  
 who asserted that the bread and wine in the  
 Lord's Supper are not really and essentially,  
 but figuratively, changed into the body and  
 blood of Christ. His followers were divided



in opinion as to the eucharist. Some allowed them to be changed in effect; others admitted a change in part; and others an entire change, with this restriction, that to those who communicated unworthily, the elements were changed back again. The Catholics ranked them among the most dangerous heretics.

**BERNARDINES**, an order of monks, founded by Robert, Abbot of Molerne, and reformed by St. Bernard, a celebrated Franciscan friar of the fourteenth century. They wear a white robe, with a black scapulary; and when they officiate they are clothed with a large gown, which is all white, and has great sleeves, with a hood of the same colour. They differ very little from the Cistercians, and had their origin towards the beginning of the twelfth century.

**BERYLLIANS**, so called from Beryllus, an Arabian, bishop of Bozrah, who flourished in the third century. He taught that Christ did not exist before Mary; but that a spirit issuing from God himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth.

**BETHESDA**, *to lie at the pool of*, a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin. In Germany the formula is used proverbially in speaking of theological candidates who are waiting for a living.

**BETHLEHEMITES**, a sect called also Star-bearers, because they were distinguished by a red star having five rays, which they wore on their breast, in memory of the star which appeared to the wise men. Several authors have mentioned this order, but none of them have told us their origin, nor where their convents were situated; if we except Matthew Paris, who says that, in 1257, they obtained a settlement in England, which was at Cambridge, in Trumpington-street.

There still exists in the Spanish West Indies an order of Bethlehemites, who are habited like capuchins, except that they wear a leathern girdle instead of a cord, and on their right side an escutcheon representing the nativity of Christ.

**BEZA**, **THEODORE**, the celebrated reformer, and biblical critic, was born at Vezelai, in Burgundy, June 24, 1519. He was brought up by his uncle, Nicholas de Beza, counsellor of the parliament of Paris till December, 1528, when he was placed under the care of Melchior Wolmar, at Orleans. With him he lived seven years, made extraordinary progress in polite literature, and from him imbibed the principles of Protestantism. He was intended for the bar, but the law not suiting his dispositions, he pursued his Greek and Latin studies; and in 1549, accepted the

Greek professorship at Lausanne. This situation he filled with great ability for nine or ten years, when he went to Geneva, where he settled as a Protestant minister, and became the colleague of Calvin, both in the church and the university. He assisted at the conference of Poissi, where his singular ability procured him great renown. He also attended several synods, at which he manfully contended for the true doctrines of Scripture. He died October 13, 1605, after having published several works, the most important of which was his Greek New Testament, with the Vulgate, and a new Latin version of his own, accompanied with valuable notes. The best edition is that printed at Cambridge, 1642.

**BIBLE**, *βιβλία* (**BIBLIA**), the name applied by Christians, by way of eminence, to the collection of sacred writings of the Holy Scriptures of the Old and New Testaments.

**I. BIBLE, History of.**—It is thought that Ezra published the Scriptures in the Chaldee character; for, that language being generally used among the Jews, he thought proper to change the old Hebrew character for it, which hath since that time been retained only by the Samaritans, among whom it is preserved to this day. Prideaux is of opinion that Ezra made additions in several parts of the Bible, where any thing appeared necessary for illustrating, connecting, or completing the work; in which he appears to have been assisted by the same Spirit in which they were first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and the succession of Joshua after him. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no ways to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and, instead of them, put their new names by which they were then called in the text. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in Moses' time was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of Scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put into the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions (chap. xii. v. 22) Jaddua as high priest, and Darius Codomanus as king of Persia, who were at least a hundred years later than Ezra. It may be added, that in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as must

necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in Ezra's days. It is probable the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the Bible in the time of Simon the Just, the last of the men of the great synagogue.

II. *BIBLE, ancient Divisions and Order of Books.*—After the return of the Jews from the Babylonian captivity, Ezra collected as many copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts: 1. The Law. II. The Prophets. III. The Hagiographa—i. e. the holy writings. 1. The law, contains—1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy. II. The writings of the prophets are—1. Joshua; 2. Judges, with Ruth; 3. Samuel; 4. Kings; 5. Isaiah; 6. Jeremiah, with his Lamentations; 7. Ezekiel; 8. Daniel; 9. The twelve minor prophets; 10. Job; 11. Ezra; 12. Nehemiah; 13. Esther. III. The Hagiographa consists of—1. The Psalms; 2. The Proverbs; 3. Ecclesiastes; 4. The Song of Solomon. This division was made for the sake of reducing the number of the sacred books to the number of the letters in their alphabet, which amount to twenty-two. Afterwards the Jews reckoned twenty-four books in their canon of Scripture; in disposing of which the law stood as in the former division, and the prophets were distributed into former and latter: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and the Hagiographa consists of the Psalms, the Proverbs, Job, the Song of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehend Nehemiah: this order hath not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections.

III. *BIBLE, modern Divisions of.*—The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, Archbishop of Canterbury, in the reigns of John and Henry III.; but the true author of the invention was Hugo de Santo Caro, com-

monly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A.D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the Council of Trent.

IV. *BIBLE, MSS. of.*—Notwithstanding the tendency of the art of printing to supersede, and even to occasion the total loss of written copies of the Scriptures, numerous apographs still exist, some of which are of great antiquity, and possess great authority in determining certain questions of biblical criticism. Others of great value are known to have existed till within a late period, and served, ere they disappeared, as exemplars from which others were taken.

1. *Hebrew MSS.*—These are either rolls designed for the use of the synagogue, or square manuscripts designed for private use. The former are all on parchment, and written with the greatest care and accuracy: the latter are either on vellum or paper, and are of various sizes. The characters vary in their appearance: the Spanish being perfectly square and elegant; the German crooked and rude; and the Italian holding a middle place between both. A family relationship has also been discovered between these three classes. The Spanish are held in great estimation among the Jews, on account of their having been corrected after the Codex of

Hillel—a MS. of the highest antiquity. The German MSS. frequently vary from the Masoretic text, and are greatly valued by biblical critics. The Italian differ from both these classes, and form a separate family.

All the Hebrew manuscripts of note, known to be extant, were written, according to Dr. Kennicott, between the years 1000 and 1457—a circumstance which leads him to infer, as Bishop Walton had done before him, that some measures had been adopted by the Jews for the general destruction of such as did not agree with the corrected or genuine copies. They have been collated by Kennicott and De Rossi, and amount in all to 1109. One of the most remarkable is the Codex Laudianus, which contains not fewer than 14,000 variations from Van der Hooght's edition of the Hebrew Bible.

2. *Samaritan MSS.*—Of the Pentateuch, written in the Samaritan character, seventeen manuscripts are known to be extant: they are preserved in the Bodleian, the British Museum, and the libraries at Leyden, Paris, Milan, and Rome.

3. *Greek MSS.*—Of these, an immense number are still in existence; some of them containing the books both of the Old and New Testaments, and others only certain parts, divisions, or books. Some are written in uncial or capital letters, others in *cursive* or small letters; some without any division of words, in what is called *Scriptio continua*; some on vellum or parchment, and others on paper. They are of various ages, from the 4th to the 15th century. Some of them are what is called *Rescripti*, or transcribed on parchment which has since been used, the writing on which having been obliterated to give place for the more recent text. Some are *bi-lingual*, i. e. they exhibit, besides the Greek text, the Latin version in the opposite page or column.

[1.] *Greek MSS. of the Old Testament.*—The number of these extant has not yet been ascertained; but Dr. Holmes collated *one hundred and thirty-five* for his edition of the LXX. The principal, which are in uncial characters, are the Alexandrian, Vatican, Cottonian, Sarravian, Colbertinian, Cæsarian, Ambrosian, Coislinian, Basiliano-Vatican, and Turinian.

[2.] *Greek MSS. of the New Testament.*—Nearly *five hundred* of these were either wholly or partially collated previous to the publication of the more recent critical editions of the New Testament: in the execution of which, Griesbach took a distinguished part, having collated for his own edition not fewer than *three hundred and fifty-five*; but Professor Scholz, who has since edited a critical edition, is said to have consulted *six hundred* manuscripts that were totally unknown to Griesbach. It has been customary, since the time of Bengel, to distinguish between certain *families*, *recensions*, or *editions* of the MSS., ac-

cording to their supposed affinity or relationship; and various systems of affinity have been constructed by Bengel, Semler, Griesbach, Michaelis, Hug, and Scholz. That of Griesbach, according to which he classifies them into the Alexandrian, Occidental, and Byzantine, has been not unsuccessfully attacked by Matthæi, Dr. Laurence, and Mr. Nolan; while that of Hug has been greatly modified by the results brought out by the indefatigable researches of his pupil, Professor Scholz. Some of the principal uncial MSS. are the Alexandrian of the fourth century, now preserved in the British Museum; the Vatican, of the fifth; the Codex Bezae, or Cantabrigiensis, of the fifth; Ephremi, a rescript of the sixth or seventh; Clermont, of the seventh or eighth. For a full account of these, and most of the other MSS., see the Introductions of Michaelis and Horne.

V. PRINTED EDITIONS of the *Hebrew* and *Greek* Texts.—Since the invention of printing, nearly *one hundred* different editions of the Hebrew Bible have been issued from the press, and about *three hundred and fifty* editions of the Greek New Testament. It is of course impossible to describe all these editions in a work like the present; but the following list will be found to contain the more important:

(1.) *HEBREW BIBLE.*—By a collation of the different editions of the Hebrew Bible, it has been ascertained that they admit of a distinct classification.

[1.] The *Somscinian* Recension of 1488, the first printed Hebrew Bible.—The Pentateuch was reprinted from the Bologna edition of 1482, and the other books were based on other earlier editions of the several parts of the Bible. From this Bible were derived the Brixian, of 1494; the Rabbinical Bibles of Bomberg, 1518-21; the editions of Munster, 1534-35, and 1536; and Stephens, 1539-44.

[2.] The *Complutensian* Recension, in the famous Polyglott, of 1514-1517.—The only edition derived from this source is the Hebrew text of Bertram's Triglott, 1586.

[3.] The *Bombergian* Recension, in Bomberg's Bible of 1525-1528.—The text of this edition was altered throughout, to make it agree with the Masora. It was edited by the celebrated rabbi, Jacob ben Haim, and gave birth to the following: Bomberg's, of 1528, in 4to., 1533, 1544, and his Rabbin. Bible of 1547-1549; Stephen's, 1544-1546; Justinian's, 1551, 1552, 1563, 1573; Elion's, of 1618; De Gava's, 1566, 1568, 1582; Bragadin's, 1614, 1615, 1619, 1628, 1707; Plantin's, 1566; Hartman's, 1595, 1598; and a Wittenberg edition of 1586 or 1587.

[4.] Editions containing a mixed text.—1. The *Antwerp* Polyglott, 1569-1573; from which sprang the Paris Polyglott, 1628-1645; the London Polyglott, 1657; the Leipsic Polyglott, 1750; Arius Montanus's Bible, 1571; Reineccii, 1725, 1739, 1756, and

1793 by Doederlein and Meisner, with the readings of Kennicott and De Rossi. The *Hutterian* text, 1587; from this were red the texts of Wolder, 1596, and Nisse-1662. 3. The *Buxtorfian* text, 1611; on's, 1639; Buxt. Rabbin. Bible, 1618, Amsterdam Rabbin. Bible, 1724. 4. *of Menasse Ben Israel*, 1630, 1631, 1635. The text of *Joseph Athias*, 1661, 1667; this text is taken that of Clodius, 1677, 1716; Jablonsky, 1699, 1712; Opatius, J. D. Michaelis, 1720; and the celebrated edition of *Van der Hooght*, 1705, of the of which the following are reprints:—*his*, 1724; Schmidius, 1740; Houbigant's, 1780; Simon's, 1752, et freq.; Kennicott's, 1780; Jahn's, 1806; Boothroyd's, 1807; *his*, 1812; and the stereotype editions now ed by Mr. Duncan.

.) GREEK NEW TESTAMENT.—The principal editions of the Greek New Testament be divided into the more ancient and the modern: the former are of importance, such as they are the sources from which any others have been derived; the latter are they are the result of a more collation of MSS. and editions, and have conducted on more matured principles critical criticism.

1.) *More ancient editions*.—1. The *Comanian* text, 1514, followed in the Antwerp and Paris Polyglotts, and in the editions Latin and many others. 2. The editions *Erasmus*, 1516, 1519, 1522, 1527, 1535, 3. *Stephen's*, 1546, 1549, 1550; London glott, 1657; *Mill*, 1707; *Kuster*, 1710; *Stephens* Polyglotta. 4. *Beza*, 1565, 1576, 1589, 1598; *ELZEVIR*, 1624, &c.

2.) *More modern editions*.—1. *Well's* Greek English New Testament, 1709, 1719. *Pengelius's*, 1734. 3. *Wetstein's*, 1751, 4. *Bowyer's*, 1763; *Hartwood's*, 1776, 5. *Mathae's*, Riga, 1782, 1788, 1803, 1807; *Alter's*, 1786, 1787; *Griesbach's*, 1806, 1809, 1818; *Knapp's*, 1797, 1813, 6. *Vater's*, 1824; *Scholz*, 1830—1836; *mann's*, 1831; *Bloomfield's* last, 1839.

7.) BIBLE, *Versions of*.—The number of editions of the Scripture is now very large. Some of them are derived from a common origin; some are made immediately from originals; others are mediate, or versions from other versions.

8.) *Genealogy of Biblical Versions*.

Versions made immediately from the *HEBREW*.—1. The *Greek* of the LXX. 2. *of Aquila*. 3. *Theodotion*. 4. *Symmachus*. 5th, 6th, and 7th, or the three *ymous* versions. 8. The version of St. *of*, Venice. 9. The *Samaritan* version. 17. The different *Chaldee* Targums. 18. *Syriac*. 19. The *Arabic* of Saadiah. That of Joshua in the Polyglott. 21. *of* Erpenius. 22. That of Ben Levi. *Samaritan-Arabic*. 24. *Jewish-Arabic*.

25. *Malay-Arabic*. 26. *Persic*. 27. *Jewish-Tatar*. 28. *Jewish-Greek*. 29. *Jewish-Spanish*. 30. *Jewish-German*. 31—43. The *Latin* versions of Jerome, (or the Vulgate,) Pagninus, Montanus, Malvenda, Cajetan, Houbigant, Munster, Leo Juda, Castalio, Junius and Tremellius, S. Schmidt, Dathe, Schott and Winzer. 44—46. *German* of Luther, Michaelis, Augusti, and De Wette. 47—50. *English*, King James's Bible of 1611, Purves's, Geddes's, Boothroyd's, with translations of single books by Lowth, Blayney, Horsley, Stock, Goode, and others. 51. *Resen's Danish* version. 52. *Swedish* version of 1774. 53. *Gaelic*. 54. *Dutch*. 55. *Modern Russ*. 56. *Carniolan*. 57. *Italian* of Bruccioli. 58. *French*. 59. *Polish* of Radzivil.

ii. Versions made from the GREEK.—1—10. The *Syriac* of the Hexapla; the Philoxenian; *Figurata*; those of Jacob of Edessa, Mar Abba, Thomas of Heraclea, Simeon of Licinius, Ephraim Syrus, the Karkuphic, and the *Syriac Targum*. 11—14. The *Arabic* of the Pentateuch in MS.; of the Pentateuch in the Parisian and London Polyglotts; of the Hagiographa, and the version in use among the Melchites. 15, 16. The *Latin*, the *Itala* and Jerome's corrected version. 17. *Gothic*. 18. *Armenian*. 19. *Slavonic*. 20. *Georgian*. 21. *Ethiopic*. 22. *Coptic*. 23. *Sahidic*. 24. *Bashmuric*. 25. *Anglo-American* version by Thompson. Besides these, with the exception of the Samaritan and the mixed Jewish dialects, there does not exist a language into which the Old Testament has been translated from the Hebrew which does not possess a translation of the New Testament from the Greek.

iii. Versions made from the SYRIAC.—1. The *Arabic* of Job, and the Chronicles in the Polyglotta. 2. And various *Psalms* and *Pentateuchs*.

iv. Versions derived from the LATIN.—1. The *Anglo-Saxon*. 2. The *English* versions of Wickliffe and other early translators. 3. That of Rheims. 4—6. The *Arabic* of Don Juan, Raphael Tuki, and the Propaganda. 7. The *German* versions made before the Reformation, and those of Eckius and Ulemberg. 8. The *French* of De Sacy. 9, 10. The *Italian* of Malermi and Martini. 11, 12. The *Spanish* of 1478, and 1793—4. 13. The *Hungarian* by Kaldi. 14. The *Polish*. 15. The *Bohemian*. 16. The *Portuguese* by Pereyra.

v. Versions from the GERMAN.—1. The *First Danish* version. 2. *Swedish*. 3. *Finnish*. 4. *Icelandic*. 5. *Pomeranian*. 6. *Low Saxon*. 7. *First Dutch*. 8. *Greenlandic*. 9. *Esquimaux*.

vi. From the ENGLISH.—1. The *Irish*. 2. The *Welsh*. 3. The *Mohawk*.

vii. From the ETHIOPIC.—The *Amharic*.

viii. From the COPTIC.—An *Arabic* version in the Maronite Monastery at Rome.

ix. From the ARMENIAN.—The *Armeno-Turkish* New Testament.

x. From the SLAVONIC.—The *Tchuvashian*, *Tchermissian*, *Mordvinian*, *Carelian*, and *Zir-ianic* Gospels.

In the absence of authentic accounts, respecting the manner in which most of the more recent versions have been executed, it is at present impossible to determine whether they have been done immediately from the originals, or whether they claim as their parent one or other of the pre-existing translations.

(B.) *History of Biblical versions.* We have already mentioned the first translation of the Old Testament by the LXX. Both Old and New Testaments were afterwards translated into Latin by the primitive Christians; and while the Roman empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where; but since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity of translating the Bible into the respective languages of each people; and this has produced as many different versions of the Scriptures in the modern languages, as there are different nations professing the Christian religion. Besides which, many versions have recently been made by the missionaries and others for the benefit of the heathen. Of most of these, as well as of the ancient translations, and the earliest printed editions, we shall now take notice in their order.

#### I. THE ANCIENT VERSIONS.

1. *Anglo-Saxon* versions of the Psalms were made by Bishop Adhelm, about the year 706, and by King Alfred, who died in the year 900. The whole Bible was translated by the Venerable Bede, about the beginning of the eighth century. The *Heptateuch*, translated by Elfric towards the close of the tenth century, was published at Oxford, 1699; and the Gospels were printed, London, 1571, 1658; Dordrecht and Amsterdam, 1665, 1684.

2. The *Arabic*.—In this language there exist numerous versions of different portions of the Bible. Of these the more important are the *Pentateuch*, by Saadiah, made in the tenth century, and published at Constantinople in 1546. It is printed also in the *Polyglotta*, the text of the other books in which is from unknown authors. The Arabic version of the four Gospels was first published at Rome in 1590-91; the New Testament by Erpenius, at Leyden, in 1616, and another under the editorship of Salomon Negri, in London, in 1729. The whole Bible was printed for the Propaganda at Rome, 1671, in three vols. folio.

The *Armenian* version was made towards the close of the fourth century, by Miesrob and Isaac, two of the most learned men of the

nation. It was first printed at Amsterdam, 1666, under the care of Uschan, an Armenian archbishop, who has been charged with altering it after the Vulgate. It has since appeared at Constantinople, 1705; Venice, 1805; and Petersburg and Serampore, 1817. The edition of 1805 is highly critical. The New Testament was first published separately in 1668.

4. Of the *Bashmuric*, an Egyptian dialect, fragments only have been published by Pastor Engelbreth, Copenhagen, 1816. They exist in the Borgia Museum, at Velitri.

5. The *Coptic* New Testament was published by Wilkins, Oxford, 1716. The version is of high antiquity, probably from the fourth century, and is greatly esteemed by critics.

6. The *Ethiopic* version is also supposed to have been made in the fourth century. Separate books of the Old Testament have been published at different times, and in the London Polyglott. The New Testament was first printed in 1548-1549, but very incorrectly; and indeed the present text of this version, which otherwise would be of great service in biblical criticism, is altogether in such a state, as to be comparatively of little value. That of the Polyglott edition is still more incorrect than the Roman.

7. The *Georgian* was made about the year 600, by natives qualified for the undertaking, who had spent some time in Greece, and made themselves well acquainted with sacred literature. The first edition of the New Testament was printed at Tiflis about the beginning of last century, and the whole Bible at Moscow, in 1743.

8. The *Gothic* version was made by Ulphilas, bishop of the Mæso-Goths, about the middle of the fourth century. It comprised all the books of the Scripture, but with the exception of the four Gospels, the Pauline Epistles, and some fragments of Ezra and Nehemiah, they have either been lost, or remain undiscovered in some of the libraries of Italy. The four Gospels are preserved in the *Codex Argenteus*, or "Silver Book," in the university library at Upsala, in Sweden, and were first published by Junius, at Dordrecht, 1665. The last edition, by Zahn, printed at Weissenfels, 1805, is an elegant and complete critical work.

9. *Greek* of the LXX. See SEPTUAGINT.

10. *Latin*. The Latin versions were numerous, and some of them of high antiquity. The most celebrated are, 1. The *Vetus* or *Itala*, which appears to have been made about the beginning of the second century. Few fragments of it now remain, but such as have been preserved were collected and published from various sources by Blanchini, Rome, 1720, and Sabatier, Rheims, 1743. 2. The *Revised Version of Jerome*. Owing to the great confusion which had been introduced into the ancient Vulgate, by the discrepancies existing

between the different copies of the Ante-Hexaplar Septuagint, from which it was made, it was found necessary, towards the close of the fourth century, to undertake a revision of it, which task Pope Damasus devolved upon Jerome, the first biblical scholar of that age. Of this version only the Book of Job and the Psalms have come down to our times. 3. The *New Version of Jerome*, now partly contained in the modern Vulgate. This was made from the original Hebrew, and closely follows the Rabbinical interpretation at that time current in Palestine, where Jerome made himself thoroughly acquainted with the Hebrew language. It was violently opposed at first, but gradually superseded the less correct translations, and, after the time of Gregory the Great, was universally received in the western church. In the Council of Trent, it was declared to be the only authentic text, and the standard by which all disputations, expositions, and sermons were to be tried. It has undergone several revisions, the two most remarkable of which are those made by Popes Sixtus V. and Clement VIII. Though the former of these pontiffs had affixed the seal of infallibility to the edition published under his auspices, it was ordered by his successor to be suppressed, as swarming with errors; and another equally infallible edition was brought out, differing from the former in upwards of two thousand instances!

11. The *Persic* version of the Pentateuch, published in the Constantinopolitan Polyglott, 1546, was made by Jacob ben Joseph, a native of Tus, in Persia, and is not more ancient than the ninth century. It is barbarously servile. The Gospels exist in two Persic translations; that published in the London Polyglott, and that published by Wheeler and Pierson, 1652-1657. They are neither of them very ancient.

12. The *Sahidic* version is supposed to have been made in the second or third century, and is considered of great value for critical purposes. The most complete collection of the fragments which we possess of this version was prepared by Dr. Woide, and published at Oxford, 1799.

13. The *Samaritan* version, made some time between the second and eighth centuries. It is done from the Samaritan text, but the translator has made considerable use of the Targum of Onkelos. It is found in the Paris and London Polyglotts.

14. The *Syriac* versions are four in number:—1. The *Peshito*, or accurate version, most probably made early in the second century; and, of all the translations now extant, so far as the New Testament is concerned, the most deserving to be thoroughly studied by every biblical scholar. The text of the Old Testament was first printed by Gabriel Sionita, in the Paris Polyglott; and the *editio princeps* of the New Testament by Widmanstad,

Vienna, 1555. The most useful edition of the Syriac New Testament is that published by Schaff, with an excellent lexicon: the most convenient and elegant edition is that lately furnished by Mr. Bagster. 2. The *Philoxenian*, made by Polycarp, the rural bishop of Philoxenus, bishop of Hierapolis or Mabug, in the government of Aleppo, A.D. 488-508. It is servile in the extreme, but is of great use in determining certain readings of the New Testament. It was published at Oxford, 1778, 1779, accompanied with a Latin translation. 3. The *Hexaplar* version, made by Paul, bishop of Tela, in the years 616 and 617. Only the books of Joshua, Job, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets, have been published. As the name indicates, it was made from the Septuagint text in Origen's Hexapla. 4. The *Jerusalem* Syriac version, of which some fragments have been discovered and published by Professor Alder.

## II. THE MODERN VERSIONS.

1. The *Amharic* version, undertaken by M. Asselin, French consul at Cairo, is in the royal dialect spoken at the court of Gondar, in Abyssinia, and prevalent in the eastern parts of Africa. The four Gospels were published by the Bible Society, in 1823.

2. The *Assamese*, in the language of the kingdom of Assam, in the East Indies. The New Testament in this language was printed at Serampore, in 1819.

3. The *Basque* New Testament was first printed at Rochelle, 1571.

4. The *Bikaner* New Testament has been published by the Serampore missionaries for the use of the natives who live to the south of the Punjab.

5. The *Bohemian*. Of the Scriptures in the Bohemian language, not fewer than fourteen translations have come down to our times. The oldest was made in 1400, and is still preserved in Dresden. The New Testament was first published in 1474, and the whole Bible in 1488. The Protestants have a version made by eight of their learned men, who were sent to Wirtemberg and Basle to study the Oriental languages, and make themselves well acquainted with the principles on which other translations had been conducted. It was first published 1579-1593, in 6 vols., 4to, at the expense of the baron John Zerotimus.

6. The *Brija-Bhassa* gospels have been prepared by the Serampore missionaries, and that of Matthew was finished in 1816.

7. The *Bullom* version of the four gospels and the Acts has recently been made by the Rev. Mr. Nylander, a missionary on the west coast of Africa, where that language is spoken. The Gospel of Matthew was printed in 1816.

8. The *Balocha* or *Buloshee*, another Serampore version, made for the use of the natives of Bulochistan, a province in the north-west of India.

9. The *Bundelkunder*, undertaken at the same place.

10. The *Burman* New Testament was translated by Felix Carey; and separate parts have since been prepared by Mr. Judson, the American missionary in the Burman empire.

11. The *Calmuc* version of the New Testament has been prepared by Mr. Schmidt of St. Petersburg, and part of it has been printed by the Russian Bible Society.

12. The *Canarese* New Testament, translated by the Rev. Mr. Hands, into the language of the Carnatic, was printed in 1820. The Old Testament is far advanced.

13. The *Chinese*. Two versions of the entire Bible exist in the Chinese language; the one executed by Dr. Marshman, 1814-1821, the other by Drs. Morrison and Milne, 1812-1823. Vast numbers of copies of the New Testament, and separate books have been circulated among the Chinese who live out of China Proper, or who trade in the Eastern Seas.

14. The *Cingalese*, originally prepared by the Dutch for the inhabitants of Ceylon. The four gospels were first printed at Columbo in 1739; the entire New Testament, with Genesis, Exodus, and Leviticus, in 1783. A new version has been undertaken by the missionaries resident on the island, and part of it has already gone through more than one edition.

15. The *Creolese* version, made for the use of the negroes in the Danish West India Islands, was published at Copenhagen 1781, at the expense of the King of Denmark. Another for the use of the slaves in Surinam has been published by the Bible Society.

16. The *Croatian* New Testament, by Pastor Truber, was first published at Tubingen, 1551. The whole Bible was first printed at Wittenberg in 1584.

17. The *Curdish* version of the New Testament is proceeding under the auspices of the Bible Society, but has not yet been completed.

18. The first *Danish* New Testament, by Mikkelsen, was published in 1524. The whole Bible in 1550. It is one of the best of the European versions of the Scriptures.

19. The *Dutch* have three versions: the first made from the version of Luther, and published in 1560; the second, which is now commonly in use, and is of high value, was prepared, by order of the Synod of Dort, from the original languages. It was first printed in 1637. The third version comprises the New Testament only, and was published for the use of the Remonstrants, in 1680.

20. The *Delaware* version comprises only the three epistles of John. It was prepared

by Mr. Deucke, a Moravian missionary, and printed at New York, 1818.

21. The *English* Bible. The first English Bible we read of was that translated by J. Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament by Wickliffe, was printed by Mr. Lewis, in 1731. J. de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language was that translated by W. Tindal, assisted by Miles Coverdale, and printed abroad in 1526; but most of the copies were bought up and burnt by Bishop Tunstal and Sir Thomas More. It only contained the New Testament, and was revised and republished by the same person in 1530. The prologues and prefaces added to it, reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532, Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterwards preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale and John Rogers (superintendent of an English church in Germany, and the first martyr in the reign of Queen Mary,) who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called Matthews' Bible. It was printed at Hamburg, and license obtained for publishing it in England, by the favour of Archbishop Cranmer, and the bishops Latimer and Shaxton. The first Bible printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterwards bishop of Exeter; and examined after him by Archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in their church, under the penalty of forty shillings a month; yet, two years after, the Popish bishops obtained its suppression by the king. It was restored under Edward VI., suppressed again under Queen Mary's reign, and restored again in the first year of Queen Elizabeth, and a new edition of it given in 1562. Some English exiles at Geneva, in Queen Mary's reign, viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Wittington, and

, made a new translation, printed there 60, the New Testament having been d in 1557; hence called the Geneva containing the variations of readings, mal annotations, &c., on account of which much valued by the Puritan party in and the following reigns. Archbishop resolved on a new translation for the use of the church; and engaged the m, and other learned men, to take each re or portion; these being afterwards together and printed, with short anno- in 1568, in large folio, made what was ards called the Great English Bible, mmonly the Bishops' Bible. In 1589, it so published in octavo, in a small, but lack letter; and here the chapters were d into verses, but without any breaks ma, in which the method of the Geneva was followed, which was the first sh Bible where any distinction of verses made. It was afterwards printed in folio, with corrections, and several pro- ma, in 1572: this is called Matthew r's Bible. The initial letters of each stor's name were put at the end of his a. gr. at the end of the Pentateuch, for William Exon, that is, William, of Exeter, whose allotment ended at the end of Samuel, R. M., for rd Menevensis, or Bishop of St. David's, ma the second allotment fell; and the of the rest. The archbishop oversaw, rd, examined, and finished the whole. ranslation was used in the churches for years, though the Geneva Bible was read in private houses, being printed twenty times in as many years. King bore it an inveterate hatred on account notes, which, at the Hampton Court sence, he charged as partial, untrue, se-, &c. The Bishops' Bible, too, had its

The king frankly owned that he had o good translation of the Bible in Eng- bat he thought that of Geneva the of all. After the translation of the by the Bishops, two other private ver- were made of the New Testament; st by Laurence Thompson, from Beza's edition, with the notes of Beza, pub- in 1582, in quarto, and afterwards in varying very little from the Geneva the second by the Papists at Rheims, l, called the Rhemish Bible, or Rhe- ranslation. These, finding it impos- o keep the people from having the Scrip- a their vulgar tongue, resolved to give on of their own, as favourable to their s might be. It was printed on a large with a fair letter and margin. One int against it was, its retaining a mul- of Hebrew and Greek words untrans- or want, as the editors express it, of and adequate terms in the English to them by; as the words *azymes*, *humble*,

*holocaust*, *prepuce*, *pasche*, &c.: however, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited, by Secretary Walsingham, to refute it; but, after good progress made therein, Archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the Church of England should be committed to the defence of a Puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's refutation was also afterwards published in 1618, under Archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old at Douay, 1609 and 1610, from the Vulgate, with annotations, so that the English Roman Catholics have now the whole Bible in their mother-tongue; though, it is to be observed, they are forbidden to read it without a license from their superiors. The last English Bible was that which proceeded from the Hampton Court conference, in 1603, where, many exceptions being made to the Bishops' Bible, King James gave order for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or, of many good ones, one best. Fifty-four learned men were appointed to this office by the king, as appears by his letter to the archbishop, dated 1604, which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task, since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1611, with a dedication to James, and a learned preface, and is commonly called King James's Bible. After this, all the other versions dropped, and fell into disuse, except the epistles and gospels in the Common Prayer Book, which were still continued according to the Bishops' translation, till the alteration of the liturgy in 1661, and the psalms and hymns, which are to this day continued as in the old version. The judicious Selden, in his Table-Talk, speaking of the Bible, says, "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible, as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downes:) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on." King James's Bible is that now read



by authority in all the churches in Britain. Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with oriental customs and manners, and the changes our language has undergone since King James's time, are very powerful arguments for a new revision. A very considerable change has been unwarrantably introduced into the text in the subsequent editions, by turning into *italics* what did not thus appear in the *editio princeps* and several which followed it; by means of which, numerous passages are rendered unavoidably perplexing to the mere English reader. There have been various English Bibles with marginal references, by Canne, Hayes, Barker, Scattergood, Field, Tennison, Lloyd, Blayney, Wilson, Scott, and Bagster.

22. The *Esquimaux* version of the New Testament has been prepared at different times by the Moravian missionaries, and printed between the years 1809 and 1826.

23. The *Estonian* New Testament was first printed in 1685, and the whole Bible in 1689.

24. The *Faroese* Gospel of Matthew was printed at Copenhagen, 1823, for the use of the inhabitants of the Faroe Islands.

25. The *Finnish* New Testament was first printed at Stockholm, 1548, and the whole Bible at the same place, 1642. It was executed by certain professors and clergymen well qualified for the task.

26. The *Formosan* version of the Gospels of Matthew and John, was prepared by Robert Junius, a Dutchman, and printed at Amsterdam in 1661.

27. The *French* Bible.—The oldest French Bible is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Preste translated the Bible into French in the reign of King Charles V. of France, about A.D. 1383. Besides these, there are several old French translations of particular parts of the Scripture. The doctors of Louvain published the Bible in French at Louvain, by order of the Emperor Charles V., in 1550. There is a version by Isaac le Maître de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text, which was received with wonderful applause, and has often been reprinted. Of the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French prelates, and printed, with annotations, in 1666, 1667, and 1670. The author pretends he had searched all the libraries in Europe, and collated the oldest manuscripts; but, on examining his work it appears that he has produced no considerable various readings which had not before been taken notice of either in the London Polyglott, or else-

where. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's license, made great noise in the world. It was condemned by Pope Clement IX. in 1668, by Pope Innocent XI. in 1669, and in several bishoprics of France at several times. The New Testament, published at Trevoux, in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier and Peter Bernier, Jesuits, likewise published a translation of the New Testament in 1697; but this translation is for the most part harsh and obscure, which was owing to the author's adhering too strictly to the Latin text. There are likewise French translations published by Protestant authors; one by Robert Peter Olivetan, printed in 1535, and often reprinted with the corrections of John Calvin and others; another by Sebastian Castalio, remarkable for particular ways of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva in 1644; but some find fault with his method in that he rather paraphrases the text than translates it. Faber Stapulensis translated the New Testament into French, which was revised and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly, John le Clerc published a New Testament in French at Amsterdam, in 1703, with annotations, taken chiefly from Grotius and Hammond; but the use of this version was prohibited by order of the States-general, as tending to revive the errors of Sabellius and Socinus.

28. The *Gaelic*.—The New Testament in this language was first published in 1765; and the Old Testament, in three volumes, printed at different times, in 1785, 1787, and 1801. The translation has since been revised and improved, and new editions have issued from the press in 1807 and 1826.

29. The *German* versions.—Of these there exists a great number; but the most important are,—1. The version of *Luther*, of which the New Testament appeared in 1522, and the entire Bible in 1530; the different books appeared in the interval either separately or coupled together, as they were got ready. The edition of 1546 was printed under the Reformer's immediate superintendence; and, giving to it all the perfection in his power, he was desirous that it should be considered as the standard copy of this great work. It was made immediately from the Hebrew and Greek originals; but in order to render it as correct as possible, he collected a number of learned men, to revise every sentence by a collation not only of the version with the original text, but with the Targums, the LXX, the Vulgate, and other

ous. Of these, Melancthon appears to have taken the most active part in the assisted rendering to Luther. It is highly distinguished for its energy and perspicuity; his style is so pure and elegant, as to be deservedly a model of the vernacular language even in the present day. 2. The version of *Piscator*, professor at Herborn, at which place it appeared in 1602. It was designed to give a closer rendering of the words and phrases of the original, and appears to have derived considerable colouring from the version of Tremellius and Junius. It has a great reputation among the members of the reformed Church. 3. The version of *J. D. Beza*, published between the years 1773 and 1791, and accompanied with notes for the reader, is professedly an improved translation of the Scriptures, according to more liberal principles of criticism and interpretation. In many respects it unquestionably possesses great merit; but the unwarrantable liberties which the author has not scrupulously taken with the text, and the fondness for conjecture which he has indulged, detract from its claims on public confidence and adoption. 4. The version of *Augusti and Vette*, 1809—1814, one of the last that appeared in the German language, is certainly one of the best translations ever published in any language. Simple, close, yet elegant, it must be read with pleasure, and though one of the translators is known to occupy the first rank among theologians of the present day, it is a remarkable circumstance that his peculiar dogmatical views appear to have exerted no influence on the version. Translations of the Bible into German existed some time before the Reformation; the oldest known printed in the year 1466.

The modern *Greek* or *Romantic* version of the New Testament was made by Maximus Legrand, and printed at Geneva, 1638. A translation of the Old Testament is now being made in Greece, under the auspices of the British Society.

The *Greenlandish* New Testament exists in two translations; the one printed in 1799, the other in 1822.

The *Grisonic*.—The Bible in the language or dialect of the Grisons, was published in 1619.

The *Guzeratee* version of the entire Scriptures has been made and printed for the use of the inhabitants of the peninsula of Malabar.

The *Hebrew* New Testament.—Several attempts have been made to furnish a good translation of the books of the New Testament in the original language of the Old. The first edition is that of Elias Hutter, published in his Polyglott of 1599; the second published by Professor Robertson in 1790, but most of the copies perished in the

great fire of London: a third and greatly revised text was published by the Jews' Society in 1821; but the best version is that lately executed by the lamented Mr. Greenfield, and published by Bagster in 1831.

35. The *Helvetic*.—In this language there are two versions: the former was executed by Leo Juda, and published between the years 1525 and 1529: the latter, called, by way of distinction, the *New Zurich Bible*, was made by the learned orientalist, Hottinger, assisted by several other biblical scholars of acknowledged ability. It was published at Zurich in 1667.

36. The *Hindee* or *Hindustanee* New Testament, prepared in two different translations by the Serampore missionaries, and by the Rev. Henry Martyn, is extensively in circulation among the inhabitants of Hindostan.

37. The *Hungarian*.—Besides a Popish version made from the Vulgate, there exists a Protestant version, executed with great care by Casper Caroli, and first published in 1589.

38. The *Icelandic* New Testament, done by O. Gottschalkson, was printed in 1539, at Copenhagen; and the whole Bible was published at Holum, in 1584, under the superintendence of Bishop Thorlakson, who liberally contributed to defray the expense of the undertaking.

39. The *Irish* version of the New Testament was executed by Dr. Daniel, archbishop of Tuam; and that of the Old Testament by Mr. King, but revised by Dr. Bedell, bishop of Kilmore. The whole was printed in 1685, at the expense of the Hon. Robert Boyle.

40. The *Italian*.—The first Italian Bible published by the Romanists is that of Nicholas Malermi, a Benedictine monk, printed at Venice in 1471. It was translated from the Vulgate. The version of Anthony Bruccioli, published at Venice in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles. There is one of John Diodati, in 1607 and 1641; and another of Maximus Theophilus, in 1551, dedicated to Francis de Medicis, duke of Tuscany.

The latest version that has appeared in Italian is that of Martini, printed in 1769—1779.

41. The *Karelian*.—In this Finnish dialect the gospel of Matthew was printed at Petersburg in 1820.

42—45. Into the *Khassee*, the *Kashmeerce*, the *Kanooj*, and the *Kunkuna* dialects, versions of different portions of the Scriptures have been prepared by the missionaries of Serampore.

46. The *Laponese* New Testament was first printed in 1755, and the whole Bible at the printing-office of Dr. Nordin, bishop of Hermosand, in 1810.

47. The *Lithuanian* version of the Bible is



Handwritten text in a cursive script, likely a letter or a document. The text is written in dark ink on a light-colored background. The handwriting is fluid and somewhat slanted, characteristic of 18th or 19th-century cursive. The text is arranged in several lines, with some words appearing to be underlined or emphasized. The overall appearance is that of a historical document or a personal letter.

the dialect of this language, the Bible was published in 1657; and in that of *Ladın* in 9.

10. Into the *Samogitian* language a version of the New Testament was made by a Roman Catholic bishop, at the request of the Russian Bible Society, and printed in 1820.

11. The *Sanskrit*, or learned language of Hind, possesses a version of the entire Scriptures, executed by the Serampore missionaries, and printed between the years 1808 and 18.

12. A *Serbian* version of the New Testament was prepared for the Russian Bible Society, and printed in 1825.

13. The *Spanish* versions are various. The first, done from the Vulgate, was printed at Valencia, 1478. Pineda's version of the Old Testament, for the use of the Jews, was printed at Ferrara in 1553. There are also versions of De Reyna, 1569; San Miguel, 1793, 1794; and Arnata, begun in 1823, and not yet completed.

14. The *Swedish* versions are two; that one from Luther's version, and published in 1611; and the revised version, undertaken by order of the king in 1774. The latter translation, though executed in accordance with the more enlightened critical principles of the period at which it was made, has never gained the approbation of the Swedish public, and has not superseded the more early authorized version.

15. The *Tahitian* version of the whole Bible, executed by the London Society's missionaries.

16. The *Tamil* versions are two in number: that executed by the German missionaries, the New Testament of which was printed at Tranquebar, 1715; and the Old Testament at the same place, 1723—1728; and another by Fabricius, also a German missionary, and printed at Madras, 1777.

17. The *Tatar* versions exist in different kinds; but none of them contain more than a single book or two, excepting that executed by the Scotch missionaries at Karass, on the north of the Caucasus, and that in the *Orenburg-Tatar* dialect, both of which comprise the whole New Testament. The former was printed at Karass in 1813, the latter at Astrakhan in 1820.

18. The *Telugoo* or *Telinga* New Testament, was translated by the Missionaries at Serampore, where it was printed in 1818. They also completed a translation of the Pentateuch into the same language.

19. In the *Turkish* language, there exist several versions of the New Testament. The first was executed by Dr. Lazarus Scaman, and printed in 1666. The second was made by Albertus Bobovsky or Ali Bey, dragoman of the Sultan Mohammed IV., and completed the forementioned year; but it was not printed till 1819, when it was carried through

the press at Paris, at the expense of the British and Foreign Bible Society. In consequence, however, of egregious faults and improprieties having been detected in the style, and in many of the renderings, the committee of that Society were ultimately obliged to suppress the edition; and a new impression purged from the objectionable matter, appeared in 1827. An edition from a revised and corrected copy of Bobovsky's version of the Old Testament also appeared at the same place in 1828. The third version of the Turkish New Testament was undertaken by Mr. Dickson one of the Scotch missionaries at Astrakhan. It is partially based on the Karass New Testament, and that of Bobovsky. A considerable portion of the Old Testament was also completed by the same translator; but, owing to the change of biblical affairs in Russia, no part of either has been published.

20. The *Urdu* New Testament, by the missionaries of the London Missionary Society at Benares.

21. The *Virginian* translation of the Scriptures was executed by Elliot, the apostle of the Indians. The New Testament was printed at Cambridge, 1661, and the whole Bible in 1685.

22. The *Wallachian* New Testament was first printed at Belgrade in 1648; the entire Bible in 1668, at Bukharest.

23. The *Welsh* version was made in consequence of an act of parliament passed in the reign of Queen Elizabeth. The New Testament appeared in 1567, and the whole Bible in 1588. It has since been revised and corrected, and has gone through many editions.

24. The New Testament has been translated and printed in the *Wutch* or *Multanee* dialect, which is spoken on the eastern bank of the Indus.

VII. BIBLES, *Polyglott*.—Bibles printed in several languages, exhibiting, in general, the text of the different versions on the same page, or at least on the two open pages of the volume, are called Polyglotts, from *πολυς*, many, and the Attic *γλωττα*, a language.

1. The earliest attempt of the kind was made by Aldus, the celebrated Venetian printer; but it contains only the first fifteen verses of the first of Genesis. The *Psalter*, by Justinian, Genoa, 1516, in Hebrew, Arabic, Greek, Chaldee, and Latin, is the first Polyglott of any biblical book. His example was followed by Potken, who, in 1518, published the Psalter in Hebrew, Greek, Ethiopic, and Latin.

2. The first Polyglott of the whole Bible was the *Complutensian*, so called from its having been printed at Complutum, in Spain, 1502-1517, and published in 1522, in 6 vols. folio. It contains the Hebrew, Latin, Vulgate, and Greek, of the Old Testament, and the Greek and Latin Vulgate of the New.

It was undertaken and superintended by Cardinal Ximenes, whom it cost about 50,000 ducats, though only six hundred copies were printed. It contains the first printed, though not the first published, edition of the Greek New Testament.

3. The *Royal Polyglott*, printed at Antwerp, 1569-72, in 8 vols. fol. It was published at the expense of Philip II. of Spain, and edited by Arius Montanus. In addition to the texts in the Complutensian, this edition exhibits part of the Targum, and the Syriac version of the New Testament, with literal Latin translations.

4. The *Parisian Polyglott*, published by Le Jay, 1628-45, in 10 vols. large folio, adds to the former the Samaritan Pentateuch and version, the Syriac version of the Old Testament, and an Arabic translation both of the Old and New. It also gives a Latin version of each of the Oriental texts.

5. The *London Polyglott*, published 1657, in 6 vols. folio, contains, besides the texts of all the former Polyglotts, the Psalms, Song of Solomon, and the New Testament in Ethiopic, and the Gospels in Persic. It also contains the Chaldee Paraphrase in a more complete state than any of the preceding works. It was edited by Brian Walton, afterwards bishop of Chester, and generally has accompanying it the invaluable Heptaglott Lexicon by Castell, a work which is indispensable to those who would consult the Oriental texts to advantage, since the Latin translations in the Polyglott itself are not to be depended on. To the first volume are prefixed important prolegomena; and the last is entirely occupied with various readings, and other critical matters.

6. *Reinneckii Polyglott*, Leipsic, 1750, in 3 vols. folio, contains the Old Testament in Hebrew, Greek, Seb. Schuidt's Latin translation, and Luther's German; and the New Testament in ancient and modern Greek, the Syriac, the same Latin and German versions. It is very accurately printed, cheap, and convenient.

7. *Bagster's Polyglotts*.—For elegance, accuracy, and convenience, the productions of Mr. Bagster's press far surpass all preceding editions of Polyglott Bibles. They are so printed that any selection of texts may be had at the option of the purchaser. There are, however, two principal works of this description: the *Quarto Polyglott*, 1821, containing the Hebrew, Greek, Latin, and English texts of the Old Testament; and the Greek, Syriac, Latin, and English of the New; and the *Folio Polyglott*, in 1831, one of the most splendid volumes ever published, containing the Bible in the Hebrew, Greek, Syriac, Latin, English, French, German, and Italian languages.

BIBLICAL CRITICISM is the science by which we arrive at a satisfactory acquaint-

ance with the origin, history, and present state of the original text of Scripture. In the wide extent of its investigation, it embraces the languages in which the Scriptures were originally written, together with the cognate or kindred dialects; the materials used for writing; the composition, collection, and preservation of the different books; the age, character, and relationships of MSS.; the ancient versions; the various readings; the printed editions; and the various philological and historical means to be employed in order to determine what the text was as it proceeded from the original penmen. It has been divided into two kinds: *lower criticism*, which is more of a verbal and historical nature, and is confined to the words, or the collocation of the words, as they stand in the manuscript or printed texts, the ancient versions, and other legitimate sources of appeal; and *higher criticism*, which consists in the exercise of the judgment in reference to the text, on grounds taken from the nature, form, method, subject, or arguments of the different books; the nature and connexion of the context; the relation of passages to each other; the known circumstances of the writers, and those of the persons for whose immediate use they wrote. Of the two, the former is obviously the more important, as it presents a firm basis on which to rest our investigations: the latter, lying more open to conjecture and variety of opinion, may easily be abused, and has indeed been carried to a most unwarrantable length by many German critics.

The science of biblical criticism should be assiduously cultivated by all who venture to interpret the Bible; for in attempting to expound a work of such high antiquity, which has passed through a variety of copies, both ancient and modern, written and printed, copies which differ from each other in very numerous instances, they should have some reason to believe that the copy or edition which they undertake to interpret, approaches as nearly to the original, as it can be brought by human industry or human judgment. Or, to speak in the technical language of criticism, before they expound the Bible, they should procure the most correct text of the Bible. This principle, which is justly deemed important in reference to mere human productions, must necessarily commend itself as of paramount and indispensable importance in its application to the Scriptures. Without attending to it, we never can be satisfied that what we interpret really is what it professes to be—the word of God.

The object of this science is not to expose the word of the Lord to the uncertainties of human conjecture; (a charge which has sometimes been brought against it); for there is no principle which it more firmly resists than conjectural emendation, or emendation not founded on documentary evidence. Its

and the context; or *historical*, when it is illustrated and confirmed by arguments, which serve to evince whether sense can be put upon the passage regard be had to the nature of the act, or the genius and manner of the writer. It presupposes a knowledge of biblical criticism, and an acquaintance with antiquity, chronology, the civil, religious and political history, the manners, customs, &c., of the Jews and of the surrounding nations, and especially with the literal and preceptive contents of the Bible as a whole, and of its different parts in detail. As the same method, and the principles of interpretation are common to the sacred volume, and to the productions of uninspired men, it follows, that the interpretation of words in the Holy Scriptures should be sought precisely in the same way in the meaning of words in other works of literature, or ought to be sought. Hence it follows, that the method of investigating the signification of words in the Bible is not arbitrary than it is in other books, but is regulated by certain laws, derived from the nature of languages. And as the text of Scripture has more than one sense, we must endeavour to find out that sense precisely in the same manner in which we would investigate the sense of Homer, or other ancient writer; and in that sense, once ascertained, we ought to acquiesce, by applying the just rules of interpretation. It can be shown that the meaning of words in the Bible has been mistaken, and that is the only just, true, and critical sense. In order to assist in determining this one meaning, the following rules are laid down: 1. Ascertain the *usus*

7. General terms are used sometimes in their whole extent, and sometimes in a restricted sense; and whether they are to be understood in the one way or in the other, must depend on the scope, subject-matter, context, and parallel passages. 8. The most simple and obvious sense is always the true one. 9. Since it is the design of interpretation to render in our own language the same discourse which the sacred authors originally wrote in Hebrew or Greek, it is evident that an interpretation, or version, to be correct, ought not to affirm or deny more than the inspired penmen affirmed or denied at the time they wrote; consequently we must always take a sense from Scripture, and not bring one to it. 10. No interpretation can be just, which brings out of any passage a sense that is repugnant to the ascertained nature of things.

The subsidiary means for ascertaining the sense of Scripture, are the *usus loquendi*, context, scope, subject-matter, philological and doctrinal parallelisms and analogies, historical circumstances, quotations and exegetical commentators.—*Stuart's Ernesti*; *Horne's Introd. to the Scriptures*

**BIBLIOMANCY**, divination performed by means of the Bible; also called *sortes biblicæ*, or *sortes sanctorum*. It consisted in taking passages of Scripture at hazard, and thence drawing indications respecting future events. It was much used at the consecration of bishops, and was a practice adopted from the heathens, who drew the same kind of prognostications from the works of Homer and Virgil. In 465, the council of Vannes condemned all who practised it to be cast out of the church, as did also those of Agde and Auxerre; but in the twelfth century it was employed as a mode of detecting heretics. In

prelate, Caracalla, archbishop of Nicomedia, opened the gospels at the words, "For the devil and his angels," Matt. xxv. 41; but the bishop of Nice, having observed them, adroitly turned over the leaf to another verse, which was instantly read aloud: "The birds of the air came and lodged in the branches thereof," xiii. 32. But this passage appearing irrelevant to the ceremony, the first became gradually known, and caused great disturbance in the church of Constantinople.

Some well-meaning people among Protestants practise a kind of bibliomancy in order to determine the state of their souls, or the path of duty; but it is an awful profanation of the sacred volume, and a tempting of the Almighty. It has generally been found, that those who have employed it have been awfully misguided, if not driven to absolute despair. The word of God was never meant to operate as a charm, nor to be employed as a lot-book. No portion of it, however small, is to be detached from its connexion. It can only truly guide and edify, when rightly and consistently understood.

BIDDELIANS, so called from John Biddle, A. M., of the University of Cambridge, and one of the first persons who publicly propagated Socinianism in England. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, hath no other than a human nature; and therefore in this very nature is not only a person, since none but a human person can be our brother, but also our Lord and God.

Biddle, as well as Socinus and others of similar sentiments before and since, made no scruple of calling Christ God, though he believed him to be a human creature only, on account of the divine sovereignty with which he was invested. Toulmin calls him the father of the modern Unitarians. He was the author of various small works in defence of his sentiments, which are now scarce. His "Scripture Catechism" met with an able refutation from the pen of Dr. Owen. See his Works, vol. viii.

BIDDING PRAYER. It was part of the office of the deacons in the ancient church, to be monitors and directors of the people in their public devotions in the church. To this end they made use of certain known forms of words, to give notice when each part of the service began. Agreeably to this ancient practice is the form, "Let us pray," repeated before several of the prayers in the English liturgy. Bishop Burnet, in his "History of the Reformation," vol. ii. p. 20, has preserved the form as it was in use before the Reformation, which was this: after the preacher had named and opened his text, he called on the people to go to their prayers, telling them what they were to pray for: "Ye shall pray," says he, "for the king, the pope," &c. After

which, all the people said their heads in a general silence, and the minister kneeled down likewise and said his: they were to say a *paternoster*, *ave maria*, &c., and then the sermon proceeded.

BIGOT, a person blindly, obstinately, and perversely wedded to some opinion or practice, particularly of a religious nature. Camden, perhaps, has hit upon the true original of the word. He relates, that when Rollo, duke of Normandy, received Gisle, the daughter of Charles the Foolish, in marriage, together with the investiture of that dukedom, he would not submit to kiss Charles's foot; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Ne se, by God," i. e. Not so, by God. Upon which the king and his courtiers deriding him, and corruptly repeating his answer, called him *bigot*; from whence the Normans were called *bigodi*, or *bigots*.

There is a vast difference between a *bigot* and a man zealous for the interests of true religion. The object of the first is the form; of the second, the power of godliness.

BIGOTRY consists in being obstinately and perversely attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it, wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer: "When Jesus preached, Prejudice cried, Can any good thing come out of Nazareth? Crucify him, crucify him, said Bigotry. Why, what evil hath he done? replied Candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantialia of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how

measures which had hitherto been granted. These petitions were sent to all parts of the kingdom; bill, being opposed by Lords Grey, Erskine, Liverpool, Moira, Stanhope, Manners Sutton, then archbishop of York, and by Lord Chancellor Eldon, May 21st, 1811, on the motion of which, which was agreed to without a

Fr. Gr. Ἐπίσκοπος, Episcopus, an *overintendent* or *inspector*. The English word immediately from the Saxon, which is only a derivative from the

the New Testament, those who were *intendants* and teachers of Christian, are called, on this ground, *episcopoi*. (The word is the same with the presbyters *presbyteroi*) is now generally allowed by interpreters of the New Testament, to be communion they may belong, and placed beyond dispute, by comparing 1 Tim. iii. 1-7, with Titus i. 5-9. church history, a prelate, consecrated spiritual government of a diocese, under him a diversity of inferior who, with the stations and parishes to them, are subject to his jurisdiction. At what particular period the term be alienated from its original use exactly be determined; but it appears to have taken place gradually, and to have arisen from the simple circumstance, that there happened to be several presbyters in the same church, one, from age or aptitude for government, was to preside at their meetings. Whatever uncertainty, however, may rest on the point which relates to the time when the distinction between bishop and presbyter was introduced, it is incontrovertible that, on the introduction, and, indeed, during the history, the jurisdiction of the bishop extended beyond one *ἐκκλησία*, or congregation. Nothing in the whole history of the church is more obvious than the position, that every church or congregation had its own bishop, and every bishop but one church. The bishop's charge is, in the primitive church, invariably denominated a church, in singular number—never churches or congregations, in the plural.

jurisdiction, occupied them too much to leave them any time or inclination for the discharge of the duties of teachers and spiritual fathers. They, therefore, reserved to themselves only what were considered the most important parts of their spiritual office, such as the ordination of the clergy, the confirmation of youth, and the preparation of the holy oil. In the middle ages they attached themselves to particular vicars, called *suffragans*, bishops *in partibus*, or coadjutors for the performance even of those functions which they had reserved for themselves, and for the inspection of all that concerned the church. Bishops, who have themselves preached, have been rare since the seventh century.

The episcopal office being of such a description, the nobility and even the sons of princes and kings strove to obtain a dignity which was as honourable as it was profitable; and which, moreover, allowed of festivals and sensual enjoyments of every kind. These applications, which were supported by rich donations to the churches, and, in the case of the German bishops, by the influence of the emperor, gave to the bishops of Germany, particularly, a high degree of dignity. They even became princes of the empire, and the influence which they exerted over all public affairs was important. The Reformation, however, lessened their number; and though in some of the Protestant countries in the north of Europe, the higher clergy have retained the title of *bishop*, yet they have lost the greater part of their former revenues and privileges. The Swedish bishops constitute one of the estates of the kingdom, like the English, but have little power. The English church has left to its bishops more authority than the rest, and for this reason has received the name of episcopal. In Protestant Germany, bishoprics were abolished by the Reformation, but they have been restored in Prussia within the last ten years. The Church of Rome early lost many bishoprics by the conquests of the Mohammedans; hence the great number of titular bishoprics, whose bishoprics lie *in partibus infidelium*, i. e. in countries in the possession of infidels. The Roman church, however, only honours with this title ecclesiastics of a high rank.

In consequence of the cession of several German countries to France, twenty-three



bishoprics were abolished; but, by particular agreements or concordates with the Roman court, they have been re-established in several of the German states.

In the church of Rome, the pope has the chief right of electing bishops; and even where sovereign princes have reserved to themselves a right of nominating to bishoprics, the pope sends his approbation and bulls to the new bishop.

When a person hears that the pope has raised him to the episcopal dignity, he enlarges his shaven crown, and dresses himself in purple. Three months after his election, he is consecrated in a solemn manner. The altar is adorned with flowers, and a carpet spread on the ground before it. The pontifical ornaments are laid on the altar, and the chrism, the vessel of holy-water, the chalice, the pyx, the pontifical ring, the sandals, the pastoral staff, the mitre, gloves, &c., on the credences. There are likewise two little barrels, filled with the best wine; two loaves, one of them gilt with gold, the other with silver, with the arms of the officiating prelate and the bishop engraven on them; and two tapers, each weighing four pounds. The officiating bishop sits on the episcopal seat, placed about the middle of the altar, and the bishop elect stands between the two assistant bishops. Then one of the assistants addresses himself to the officiating prelate, saying to him that the Catholic church requires such an one (naming him) to be raised to the dignity of a bishop. Then the officiating prelate demands of him the apostolical mandate; which being read by the notary, the officiating prelate answers at the close of it, "God be praised." This first ceremony concludes with the oath of the candidate, which he takes on his knees; by which he obliges himself to be faithful to the see of Rome, and the Catholic church, &c. We are told in one of the rubrics of the pontifical, that all patriarchs, primates, archbishops, and bishops of Italy, are obliged to renew this oath every three years; those of France, Germany, Spain, Flanders, the British islands, Poland, &c. every four years; those of the extremities of Europe and Africa, every five years; and, lastly, those of Asia and America, every ten years.

After the oath, the candidate, on his knees, kisses the hand of the officiating prelate. He next receives the pontifical ornaments, and, being full habited, reads the office of the mass at the altar, the two assistant bishops standing on each side of him. This done, he bows to the officiating prelate, who repeats the following words to him, which include the episcopal functions:—"The duty of a bishop is to judge, interpret, consecrate, confer orders, sacrifice, baptize, confirm." After which words, the candidate bishop prostrates himself, and continues some time in that posture, du-

ring which the officiating prelate with his pastoral staff, signs him with the sign of the cross. This done, the officiating prelate and the two assistants lay their hands on his head; and the former, laying the book of the Gospels on his shoulders, says, "Receive the Holy Ghost." Then a napkin is put on the neck of the bishop elect, and the officiating prelate anoints his head with the chrism, as also the palms of his hands: next he blesses the pastoral staff, sprinkling it with holy water, and presents it to the new bishop. The book of the gospels, shut, is put into his hands, with this exhortation: "Receive the Gospel, go, and preach it to the people committed to your charge." After this exhortation the officiating prelate and the assisting bishops give him the kiss of peace. These ceremonies end with the mystical offerings of the new prelate, which are two lighted torches, two loaves, and two small casks of wine.

Then all present receive the communion; after which the officiating prelate blesses the mitre, sprinkling it with holy water, and puts on the head of the new bishop this helmet of defence and salvation, the strings whereof, like to the two horns of the two Testaments, are to make him appear formidable to the enemies of the truth. The gloves are next given him; and they represent the purity of the new man, which must enclose the hands of the new prelate, and render him like Jacob, who, having his hands covered with goat-skin, artfully procured his father's blessing. Lastly, he is enthroned, or placed in the pontifical seat, on which the officiating prelate was before seated. After this the assistants lead him up and down the church, where he blesses the people. The whole ceremony concludes with an anthem.

There are some bishops in the church of Rome, who have no diocese under their care, and are merely titular bishops: these are generally creatures of the court of Rome.

The earliest account we have of British bishops is carried up no higher than the council of Arles, assembled by the Emperor Constantine, in the fourth century, at which were present the Bishops of London, York, and Caerleon.

Before the Norman Conquest, bishops were chosen by the chapters, whether monks or prebendaries. From the Conqueror's time, to the reign of King John, it was the custom to choose bishops at a public meeting of the bishops and barons, the king himself being present at the solemnity, who claimed a right of investing the bishops, by delivering to them the ring and pastoral staff. It is true, the popes endeavoured to gain the election of bishops to themselves; and this occasioned great struggles and contests between the Roman pontiffs and our kings. At length, after various disputes between King John and the pope, the former by his charter, a.d.

1215, granted the right of election to the cathedral churches. A statute, in the reign of Henry VIII., settles the election of bishops as follows:—"The king, upon the vacancy of the see, was to send his *congé d'eslire* to the dean and chapter, or prior and convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And, after the bishop thus elected had taken an oath of fealty to the king, his majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it, and consecrate the elect. And, lastly, if the persons assigned to elect and consecrate deferred the performing their respective offices twenty days, they were to incur a *præmunire*." But a statute of Edward VI. made a change in the manner of electing bishops, and transferred the choice wholly from the deans and chapters to the crown. The preamble, in the first place, alleges the inconveniences of the former manner of electing, from the circumstances of delay and expense; after which it is said in the preamble,—"That the said elections are in very deed no elections, but only by a writ of *congé d'eslire* have colours, shadows, and pretences of election; that they serve to no purpose, and seem derogatory and prejudicial to the king's prerogative royal, to whom only appertains the collation and gift of all archbishoprics and bishoprics, and suffragan bishoprics, within his highness's dominions." This statute, therefore, enacts, that—"for the future, no *congé d'eslire* shall be granted, nor any election be made by the dean and chapter, but that the archbishopric or bishopric shall be conferred by the king's nomination in his letters patent." But this alteration made by the statute of King Edward is no longer in force; and the custom of sending down the *congé d'eslire* is restored.

Upon the vacancy of a bishop's see, the king grants a licence, or *congé d'eslire*, under the great seal, to the dean and chapter, to elect the person whom by his letters missive he hath appointed; and they are to choose no other. The dean and chapter, having made their election accordingly, certify it under their common seal to the king, and to the archbishop of the province, and to the bishop thus elected: then the king gives his royal assent, under the great seal, directed to the archbishop, commanding him to confirm and consecrate the bishop thus elected. The archbishop then subscribes his *fiat confirmatio*, and grants a commission to the vicar-general to perform all the acts requisite thereto; who, thereupon, issues out a summons to all persons who may object to the election, to appear, &c.: which citation is affixed on the door of Bow Church. At the time and place appointed, the proctor, for the dean and chap-

ter, exhibits the royal assent, and the commission of the archbishop, which are both read, and accepted by the vicar-general. Then the new bishop is presented by the proctor to the vicar-general; and three proclamations being made for the opposers of the election to appear, and none appearing, the vicar-general confirms and ratifies the choice of the person elected, who takes the oaths of supremacy, canonical obedience, and that against simony.

Till this act of confirmation is performed, the bishop elect may be rejected, because there may be reasons assigned why he should not be made a bishop; which is the reason of the above-mentioned citations and proclamations.

After confirmation, the next thing to be done is consecration; which the archbishop performs by the imposition of hands and prayer, according to the form laid down in the Common Prayer Book. Which done, the bishop is complete as well in relation to spiritualities as temporalities. Justice Doderidge, in his argument of Evans and Ascue's case, says, there is a spiritual marriage between the bishop and his church, which is begun by election, contracted by confirmation, and consummated by consecration.

A bishop of England is a peer of the realm, and, as such, sits and votes in the House of Lords. He is a baron in a three-fold manner, viz.—feudal, in regard of the temporalities annexed to his bishopric; by writ, as being summoned by writ to Parliament; and by patent and creation. Accordingly, he has the precedence of all other barons, and votes both as baron and bishop. But though their peerage never was denied, it has been contested, whether the bishops have a right to vote in criminal matters. This right was disputed as early as the reign of Henry II., and we find this decision of the controversy:—"Archiepiscopi, Episcopi, &c. sicut cæteri barones," &c. i. e. archbishops, bishops, &c., in like manner as the rest of the barons, ought to be present at the judgments in the king's courts, until it come to diminution of members, or to death. The reason which the canonists give, why bishops should not be present in cases of blood, is, because they contract an irregularity thereby, ex defectu lenitatis. Yet Archbishop Cranmer, being one of the Privy Council to Edward VI., signed the warrant for the execution of Thomas Seymour, Lord High Admiral of England; and the Archbishop of Canterbury was the first in commission at the trial of Mary Queen of Scots: and, in the Earl of Strafford's case, in the reign of Charles I., when Williams, Archbishop of York, declared his opinion, that the bishops ought not to be present at the passing of the act of attainder, it was looked upon as betraying a fundamental right of the whole order. At present,

the bishops have their vote in the trial and arraignment of a peer; but, before sentence of death is passed, they withdraw, and vote by their proxy.

The jurisdiction of a bishop, in England, consists in collating to benefices; granting institutions on the presentation of other patrons; commanding induction; taking care of the profits of vacant benefices for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and taking care of the probate of wills: these parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges touching legitimate and illegitimate births, and marriages. And to his jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and school-masters, and the uniting small parishes; which last privilege is now peculiar to the bishop of Norwich.

The bishops' courts have this privilege above the civil courts, that writs are issued out from them in the name of the bishop himself, and not in the king's name, as in other courts. The judge of the bishop's court is his chancellor, anciently called *Ecclesiæ Causidicus*, the *Church-lawyer*.

The bishops of Scotland anciently exercised their episcopal functions wherever they were, there being no distinct dioceses in that kingdom till the reign of Malcolm III. about the year 1070. Whilst episcopacy prevailed in that kingdom, the form of church government stood thus. In every parish, the cognizance of some offences belonged to the session, a judicature where the minister presided *ex officio*. But if the case proved too intricate, it was referred to the Presbytery, a superior judicature, consisting of a certain number of ministers, between twelve and twenty. The moderator of this assembly was named by the Bishop. Above all, was the convocation, in which the archbishop of St. Andrew's presided. And, besides these, every bishop, for the causes of testaments, &c. had his official or commissary, who was judge of that court within the diocese. The bishops of that kingdom were likewise lords of parliament.

In the reign of Henry II., A.D. 1177, the Scotch bishops and abbots obliged themselves by oath to own the archbishop of York for their metropolitan, and consented that their successors should repair to York for consecration. But in the reign of Edward IV., A.D. 1471, the Pope made the Church of Scotland independent of the see of York, induced to it by a complaint of Bishop Graham, that, when England and Scotland were upon terms of hostility, the Scotch bishops had no opportunity of having recourse to their metropolitan, and bringing appeals to him.

The ecclesiastical government of Ireland hath been from ancient times by bishops, consecrated either by the archbishop of Canterbury, or by one another. But in the year 1152, (as we find in Philip of Flattersbury,) "Christianus, bishop of Lismore, legat of all Ireland, held a famous council at Meath, where were present the bishops, abbots, kings, dukes, and magistrates of Ireland; and there, by authority of the Pope, with advice of the cardinals, and consent of the bishops, abbots, and others there met together, four archbishoprics were established in Ireland—Armagh, Dublin, Cassil, and Tuam."

The bishop of the Isle of Man is a baron of the Isle. He has this peculiar privilege, that if any of his tenants be guilty of a capital crime, and is to be tried for his life, the bishop's steward may demand him from the lord's bar, and try him in the bishop's court, by a jury of his own tenants; and in case of conviction, his lands are forfeited to the bishop. When the bishopric is vacant, the lord of the Isle nominates a person, and presents him to the King of England for his royal assent, and then to the archbishop of York to be consecrated. After which, he becomes subject to him as his metropolitan.

The Jews in England, under the first Norman kings, had over them an officer, licensed by the crown, under the name of *episcopus Judeorum*, (bishop of the Jews,) to whom they submitted to be judged and governed according to their law. See ARCHBISHOP, CHOREPISCOPI, DIOCESE, EPISCOPACY, METROPOLITAN, PATRIARCH, PRIMATE, SUFFRAGAN, TRANSLATION, &c.

BLASPHEMY, from *βλασφημία*, according to Dr. Campbell, properly denotes calumny, detraction, reproachful or abusive language, against whomsoever it be vented. It is in Scripture applied to reproaches not aimed against God only, but man also. Rom. iii. 8; xiv. 16; 1 Pet. iv. 4. Gr. It is, however, more peculiarly restrained to evil or reproachful words offered to God. According to Lindwood, blasphemy is an injury offered to God, by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things," says a divine, "are essential to this crime: 1. God must be the object. 2. The words spoken or written, independently of consequences which others may derive from them, must be injurious in their nature. And, 3. He who commits the crime must do it knowingly. This is *real* blasphemy; but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonour God, the tendency of which he does not perceive. A man may be guilty of this *constructively*: for if he speak freely against received errors, it will be construed into blasphemy." By the English laws, blasphemies of God, as denying his being or pro-

of legacy, and to be imprisoned for  
According to the law of Scotland,  
any is punished with death : these laws,  
in the present age, are not enforced ;  
the statute of 59 George III. ch. 160,  
in italics were omitted, the legisla-  
toring, perhaps, that spiritual offences  
be left to be punished by the Deity, and  
human statutes. *Campbell's Prel. Diss.*,  
p. 395 ; *Robinson's Script. Plea*, p. 58.  
ENEMY AGAINST THE HOLY GHOST.  
PARDONABLE SIN.

ED, EATING OF, is differently viewed  
Christians ; some maintaining that  
abstention, in the Scriptures, is to be  
understood as merely ceremonial and tempo-  
rary while others contend that it is unlaw-  
ful in any circumstances, and that Chris-  
tians are as much bound to abstain from it  
as were the Jews under the Mosaic  
law. This they found on the facts,  
when animal food was originally granted  
to them, there was an express reservation in  
regard to the blood ; that this grant was  
made to the new parents of the whole human  
race after the flood, consequently the  
law, which any of mankind are permitted  
to eat of animals, is in every case accompanied  
with this restriction ; that there never was  
a removal of the prohibition ; that most  
of the injunctions were given on the point  
of the Jewish code ; and that in the New  
Testament, instead of there being the least  
diminution, that we are freed from the  
law, it is deserving of particular notice,  
the very time when the Holy Spirit  
came by the Apostles (Acts xv.) that the  
Church was free from the yoke of circumci-  
sion, and that abstinence from blood is explicitly en-  
joined, and the action thus prohibited is

that they often made themselves visible to  
those of their sect.

BOHEMIAN BRETHREN. The name of a  
Christian sect, which arose in Bohemia,  
about the middle of the fifteenth century,  
from the remains of the Hussites. Dissatis-  
fied with the advances made towards popery,  
by which the Calixtines had made themselves  
the ruling party in Bohemia, they refused to  
receive the *compacts*, or articles of agreement,  
between that party and the Council of Basle,  
November 30, 1433 ; and began about 1457,  
under the direction of a clergyman of the  
name of Michael Bradatz, to form themselves  
into separate parishes, to hold meetings of  
their own, and to distinguish themselves from  
the rest of the Hussites by the name of *Bro-  
thers*, or *Brothers' Union* ; but they were  
often confounded by their opponents with the  
Waldenses and Picards, and, on account of  
their seclusion, were called *Cavern-hunters*.  
Amidst the hardships and sufferings which  
they suffered from the Calixtines and the  
Catholics, without offering any resistance,  
their numbers increased so much, through  
their constancy in belief, and the purity of  
their morals, that in the year 1500, their pa-  
rishes amounted to two hundred, most of  
which had chapels belonging to them. The  
peculiarities of their religious belief are ex-  
hibited in their confessions of faith, especially  
their opinions in regard to the Lord's Supper.  
They rejected the idea of transubstantiation,  
and admitted only a mystical spiritual pre-  
sence of Christ in the eucharist. On all  
points they professed to take the Scriptures  
as the ground of their doctrines, and for this,  
but more especially for the constitution and  
discipline of their churches, they received  
the approbation of the Reformers of the 16th

of different degrees, as bishops, seniors and conseniors, presbyters or preachers, deacons, ediles, and acolytes, among whom the management of the ecclesiastical, moral, and civil affairs of the community was judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They were destined, however, to experience a like fate with that oppressed sect. When, in conformity to their principle not to perform military service, they refused to take up arms in the Smalcaldic war against the Protestants, Ferdinand took their churches from them; and in 1548, one thousand of their society retired into Poland and Prussia, where they at first settled at Marienwerder. The agreement which they entered into at Sentomir, April 14th, 1570, with the Polish Lutherans and Calvinistic churches, and, still more, the Dissenters' Peace Act of the Polish Convention, 1572, obtained toleration for them in Poland, where they united more closely with the Calvinists under the persecutions of the Swedish Sigismund, and have continued in this connexion to the present day. Their brethren who remained in Moravia and Bohemia recovered a certain degree of liberty under Maximilian II., and had their chief residence at Fulneck, in Moravia, and hence have been called *Moravian Brethren*. The issue of the Thirty Years' War, which terminated so unfortunately for the Protestants, occasioned the entire destruction of their churches, and their last bishop, Comenius, who had rendered important services in the education of youth, was obliged to flee. From this time they made frequent emigrations, the most important of which took place in 1712, and occasioned the establishment of the New Brethren's Church by Count Zinzendorf.

Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in remembrance, as one of the principal guardians of Christian truth and piety, in times just emerging from the barbarism of the dark ages; as a promoter of a purity of discipline and morals, which the Reformers of the sixteenth century failed to establish in their churches; and as the parent of the widely-extended association of the United Brethren, whose constitution has been modelled after theirs.

**BOLLANISTS**, a society of Jesuits in Antwerp, which published, under the title of *Acta Sanctorum*, the traditions and legends of the Saints. They received this name from John Bolland, who first undertook to digest the materials already accumulated by Heribert Roswey.

**BONZES**, priests of the religions of Fo, in Eastern Asia, particularly in China, Birmah, Tonkin, Cochin-China, and Japan. Living together in monasteries, unmarried, they

greatly resemble the monks of corrupt Christian churches; the system of their hierarchy also agrees, in many respects, with that of the Catholics. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female Bonzes may be compared to the Christian nuns, as the religion of Fo admits of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises. The Bonzes are commonly acquainted only with the external forms of worship, and the idols, without understanding the meaning of their religious symbols.

**BOOK OF SPORTS**. See **SPORTS**.

**BORRELLISTS**, a Christian sect in Holland, so named from their founder Borrel, a man of great learning in the Hebrew, Greek, and Latin tongues. They reject the use of the sacraments, public prayer, and all other external acts of worship. They assert that all the Christian churches of the world have degenerated from the pure apostolic doctrines, because they have suffered the word of God, which is infallible, to be expounded, or rather corrupted, by doctors who are fallible. They lead a very austere life, and employ a great part of their goods in alms.

**BOUNTY**, **QUEEN ANNE'S**, the profits of the first-fruits and tenths, which were anciently given to the Pope, transferred in the reign of Henry VIII. to the king, and restored to the church by Queen Anne, who caused a perpetual fund to be established from the revenue thus raised, which was vested in trustees for the augmentation of poor livings under 50*l*. a year. This has been further regulated by subsequent statutes; but as the number of livings under 50*l*. was at the commencement of it 5597, averaged at 23*l*. per annum, its operation is very slow.

**BOURIGNONISTS**, the followers of Antoinette Bourignon, a lady in France, who pretended to particular inspirations. She was born at Lisle, in 1616. At her birth she was so deformed, that it was debated some days in the family whether it was not proper to stifle her as a monster; but, her deformity diminishing, she was spared. From her childhood to her old age she had an extraordinary turn of mind. She set up for a reformer, and published a great number of books filled with very singular notions; the most remarkable of which are entitled, "The Light of the World," and "The Testimony of Truth." In her confession of faith, she professes her belief in the Scriptures, the divinity and atonement of Christ. She believed also that man is perfectly free to resist or receive divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment; but that the evils they suffer are the natural

sequence of sin; that religion consists not toward forms of worship nor systems of religion, but in an entire resignation to the will of God, and those inward feelings which arise from immediate communion with God. She rejected many extravagant notions, among which, she said, she asserted that Adam, before he possessed the principles of both sexes; in an ecstasy, God represented Adam to his mind in his original state; as also the state of the first world, and how he had fallen from the chaos; and that every thing was right, transparent, and darted forth life and ineffable glory; that Christ has a twofold nature; one formed of Adam before the fall, and another taken from the Virgin Mary; that his human nature was tainted with a principle of rebellion against God; will: with a number of other wild ideas. She dressed like a hermit, and travelled through France, Holland, England, and Scotland.

She died at Franeker, in the province of Friesland, October 30, 1680. Her principal disciples were Christian Bartholomew, a Jesuit priest at Mechlin, and Peter Poinet, who employed a surprising genius and uncommon sagacity to dress out the reveries of mysticism. In his "Divine Economy," he reduced the substance of Bourignon's system to a regular form. Dr. Garden of Leiden attempted to introduce them into England, and wrote an apology in their favour, or at least laboured to spread it. He was condemned and deposed by the General Synod of Amsterdam, in 1701. If we may believe Dr. Gregory, she had more disciples in Scotland than in any other country perhaps in the world.

**THE BOY BISHOP.** Anciently, on the 6th of December, it being St. Nicholas's Day, the boys in cathedral churches chose one to represent the number to maintain the state and dignity of a bishop, for which purpose they were habited in rich episcopal robes, wore a mitre on his head, and bore a crosier in his right hand; and his fellows, for the time being, dressed in the character and dress of priests, and he, in canonical obedience, took possession of the church, and, except mass, performed all the ecclesiastical ceremonies and duties. Though the boy bishop's election was on the 6th of December, yet his office and authority lasted till the 28th, being Innocent's Day. It appears from a printed book, containing the service of the boy bishop set to music, that at Sarum, on the eve of Innocent's Day, the boy bishop, with his youthful clergy, in their copes, and burning tapers in their hands, went in solemn procession, chanting and singing psalms as they walked into the choir by the south door, in such order, that the dean and his brethren went foremost, the chaplains next, the boy bishop with his priests in the middle, and the highest place. He then took his seat, and the rest of the children disposed

themselves on each side of the choir upon the uppermost ascent, the canons resident bore the incense and the book, and the petit-canons the tapers, according to the Romish rubric. Afterwards the boy bishop proceeded to the altar of the Holy Trinity, and All Saints, which he first censed, and next the image of the Holy Trinity, while his priests were singing. Then they all chanted a service, with prayers and responses, and the boy bishop taking his seat, repeated salutations, prayers, and versicles, and in conclusion, gave his benediction to the people, the chorus answering "Deo Gratias." Having received his crosier from the cross-bearer, other ceremonies were performed; he chanted the compline; turning towards the choir, delivered an exhortation; and last of all said, "Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus." By the statutes of the church of Sarum, for the regulation of this extraordinary scene, no one was to interrupt or press upon the boy bishop and the other children during their procession or service in the cathedral, upon pain of anathema. It further appears that at this cathedral the boy bishop held a kind of visitation, and maintained a corresponding state and prerogative; and is supposed to have had power to dispose of prebends that fell vacant during his episcopacy. If he died within the month, he was buried like other bishops in his episcopal ornaments, his obsequies were solemnized with great pomp, and a monument was erected to his memory, with his episcopal effigy. About one hundred and fifty years ago, a stone monument to one of these boy bishops was discovered in Salisbury cathedral, under the seats near the pulpit, from whence it was removed to the north part of the nave between the pillars, and covered over with a box of wood, to the great admiration of those who, unacquainted with the anomalous character it designed to commemorate, thought it "almost impossible that a bishop should be so small in person, or a child so great in clothes." Mr. Gregorie found the processional of the boy bishop. He notices the same custom at York; and cites Mblanus as saying, "that this bishop in some places did *reditat census, et cassones anno accipere*,—receive rents, cassons, &c. during his year." He relates that a boy bishop in the church of Cambrai disposed of a prebend, which fell void during his episcopal assumption, to his master; and he refers to the denunciation of the boy bishop by the council of Basil, which, at the time of the holding of that council, was a well-known custom. Mr. Gregorie, who was a prebendary of Salisbury, describes the finding of the boy bishop's monument at that place, and inserts a representation of it in his treatise. The ceremony of the boy bishop is supposed to have existed not only in collegiate churches, but in almost every parish in England. He

and his companions walked the streets in public procession. A statute of the collegiate church of St. Mary Overy, in 1337, restrained one of them to the limits of his own parish. On December 7, 1229, the day after St. Nicholas's Day, a boy bishop in the chapel at Hcton, near Newcastle-upon-Tyne, said vespers before Edward I. on his way to Scotland, who made a considerable present to him and the other boys who sang with him. In the reign of King Edward III. a boy bishop received a present of nineteen shillings and sixpence for singing before the king in his private chamber on Innocents' Day. Dean Colet, in the statutes of St. Paul's school, which he founded in 1512, expressly ordains that his scholars should, every Childermas (Innocents') Day, "come to Paulis church and hear the chylde bishop's sermon: and after be at the hygh masse, and each of them offer a penny to the chylde bishop: and with them the maisters and surveyors of the scole." By a proclamation of Henry VIII. dated July 22nd, 1542, the show of the boy bishop was abrogated; but in the reign of Mary it was revived, with other Romish ceremonials. A flattering song was sung before that queen by a boy bishop, and printed. It was a panegyric on her devotion, and compared her to Judith, Esther, the queen of Sheba, and the Virgin Mary. The accounts of St. Mary at Hill, London, in the 10th Henry VI., and for 1549, and 1550, contain charges for the boy bishops of those years. At that period his estimation in the church seems to have been undiminished; for on November 13, 1554, the bishop of London issued an order to all the clergy of his diocese to have boy bishops and their processions; and, in the same year, these young sons of the old church paraded St. Andrew's, Holborn, and St. Nicholas of Olaves, in Bread-street, and other parishes. In 1556, Strype says, that the boy bishops again went abroad singing in the old fashion, and were received by many ignorant but well-disposed persons into their houses, and had much good cheer.

BOYLE'S LECTURES, a course of eight sermons, preached annually; set on foot by the Honourable R. Boyle, by a codicil annexed to his will, in 1691, whose design, as expressed by the institutor, is to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians, and to answer new difficulties, scruples, &c. For the support of this lecture he assigned the rent of his house in Crooked Lane, to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. But, the fund proving precarious, the salary was ill paid; to remedy which inconvenience, Archbishop Tennison procured a yearly stipend of 50*l.* for ever, to be paid quarterly, charged on a farm in the parish of Brill, in the county of Bucks. To

this appointment we are indebted for many excellent defences of natural and revealed religion.

BRANDENBURG, CONFESSION OF. A formula or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. See AUGSBURG CONFESSION.

BRETHREN, THE TWELVE. See MARROW-MEN.

BRETHREN AND SISTERS OF THE FREE SPIRIT, an appellation assumed by a sect which sprung up towards the close of the thirteenth century, and gained many adherents in Italy, France, and Germany. They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. They held that all things flowed by emanation from God; that rational souls were portions of the Deity; that the universe was God; and that by the power of contemplation they were united to the Deity, and acquired hereby a glorious and sublime liberty, both from the sinful lusts and the common instincts of nature, with a variety of other enthusiastic notions. Many edicts were published against them; but they continued till about the middle of the fifteenth century.

BRETHREN AND CLERKS OF THE COMMON LIFE, a denomination assumed by a religious fraternity towards the end of the fifteenth century. They lived under the rule of St. Augustine, and were said to be eminently useful in promoting the cause of religion and learning.

BRETHREN, PLYMOUTH. See PLYMOUTH BRETHREN.

BRETHREN, WHITE, were the followers of a priest from the Alps, about the beginning of the fifteenth century. They and their leader were arrayed in white garments. Their leader carried about a cross like a standard. His apparent sanctity and devotion drew together a number of followers. This deluded enthusiast practised many acts of mortification and penance, and endeavoured to persuade the Europeans to renew the holy war. Boniface IX. ordered him to be apprehended, and committed to the flames; upon which his followers dispersed.

BRETHREN, UNITED. See MORAVIANS.

BREVIARY, a daily office, or book of divine service, in the Romish church. It is composed of matins, lauds; first, third, sixth, and ninth vespers; and the *Compline* or *Post-communio*: i. e. of seven different hours, on account of that saying of David: "Seven times a-day will I praise thee;" whence some authors call the breviary by the name of *Hours Canonica*—*Canonical Hours*.

The breviary of Rome is general, and may

be used in all places: but on the model of this have been built various others, appropriated to each diocese, and each order of religious; the most eminent of which are those of the Benedictines, Bernardines, Carthusians, Carmelites, Dominicans, and Jesuits; that of Cluni, of the church of Lyons, of the church of Milan, and the Mozarabic breviary used in Spain.

The breviary of the Greeks, which they call by the name of Ὠρωλόγιον (*horologium*) *Dial*, is the same in almost all the churches and monasteries that follow the Greek rites. The Greeks divide the Psalter into twenty parts, called *Kathigara* (*Sedilia*) *Seats*, because they are a kind of pauses or rests. In general, the Greek breviary consists of two parts; the one containing the office for the evening, called *μεσονύκτιον*; the other that of the morning, divided into matins, lauds; first, third, sixth, and ninth vespers, and the compline.

The institution of the breviary not being very ancient, there have been inserted in it the Lives of the Saints, full of ridiculous and ill-attested stories, which gave occasion to several reformatations of it by several councils, particularly those of Trent and Cologne; by several popes, particularly Pius V., Clement VIII., and Urban VIII.; as also by several cardinals and bishops; each lopping off some extravagances, and bringing it nearer to the simplicity of the primitive offices.

Originally, every person was obliged to recite the breviary every day; but by degrees the obligation was reduced to the clergy only, who are enjoined, under pain of mortal sin, and ecclesiastical censures, to recite it at home when they cannot attend in public.

**BRIDGETINS**, or **BRIGHTINS**, an order denominated from St. Bridgit, or Birgit, a Swedish lady, in the fourteenth century. Their rule is nearly that of Augustine. The Brigittins profess great mortification, poverty, and self-denial; and they are not to possess any thing they can call their own—not so much as a halfpenny; nor even to touch money on any account. This order spread much through Sweden, Germany, and the Netherlands. In England we read of but one monastery of Brigittins, and this built by Henry V. in 1415, opposite to Richmond, now called Sion House; the ancient inhabitants of which, since the dissolution, are settled at Lisbon.

**BRIEFS**, **APOSTOLICAL**, are letters which the Pope dispatches to princes and other magistrates concerning any public affair.

**BROTHERS**, **LAY**, among the Romanists, are illiterate persons, who devote themselves in some convent to the service of the religious.

**BROWNISTS**, a sect that arose among the Puritans towards the close of the sixteenth century; so named from their leader, Robert

Brown. He was educated at Cambridge, and was a man of good parts and some learning. He began to inveigh openly against the ceremonies of the church, at Norwich, in 1580; but, being much opposed by the bishops, he, with his congregation, left England, and settled at Middleburgh, in Zealand, where they obtained leave to worship God in their own way, and form a church according to their own model. They soon, however, began to differ among themselves, so that Brown, growing weary of his office, returned to England in 1589, renounced his principles of separation, and was preferred to the rectory of a church in Northamptonshire. He died in prison in 1630. The revolt of Brown was attended with the dissolution of the church at Middleburgh; but the seeds of Brownism which he had sown in England were so far from being destroyed, that Sir Walter Raleigh, in a speech in 1592, computes no less than 20,000 of this sect.

The articles of their faith seem to be nearly the same as those of the church of England. The occasion of their separation was not therefore any fault they found with the faith, but only with the discipline and form of government of the churches in England. They equally charged corruption on the Episcopal and Presbyterian forms; nor would they join with any other reformed church, because they were not assured of the sanctity and regeneration of the members that composed it. They condemned the solemn celebration of marriages in the church, maintaining that matrimony, being a political contract, the confirmation thereof ought to come from the civil magistrate; an opinion in which they are not singular. They would not allow the children of such as were not members of the church to be baptized. They rejected all forms of prayer, and held that the Lord's Prayer was not to be recited as a prayer, being only given for a rule or model whereon all our prayers are to be formed. Their form of church government was nearly as follows:—When a church was to be gathered, such as desired to be members of it made a confession of their faith in the presence of each other, and signed a covenant, by which they obliged themselves to walk together in the order of the Gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands. But they did not allow the priesthood to be any distinct order. As the vote of the brethren made a man a minister, so the same power could discharge him from his office, and reduce him to a mere layman again; and as they maintained the bounds of a church to be no greater than what could meet together in one place, and join in



one communion, so the power of these officers was prescribed within the same limits. The minister of one church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay-brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached. In a word, every church on their model is a body corporate, having full power to do every thing in itself, without being accountable to any class, synod, convocation, or other jurisdiction whatever. The reader will judge how near the Independent churches are allied to this form of government.—See INDEPENDENTS. The laws were executed with great severity on the Brownists; their books were prohibited by Queen Elizabeth; their persons imprisoned, and some hanged. Brown himself declared on his death-bed that he had been in thirty-two different prisons, in some of which he could not see his hand at noon-day. They were so much persecuted that they resolved at last to quit the country. Accordingly many retired and settled at Amsterdam, where they formed a church, and chose Mr. Johnson their pastor, and after him Mr. Ainsworth, author of the learned Commentary on the Pentateuch. Their church flourished near a hundred years. Among the Brownists, too, were the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the marginal references to the Bible.

BUCHANITES, a sect of enthusiasts who sprang up at Irvine, in the west of Scotland, about the year 1783. Mr. White, the minister of a relief congregation in that town, having been invited to preach in the neighbourhood of Glasgow, a female named Elizabeth Buchan, the wife of a painter, was captivated with his eloquence, and, writing to him, announced that he was the first that had spoken to her heart, and requested permission to pay him a visit at Irvine, that the work of her conversion might be perfected. On her arrival, she was joyfully received by the members of the congregation; engaged without intermission in religious exercises; went from house to house; conducted family worship; answered questions, resolved doubts, explained the Scriptures, and testified that the end of the world was at hand, and that it was the duty of every Christian to abandon the concerns of time, and prepare for the reception of Christ. Mr. White, favouring her and her views, was complained of to the presbytery, by which he was deposed from his ministry. Thus a distinct party was formed, the meetings of which were commonly held at night, and on these occasions the new prophetess indulged in her

reveries, styling herself the woman of the twelfth of Revelations, and Mr. White her first-born. Such gross outrage on the common sense of the inhabitants, occasioned a popular tumult, to save her from whose fury the magistrates sent her under escort to some distance; after which, with her clerical friend and about forty deluded followers, she wandered up and down the country, singing, and avowing that they were travellers for the New Jerusalem, and the expectants of the immediate coming of Christ. They had a common fund on which they lived, and did not consider it necessary to work, as they believed God would not suffer them to want. Mrs. Buchan died in 1792, and the sect soon after broke up.

BUDNÆANS, a sect in Poland who disclaimed the worship of Christ, and ran into many wild hypotheses. Budnæus, the founder, was publicly excommunicated in 1584, with all his disciples, but afterwards he was admitted to the communion of the Socinians.

BULL, a written letter despatched by order of the Pope, from the Roman Chancery, and sealed with lead. It is a kind of *apostolical rescript*, or *edict*, and is chiefly in use in matters of justice or grace. If the former be the intention of the Bull, the lead is hung by a hempen cord; if the latter, by a silken thread. It is this pendent lead, or seal, which is, properly speaking, the Bull, and which is impressed on one side with the heads of St. Peter and St. Paul, and on the other with the name of the Pope, and the year of his pontificate. The Bull is written in an old round Gothic letter, and is divided into five parts; the narrative of the fact; the conception; the clause; the date; and the salutation, in which the Pope styles himself *Servus Servorum*, the *Servant of Servants*.

These instruments, besides the lead hanging to them, have a cross, with some text of Scripture, or religious motto, about it. Thus, in those of Pope Lucius III., the device was *Adjuva nos Deus Salutaris noster*; that of Urban III., *Ad te Domine, levavi animam meam*; and that of Alexander III., *Vias tuas, Domine, demonstra mihi*.

Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, &c. Those brought into France are limited by the laws and customs of the land: nor are they admitted till they have been examined, and found to contain nothing contrary to the liberties of the Gallican church. After the death of a Pope, no Bulls are dispatched during the vacancy of the see. Therefore, to prevent any abuses, as soon as the Pope is dead, the vice-chancellor of the Roman church takes the seal off the Bulls, and, in the presence of several persons, orders the name of the deceased pontiff to be erased, and covers the other side, on which are the faces of St. Peter and St.

oppose the ecclesiastical jurisdiction solely see. After the reading of the Pope's bull, a burning torch was thrown into the place, to denote the thunder of this act. The Council of Tours, in 1510, the *Bull in cæna Domini* void in France.

JOHN, the celebrated author of *grim's Progress*, was born at Elstow, Bedfordshire, in the year 1628. His father was a tinker; and Bunyan only received instruction in reading and writing. From the which he gives of himself, in a work by him, entitled, "Grace abounding to the chief of Sinners," it appears that, in his early days, his character was notoriously bad; that he was addicted to the practice of every vice; and that even the profane regarded "John Bunyan as a rascal." For some time he followed the trade of his father, till, when sixteen years of age, he became a soldier in the Parliamentary army, and, in 1645, was present at the siege of Leicester; where, being drawn out as a stand sentinel, another soldier of his company, desiring to take his place, he consented, and thereby probably avoided being killed by a musket-ball, which had killed his comrade. It is impossible to add the account of the first twenty years of his life, as recorded in his "Grace abounding," not to be forcibly impressed upon the mind by all Christians, of the special preservation of God. His preservation from death by destruction by an adder, by being shot, and from death by various means, demonstrate such doctrine to be undeniably true; and the facts which he communicated, as to his conversion, ad-

more his conduct. His heart was at that time, however, unaffected, though his judgment was convinced; and he attended regularly, with superstitious feelings, at his parish church. At length he was induced to set about reading the Scriptures, by the accidental conversation of a poor man, with whom he conversed on the subject of religion. It appears, however, that he still continued unacquainted with the sinfulness of his nature, and the necessity of faith in Christ, till he met with four poor women at Bedford, "sitting at a door in the sun, talking about the things of God—about a new birth—about the work of God in their hearts, as also how they were convinced of their miserable state by nature—of the mercy of God in Jesus Christ—of his word and promises—of the temptations of Satan—and of their wretchedness of heart and unbelief." Bunyan was so affected with the conversation of these good women, that he availed himself of every opportunity to converse with them. His irreligious companions perceived a difference in him, which was to them offensive; and being unable to disturb in him that steady purpose of his mind, to seek for happiness in God alone, they resigned his society. His mind was shortly afterwards much distressed by thoughts, which perpetually accompanied him, that he wanted faith, and never could have any, because he was not one of the elect. He says this put him upon considering how to make trial of this matter; and he resolved to attempt the working of a miracle as the surest test of his faith. Accordingly, as he was one day going between Elstow and Bedford, he was about to say to some puddles that were in the horse-path, "Be dry;" but, just as he was about to speak, his good sense prevailed with him, not

admitted a member of the church, A. D. 1653.

In 1656, Mr. Bunyan, conceiving that he was called by God to become a preacher of the gospel, delayed not to comply with that call. The measure excited considerable notice, and exposed him to great persecution. For some years he continued to preach with eminent success; though, during the period of the Commonwealth, he was indicted for holding an unlawful assembly at Eton, but for which offence it does not appear that he was punished. At length, however, in the month of November, 1660, in the reign of Charles II., being about to preach at Samsell, a small hamlet near Harlington, in Bedfordshire, he was seized, by virtue of a warrant from a justice of the peace. The Nonconformists, at that time, were unquestionably the objects of bitter malice, and unwise and severe persecution. Bunyan was one of the first victims of the intolerant measures of Charles II. After the usual examination before the justice, at which Bunyan displayed much firmness and zeal, he was committed to Bedford jail, until the quarter sessions. At those sessions, in January, 1661, an indictment was preferred against him, for being an upholder of unlawful meetings and conventicles. His defence, though long, and, on the whole, judicious, did not avail him; and he was sentenced to perpetual banishment, and committed to prison, where, though that sentence was not executed, he was confined twelve years and a half. In the same prison were also confined about sixty dissenters, taken at a religious meeting at Kaistoe, in Bedfordshire. During that confinement, Mr. Bunyan supported himself and his family by making tagged laces. His spare time he employed in writing the first part of his "Pilgrim's Progress," and in preaching to, and praying with, his fellow-prisoners. The respectability of his character, and the propriety of his conduct, induced, in the mind of the jailer, a feeling of respect for him. He frequently permitted him to leave the prison, and visit his friends. He once permitted him to visit London, and he committed a great share of the management of the prison to his care. In the last year of his confinement, he wrote his work, entitled, "A Defence of the Doctrine of Justification." At length, by the exertions of Dr. Owen, his liberation was obtained, in the year 1674; and having been chosen co-pastor over the Baptist congregation at Bedford, he resumed the arduous duties of a Nonconformist divine. After his enlargement he travelled into several parts of England, to visit the dissenting congregations, which procured him the epithet of Bishop Bunyan. In King James II.'s reign, when that prince's declaration in favour of liberty of conscience came, Mr. Bunyan, by the voluntary contributions of his followers, built a

large meeting-house at Bedford, and preached constantly to great congregations. He also annually visited London, where he was very popular; and assemblies of twelve hundred have been convened in Southwark to hear him, on a dark winter's morning, at seven o'clock, even on week days. In the midst of these and similar exertions, he closed his life; and, at the age of sixty, on the 31st of August, 1688, "he resigned his soul into the hands of his most merciful Redeemer."

He was interred in Bunhill Fields burying-ground, and over his remains a handsome tomb was erected. Of Bunyan it has been said, and with seeming propriety, "that he appeared in countenance to be of a stern and rough temper, but, in his conversation, mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it: observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just, in all that lay in his power, to his word; not seeming to revenge injuries; loving to reconcile differences, and making friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit." Dr. Towers has said of him, "He was certainly a man of genius, and might have made a great figure in the literary world, if he had received the advantages of a liberal education." Mr. Scott, the author of "The Force of Truth," has said, "he was certainly endued with extraordinary natural talents; his understanding, discernment, memory, invention, and imagination, were remarkably sound and vigorous, so that he made a very great proficiency in the knowledge of scriptural divinity though brought up in ignorance."

Of the "Pilgrim's Progress," but one opinion seems to be entertained. Mr. Grainger said, that the Pilgrim's Progress was one of the most ingenious books in the English language; and in this opinion, he states, Mr. Merrick and Dr. Roberts coincided. Dr. Radcliffe termed it, "a phoenix in a cage." Lord Kaimes said, "it was composed in a style enlivened, like that of Homer, by a proper mixture of the dramatic and narrative, and upon that account has been translated into most European languages." Dr. Johnson remarked, "that it had great merit, both for invention, imagination, and the conduct of the story: and it had the best evidence of its merit—the general and continued approbation of mankind. Few books," he said, "had had a more extensive sale; and that it was remarkable that it began very much like the poem of Dante, yet there was no translation of Dante when Bunyan wrote." Dr. Franklin said, "Honest John Bunyan is the first man I know of who has mingled narrative and

ation." Dean Swift declared that he  
 been better entertained and more in-  
 by a chapter in the Pilgrim's Progress  
 a long discourse upon the will and  
 fleet, and simple or complex ideas."  
 wper, (in his "Miscellanies,") has im-  
 ed him in some beautiful lines, of  
 the length of this memoir precludes  
 rtion.  
 dition to his "Pilgrim's Progress," he  
 wo other allegorical pieces: "Solo-  
 'emple Spiritualized," and "The Holy  
 the latter of which has excited a de-  
 stention nearly equal to that displayed  
 Pilgrim's Progress." His other works  
 cipally controversial.  
 his own account of himself, entitled,  
*Abounding,* &c. His works in folio,  
 prefixed; "*Wilson's History of Dis-*  
*Churches;*" "*Middleton's Evangelical*  
*ly;*" "*The Life of Mr. John Bunyan,*  
*in Imitation of Christ.*"—*Jones's Christ. Biog.*  
 al, the interment of a deceased person.  
 s of burial have been looked upon in  
 tries as a debt so sacred, that such as  
 d to discharge them were thought  
 l. Among the Jews, the privilege of  
 as denied only to self-murderers, who  
 rown out to putrefy upon the ground.  
 Christian church, though good men  
 desired the privilege of interment, yet  
 re not, like the heathens, so concerned  
 bodies as to think it any detriment to  
 either the barbarity of an enemy, or  
 her accident, deprived them of this  
 s. The primitive church denied the  
 lemn rites of burial only to unbaptized  
 self-murderers, and excommunicated  
 who continued obstinate and impeni-  
 tant contempt of the church's  
 s. The place of burial among the Jews  
 er particularly determined. We find  
 graves in the town and country, upon  
 ways or gardens, and upon mountains.  
 the Greeks, the temples were made  
 ies for the dead in the primitive ages;  
 he latter ages, the Greeks as well as

God's house a meet repository for the dead  
 bodies of the greatest saints." Mr. Hervey,  
 on the contrary, defends it, and supposes that  
 it tends to render our assemblies more awful;  
 and that as the bodies of the saints are the  
 Lord's property, they should be reposed in  
 his house.

BUTLER, JOSEPH, BISHOP, the celebrated  
 author of "The Analogy of Religion, Natural  
 and Revealed, to the Constitution and Course  
 of Nature," was the youngest of eight children  
 of Mr. Thomas Butler, residing at Wantage,  
 in Berkshire, and was born in that town in  
 the year 1692. He received his primary edu-  
 cation at the free grammar school of Wantage,  
 under the tuition of the Rev. Philip Barton.  
 At that school he received much sound in-  
 struction, and became as distinguished for his  
 steady, moral, serious character, as for his  
 genius and learning. His father was a dis-  
 senter, and Mr. Butler, having quitted the  
 grammar school, was sent to a presbyterian  
 dissenting academy at Tewkesbury. Mr.  
 Butler, at that academy, received from Mr.  
 Jones, the principal tutor, who was a man of  
 extraordinary learning, the greatest attention,  
 and made a progress in the study of theology  
 which was truly surprising. His letters,  
 written at that time, to the celebrated Dr.  
 Samuel Clarke, containing his doubts as to the  
 tenable nature of some of the arguments made  
 use of by that divine, in demonstrating the  
 being and attributes of God, displayed a saga-  
 city and depth of thought which excited the  
 notice, and even respect, of Dr. Clarke. The  
 whole correspondence is now annexed to that  
 incomparable treatise. His mind, at that  
 time, was also much occupied in examining  
 the principles of nonconformity, and in endea-  
 vouring to satisfy himself whether he should  
 become a dissenting clergyman, or a minister  
 of the established church. The result of that  
 investigation appears to be, that he considered,  
 on the whole, episcopacy to be preferable; and  
 accordingly, on the 17th of March, 1714, he  
 was admitted a commoner of Oriel College,  
 Oxford. With Mr. Edward Talbot, who was

wards to that of Stanhope. At Stanhope he afterwards much resided; and, during seven years, he performed, with unremitting assiduity and piety, all the duties of a parish priest. In 1733, he quitted the retirement of Stanhope, to become chaplain to Lord Charles Talbot. He at the same time was admitted at Oxford to the degree of Doctor of Laws, and was shortly afterwards presented by the chaplains with a prebend in the church of Rochester. In 1736, Dr. Butler was appointed Clerk of the Closet to Queen Caroline; and, in the same year, presented a copy of the treatise for which his name has been so long, so extensively, and so justly celebrated. That work, and his uniformly consistent conduct, ensured him the respect and esteem of the Queen; and in 1738, he was consecrated to the bishopric of Bristol. In 1740, King George II. promoted him to the deanery of St. Paul's, London; but finding the demands of that dignity to be incompatible with his parish duty at Stanhope, where he had still resided six months of the year, he immediately resigned that rich benefice. In 1750, he was translated to the see of Durham, in consequence of the decease of Dr. Edward Chandler. In the following year, he distinguished himself by his charge "On the Importance of External Religion." In consequence of that charge, Bishop Butler has been accused of being addicted to superstition, of being inclined to popery, and of dying in the communion of the church of Rome; but such calumnies have been long since refuted by the evidence of facts. Rank and talents, and usefulness and piety, present, however, neither separate nor combined, any impediments to the advances of death. For he had been but a short time seated in his new bishoprick, when his health declined; and at Bath, on the 16th of July, 1752, he expired. His corpse was conveyed to Bristol, and there, in the cathedral, was interred

all that was mortal of this learned prelate. Of Bishop Butler's Analogy but one opinion has been entertained. It has always been regarded as a work of very superior merit, and as displaying a depth of thought and a profundity of mind, acquired or possessed but by few. It is a standard work on the evidences of Christianity.

BYZANTINE CHURCH, comprehending all the churches which acknowledge the supremacy of the Œcumenical Patriarch of Constantinople. Of the population included within its pale, reduced as it now nearly is to the limits of Turkey in Europe, Greece, and Palestine, it is not easy to form a correct estimate. The Greek population (properly so called) of the Morea, the islands Livadia, Epirus, Thessaly, and Macedonia, cannot be estimated at more than a million and a half; and those resident in the other provinces of European Turkey, including the principalities of Moldavia and Wallachia, in Asiatic Turkey and Egypt, would probably be overrated at the same number. Three millions, we are inclined to think, would be a full allowance for the subjects of the Universal Bishop of the Eastern World.

BYZANTINE RECENSION, the text of the Greek New Testament, as propagated within the limits of the patriarchate of Constantinople. The readings of the recension are those which are most commonly found in the *κοινή Εκδοσις*, or common printed Greek text, and are also most numerous in the existing manuscripts which correspond to it, a very considerable additional number of which have recently been discovered and collated by Professor Scholz. The Byzantine text is found in the Four Gospels of the Alexandrian MS.; it was the original from which the Sclavonic version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria.—*Horne's Introduction*.

## C.

CABBALA. (Heb.) *Traditions*. Among the Jews, it principally means the mystical interpretations of their Scriptures, handed down by tradition. The manner in which Maimonides explains the Cabbala, or traditions of the Jews, is as follows:—"God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the mount, and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses re-

peated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who composed the Sanhedrim, came in. Moses again declared the same laws to them, with the interpretations of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai; Eleazar and Ithamar three times; the seventy elders twice; and the people once. Moses afterwards reduced the laws which he had received into writing, but

at the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age."

The Cabbala, therefore, is properly the oral law of the Jews, delivered down, by word of mouth, from father to son; and it is to these interpretations of the written law that the Saviour's censure is applied, when he reproves the Jews for making the commands of God of none effect through their traditions.

Some of the Rabbins pretend that the origin of the Cabbala is to be referred to the angels; that the angel Raziel instructed Adam in it; that the angel Japhiel Shem; the angel Zedekiel Abraham, &c. But the truth is, these explications of the law are only the several interpretations and decisions of the Rabbins on the law of Moses; in the framing of which they studied principally the combinations of particular words, letters, and numbers, and by that means pretended to discover clearly the true sense of the difficult passages of Scripture.

This is properly called the artificial Cabbala, to distinguish it from simple tradition; and it is of three sorts. The first called Gematria, consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew letters of Shiloh (Shiloh shall come), make up the same arithmetical number as Mashiach (the Messiah), from whence they conclude that Shiloh signifies the Messiah.

The second kind of artificial Cabbala, which is called Notaricon, consists in taking each particular letter of a word for an entire diction. For example, of *Bereschith*, which is the first word of Genesis, composed of the letters B, R, A, S, C, H, J, T, they make—Barakia-Arez-Schamaim-Yam-Tehomoth, i. e. created the firmament, the earth, the heavens, the sea, and the deep; or in forming the entire diction out of the initial letters of many: thus, in *Attah-Gibbor-Leolam-Adonai* (thou art strong for ever, O Lord), they put the initial letters of this sentence together, and form the word *Aglah*, which signifies either—I will reveal, or a drop of dew, and is the Cabbalistic name of God.

The third kind, called *Themura*, consists in changing and transposing the letters of a word: thus of the word *Bereschith* (the first of the book of Genesis), they make *A-betisri*, the first of the month *Tisri*, and infer from hence that the world was created on the first day of the month *Tisri*, which answers very nearly to our September.

The Cabbala, according to the Jews, is a noble and sublime science, conducting men by an easy method to the profoundest truths.

Without it, the holy Scriptures could not be distinguished from profane books, wherein we find some miraculous events, and as pure morality as that of the law, if we did not penetrate into the truths locked up under the external cover of the literal sense. As men were grossly deceived, when, dwelling upon the sensible object, they mistook angels for men; so also they fall into error or ignorance, when they insist upon the surface of letters or words, which change with custom, and ascend not up to the ideas of God himself, which are infinitely more noble and spiritual.

Some visionaries, among the Jews, believe that Jesus Christ wrought his miracles by virtue of the mysteries of the Cabbala. Some learned men are of opinion that Pythagoras and Plato learned the Cabbalistic art of the Jews in Egypt: others, on the contrary, say the philosophy of Pythagoras and Plato furnished the Jews with the Cabbala. Most of the heretics in the primitive Christian church fell into the vain conceits of the Cabbala, particularly the Gnostics, Valentinians, and Basilidians.

CABBALISTS, those Jewish doctors who profess the study of the Cabbala. In the opinion of these men, there is not a word, letter, or accent in the law, without some mystery in it. The first Cabbalistical author that we know of is Simon the son of Joachai, who is said to have lived a little before the destruction of Jerusalem by Titus. His book, intitled *Zohar*, is extant; but it is agreed that many additions have been made to it. The first part of this work is entitled *Zeniutha* or *Mystery*; the second, *Idra Rabba*, or the *Great Synod*; the third, *Idra Lata*, or the *Little Synod*; which is the author's adieu to his disciples.

CAINITES, a sect that sprung up about the year 130; so called because they esteemed Cain worthy of the greatest honours. They honoured those who carry in Scripture the most visible marks of reprobation; as the inhabitants of Sodom, Esau, Korah, Dathan, and Abiram. They had in particular great veneration for Judas, under the pretence that the death of Christ had saved mankind.

CALENDAR, the order and series of the months that make up a year: it comes from the word *Calendæ*, the name which the Romans gave to the first days of the month. The Roman calendar was composed by Romulus, founder of Rome, who being better versed in martial affairs than acquainted with the stars, made a year of ten months, whereof the first was March, then April, May, June, Quintil, called afterwards Julius, and Sextil, called also in process of time, August, September, October, November, December: he gave March, May, Quintil, and October, each 31 days, and but 30 each to the other six; so that altogether made but 304 days.

Numa Pompilius reformed this, and imitated the Grecians, to allow the year twelve lunar months, of 30 and 29 days each, one after the other, which made 354 days; but because he loved an uneven number, through a superstition that he held from the Egyptians, he made his of 355 days, and gave it twelve months, viz.: January, February, March, &c. January was of 29 days, February of 28, March, May, July, and October, of 31, and the other six of 29 each: it did not matter February's being an uneven number, because he designed it for the sacrifices that were made for the gods of hell, to which that number, because unlucky, better belonged. Numa would have the month of January, which he placed at the winter solstice, to be the beginning of the year, and not March, which Romulus placed at the equinox of the spring. He also made use of the intercalation of the Grecians, who added a supernumerary month every second year, which consisted successively of 22 and 23 days; and that to equal the civil year to the motion of the sun, which makes its revolution in 365 days, and about six hours, he ordered the chief pontiffs to show the people the time and manner of inserting these extraordinary months; but whether it was through ignorance, superstition, or interest, they confounded things so much, that the feasts which should be kept according to this institution at certain times, fell upon quite different seasons, as the feasts of autumn upon the spring, &c. This disorder was so great, that Julius Cæsar, dictator and sovereign pontiff, after he had won the battle of Pharsalia, did not look upon the reformation of the calendar as a thing unworthy his care. He sent for the famous astrologer, Sosigenes, from Alexandria, who ordered the year according to the course of the sun, and having composed a calendar of 365 days, he left the six hours to form a day at the end of every fourth year, which day was to be inserted in the month of February, after the 24th of that month, which the Romans, according to their way of counting, called the sixth of the calends; and hence came the word *Bissextile*, because they said twice *Sexto Calendas*, to imply the ten days by which the solar year of 365 days surpassed Numa's of 355; he added two days to January, Sextil, and December, which had before but 29; and added to April, June, September, and November, a day to each, leaving the month of February but 28 days in the ordinary years, and 29 in the bissextile. And as by the negligence of those who were to order and distribute the intercalary months, the beginning of the year was found to be 17 days before the winter solstice, and that it was then also a year of the intercalation of the month of 23 days, which in all made 90; for this reason, I say, this year of the correction of the calendar by Julius Cæsar was of 15 months, and of 445 days, and

was therefore called the year of confusion. It is of importance to observe, that this emperor, willing to accommodate himself to the humour of the Romans, who were used so long to the lunar year, began the Julian year upon a day of the new moon, which followed the winter solstice, and which was at that time eight days after it, and that was the reason why the year began since eight days after the solstice of Capricorn. It was not hard for the Romans, who then commanded most part of the earth, to make this correction of Julius Cæsar to be received, and bring it in use amongst the remotest nations. The Grecians left off their lunar, and the intercalation of their 45 days every fourth year. The Egyptians fixed their *Thot*, or the first day of their year, which before changed from one season to another; the Hebrews did the like; so that it became the calendar of all nations. The primitive Christians kept the same name of the months, the same number of days of the months, and the intercalation of a day in the bissextile year; but took out of the Julian calendar the nundinal letters, which marked the days of assembly, or *feriae*, and put other letters in their place to mark Sunday, and the other days of the week; and instead of the profane feasts, and the plays of the Romans, they placed in order the feasts and ceremonies of the true religion. About the beginning of the sixth age, Dennis the abbot, surnamed the Little, seeing the different customs of the Eastern and Western Churches about the time of celebrating of Easter, he proposed a calendar according to the Victorian period, composed of cycles of the sun and moon, with reference to the birth of Jesus Christ; for until then, the greatest part of the Christians counted their eras from the foundation of Rome, or from the consuls and emperors, always keeping to the custom of the Romans as to the beginning of the year, fixed on the first of January. This calendar of the ancient church showed precisely enough the new moon, and consequently the time of the feast of Easter; but in succeeding ages it was discovered that this calculation did not agree altogether with the course of the sun and moon, and that the feast of Easter was no more held upon the full moon of the first month. And this error in astronomy was of evil consequence, because the feast of Easter would have insensibly fallen in winter, and then in autumn and summer. To remedy this disorder, Pope Gregory XIII. sent briefs to all Christian princes, and to all famous universities, to desire them to seek means to re-establish the vernal equinox in its right place; and after he had received the opinions of all the learned, he cut off ten days in the calendar, and confirmed it with a Bull in 1581; so that the day after St. Francis, which is the 4th of October, was called 15 instead of 5: by this correction, what was before the 11th of October,

came the 21st; and the equinox of spring, which fell upon the 2d of March, was changed to the 12th, as it was in the time of the council of Nice, in 325. The same pope found a way to hinder the like disorder for the future, cutting off one bissextile day every 100 *ana*. This correction was received by all *one* that are of the Church of Rome, but has not been allowed of by the Protestants of England, Germany, &c. And there were several learned men that wrote against this formation; among others, Mästlinus, professor of mathematics at Tubingen; Scaliger, & Georgius Germanus; and there was a well modelled calendar made by Mr. Viète, & presented to the pope, with his notes upon the faults that he observed in the Gregorian. This is also called the new and perpetual calendar, because the disposition of the epacts, which are substituted for the golden number, will make it of use in all times, whatever may be discovered in the motion of the stars.—*model*.

**CALENDARS**, books containing the memorials of the days on which the martyrs suffered. At first, the calendar contained the names of the martyrs only; but in the course of time, the confessors, or those who, without arriving at the glory of martyrdom, had confessed their faith in Christ, by their heroic virtues, were admitted to the same honour. The calendars were preserved in the archives. A calendar of the church of Rome was published by Boucher, another by Allas, a third by Joannes Wanto, chancellor of Paris. A most ancient calendar of the church of Carthage was published by Mabilion. But the principal work of this kind is Joseph Asseman's "Calendar of the Universal Church, illustrated with Notes."—*Butler's Life of Alban Butler*.

**CALIXTINE**, a branch of the Hussites in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the church of Rome, was the use of the chalice (calix), or communicating in both kinds. Calixtine was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated man in the seventeenth century, who endeavoured to unite the Romish, Lutheran, & Calvinistic churches, in the bonds of unity and mutual benevolence. He maintained, 1. That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, & were contained in that ancient form of doctrine that is vulgarly known by the name of the Apostles' Creed. 2. That the tenets & opinions which had been constantly received by the ancient doctors during the first centuries, were to be considered as of eternal truth and authority with the express declarations and doctrines of Scripture.

**CALL, CALLING**, generally denotes God's invitation to man to participate the blessings of salvation: it is termed *effectual*, to distinguish it from that *external* or common call of the light of nature, but especially of the gospel, in which men are invited to come to God, but which has no saving effect upon the heart: thus it is said, "Many are called, but few chosen." Matt. xxii. 14. Effectual calling has been more particularly defined to be "the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." This may further be considered as a call from darkness to light, 1 Pet. ii. 9; from bondage to liberty, Gal. ii. 13; from the fellowship of the world to the fellowship of Christ, 1 Cor. i. 9; from misery to happiness, 1 Cor. vii. 15; from sin to holiness, 1 Thess. iv. 7; finally, from all created good to the enjoyment of eternal felicity, 1 Pet. v. 10. It is considered in the Scripture as an *holy calling*, 2 Tim. i. 9; an *high calling*, Phil. iii. 14; an *heavenly calling*, Heb. iii. 1; and *without repentance*, as God will never cast off any who are once drawn to him, Rom. xi. 29.

It has been a matter of dispute whether the Gospel call should be *general*, i. e. preached to all men indiscriminately. Some suppose that, as the elect only will be saved, it is to be preached only to them; and, therefore, cannot invite *all* to come to Christ. But to this it is answered, that an unknown decree can be no rule of action, Deut. xxix. 29; Prov. ii. 13; that, as we know not who are the elect, we cannot tell but he may succeed our endeavours by enabling those who are addressed to comply with the call, and believe; that it is the Christian minister's commission to preach the Gospel to *every* creature, Mark xvi. 15; that the inspired writers never confined themselves to preach to saints only, but reasoned with and persuaded sinners, 2 Cor. v. 11:—and, lastly, that a general address to men's consciences has been greatly successful in promoting their conversion. Acts ii. 23, 41. But it has been asked, if none but the elect can believe, and no man has any ability in himself to comply with the call, and as the Almighty knows that none but those to whom he gives grace can be effectually called, of what use is it to insist on a general and external call? To this it is answered, that, by the external call, gross enormous crimes are often avoided; habits of vice have been partly conquered; and much moral good at least has been produced. It is also observed, that though a man cannot convert himself, yet he has a power to do some things that are materially good, though not good in all those circumstances that accompany or flow from regeneration: such were Ahab's humility, 1 Kings xxi. 29; Nineveh's repentance,



Jer. iii. 5; and Herod's hearing of John, Mark vi. 20. On the whole, the design of God in giving this common call in the Gospel is the salvation of his people, the restraining of many from wicked practices, and the setting forth of the glorious work of redemption by Jesus Christ. See *Gill and Ridgley's Body of Div.*; *Witsius on the Cov.*; and *Bennet's Essay on the Gospel Dispensation*.

**CALOYERS**, a general name given to the monks of the Greek church. It is taken from the Greek *καλόγριοι*, which signifies *good old men*. These Religious consider St. Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them—the novices, who are called Archari; the ordinary professed, called Microchemi; and the more perfect, called Megalochemi. They are likewise divided into Cœnobites, Anchorites, and Recluses.

The Cœnobites are employed in reciting their office from midnight to sunset; and, as it is impossible, in so long an exercise, they should not be overtaken with sleep, there is one monk appointed to wake them; and they are obliged to make three genuflexions at the door of the choir, and, returning, to bow to the right and left to their brethren. The Anchorites retire from the conversation of the world, and live in hermitages in the neighbourhood of the monasteries. They cultivate a little spot of ground, and never go out but on Sundays and holidays, to perform their devotions at the next monastery: the rest of the week they employ in prayer and working with their hands. As for the Recluses, they shut themselves up in grottos and caverns on the tops of mountains, which they never go out of, abandoning themselves entirely to Providence. They live on the alms sent them by the neighbouring monasteries.

In the monasteries the Religious rise at midnight, and repeat a particular office, called from thence *Mesonecticon*, which takes up the space of two hours; after which they retire to their cells till five o'clock in the morning, when they return to the church to say matins. At nine o'clock they repeat the *Terce*, *Sexte*, and *Mass*; after which they repair to the refectory, where is a lecture read till dinner. Before they leave the refectory, the cook comes to the door, and, kneeling down, demands their blessing. At four o'clock in the afternoon they say *Vespers*; and at six go to supper. After supper they say an office, from thence called *Apodipho*; and, at eight, each monk retires to his chamber and bed till midnight. Every day, after matins, they confess their faults on their knees to their superior.

They have four Lents. The first and greatest is that of the resurrection of our Lord. They call it the *Grand Quarantain*, and it lasts eight weeks. During this Lent,

the Religious drink no wine, and their abstinence is so great, that, if they are obliged, in speaking, to name milk, butter, or cheese, they always add this parenthesis, *Timitis agias saracostis*, i. e. *saving the respect due to the holy Lent*. The second Lent is that of the holy Apostles, which begins eight days after Whit Sunday; its duration is not fixed, it continuing sometimes three weeks, and at other times longer. During this Lent, they are allowed to drink wine. The third Lent is that of the Assumption of the Virgin, it lasts fourteen days; during which they abstain from fish, excepting on Sundays, and the day of the Transfiguration of our Lord. The fourth Lent is that of Advent, which they observe after the same manner as that of the Apostles.

The Caloyers, besides the usual habit of the monastic life, wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these letters, *JC. XC. NC.*, i. e. *Jesus Christus vincit*.

All the monks are obliged to labour for the benefit of their monastery, as long as they continue in it. Some have the care of the fruits, others of the grain, and others of the cattle. The necessity the Caloyers are under of cultivating their own lands, obliges them to admit a great number of lay-brothers, who are employed the whole day in working.

Over all these Caloyers there are visitors or exarchs, who visit the convents under their inspection, only to draw from them the sums which the Patriarch demands of them. Yet, notwithstanding the taxes these Religious are obliged to pay, both to their Patriarch and to the Turks, their convents are very rich.

The most considerable monastery of the Greek Caloyers, in Asia, is that of mount Sinai, which was founded by the Emperor Justinian, and endowed with sixty thousand crowns revenue. The Abbot of this monastery, who is also an archbishop, has under him two hundred Religious. This convent is a large square building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, through which those within draw up the pilgrims in a basket, which they let down by a pulley. Not many miles beyond this they have another, dedicated to St. Catherine. It is situated in the place where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm-trees, from whence the monks draw a considerable revenue. There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of crocodiles to prevent the Arabs setting fire to

t, or breaking it to pieces with stones. It has a large tower, in which there is always a monk, who gives notice by a bell of the approach of the Arabs, or any wild beasts.

The Caloyers, or Greek monks, have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Calimachus, a principal town of the island of Chios, is remarkable for the occasion of its foundation. It is called Niamogni, i. e. *The sole Virgin*, its church having been built a memory of an image of the Holy Virgin, miraculously found on a tree, being the only one left of several which had been consumed by fire. Constantin Monomachus, emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred Religious, and its revenues amount to sixty thousand piastres, of which they pay five hundred yearly to the Grand Seigneur.

There is in Amourgo, one of the islands of the Archipelago, called Sporades, a monastery of Greek Caloyers, dedicated to the Virgin; it is a large and deep cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the Religious who inhabit this grotto, are dug out of the sides of the rock with admirable artifice.

But the most celebrated monasteries of Greek Caloyers are those of mount Athos, in Macedonia. They are twenty-three in number; and the Religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend themselves to their prayers. Every thing in them is magnificent; and, notwithstanding they have been under the Turks for so long a time, they have lost nothing of their grandeur. The principal of these monasteries are De la Panagia, and Anna Laura. The Religious, who aspire to the highest dignities, come from all parts of the East, to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as Apostles.

The Caloyers of Mount Athos have a great veneration to the Pope, and relate, that a Roman Pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him.

There are female Caloyers, or Greek Nuns, who likewise follow the rule of St. Basil. Their nunneries are always dependent on some monastery. The Turks buy sashes of their working, and they open their gates freely to the Turks on this occasion. Those of Con-

stantinople are widows, some of whom have had several husbands. They make no vow, nor confine themselves within their convents. The priests are forbidden, under severe penalties, to visit these Religious.

CALVIN, JOHN, was born July 10, 1509, at Noyon, in Picardy. His father, Gerard, was neither distinguished by affluence nor learning; but by his judicious, prudent, and upright conduct, he obtained, as he merited, the patronage of the Montmor family, in Picardy. Calvin was educated, in early life, under their roof; and afterwards studied some years at the college de la Marche, in Paris, under the tuition of Maturin Cordier, for whose learned and pious instructions he entertained the most sincere and grateful recollection. From the college de la Marche, he proceeded to that of Montaign; and whilst he advanced in the attainment of profound knowledge, he became increasingly pious. His father, accurately estimating his talents, and wisely attending to the peculiar habits of his mind, obtained for him, when only twenty years of age, the rectory of Pont L'Evêque, at Noyon, and a benefice in the cathedral church. For some reason, however, which it appears impossible accurately to ascertain, Calvin afterwards directed the energies of his mind to the study of the law, at Orleans, under the direction of the celebrated civilian, Pierre de l'Etoile, and attained a proficiency in the science which astonished his contemporaries. The death of his father compelled his return to Noyon, and for a short time retarded his studies. But revisiting Paris, he again renewed them; and, at the age of twenty-four, published his Commentary on the celebrated work of Seneca on Clemency. Calvin had already discovered the absurdities of popery, and freely written on them to his friends; and by his intimacy with Nicholas Cop, who about this time was summoned before the French court, for having exposed the errors of the national religion, had raised many suspicions against him, and his flight to Basle became necessary. The revival of letters, and the exertions of Luther and Melancthon, the two celebrated reformers, combined at this era to encourage a disposition which prevailed, to investigate the doctrines of the church of Rome, and assisted in effecting a reformation, which all wise men must applaud, and at which all good men must rejoice. From Paris, Calvin directed his footsteps to Xaintonge, and in its retirement pursued his studies in theology; composed some formularies, to be used as homilies; and, above all, grew in personal holiness, and thus prepared his mind for his future labours in the cause of truth. Calvin then visited Nerac; resided some time with Jacques le Fevre d'Estaples, who was formerly the instructor of the offspring of Francis the First; and then revisited Paris. In the succeeding year, Francis

the First determined, if possible, to extinguish the spark of reformation in Paris; directed not merely the torture, but the death, of many eminent and pious individuals, of both sexes, for their antipathy to a church which they considered as idolatrous, and to rites and ceremonies which they regarded as superstitious. From such scenes the mind of Calvin revolted. From such a church he was determined to separate. He therefore published "*La Psychopannyschie*," or a refutation of the doctrine, that the souls of the just sleep till the general resurrection;—and he then fled the kingdom. He retired to Basle, and devoted, with Simon Grinee, much time to the study of Hebrew.

The apology made by Francis the First for the persecution of the reformed, and which was, that they were bad citizens, disobedient subjects, and clamorous anabaptists, at this time excited the holy displeasure of Calvin, and he published his "*Christian Institutes*," dedicating them to Francis. In Italy, about the same period, the principles of the Reformation began to dawn; and the reformer, beholding, with the purest satisfaction, the first beams of a clearer light, hastened to that country; and, aided by the wise and accomplished daughter of Louis XII., the Duchess de Ferrare, he assisted in promoting the spread of the Protestant faith. At the town of Piedmont, he ventured publicly to preach the doctrines of the Reformation; but in the commencement of the year 1536, he was compelled to quit this scene of his labours. In the autumn of the same year he visited Geneva; was prevailed on by Farel and Pierre Viret, to settle there; and immediately commenced the arduous duties of a reformed Christian minister in the Consistory. In Geneva the Protestant religion had much spread, and that city had contracted a close alliance with Bern; but the state of morals was very low, and, therefore, while the talents of Calvin commanded respect, his austerity and sanctity were reprobated or ridiculed. Calvin was accused of Arianism; but the charge he refuted. He opposed the re-establishment of superstitious ceremonies and feasts; but himself and his two friends, Farel and Viret, were hated by the Catholics, and were ultimately banished from Geneva. At Strasburg, however, he found a shelter from the storm of persecution; and, aided by Bucer, he was appointed professor of theology, and pastor of a French church. Though banished from Geneva, he cherished for its inhabitants a Christian regard; he frequently addressed them by letters; he wrote an admirable reply to a publication by Cardinal Sadolet, which was calculated, by the falsity of its reasonings (though disguised by ability and ingenuity) to shake the faith of the reformed. He directed the energies of his mind to the conversion of all schismatics;

and he republished his "*Christian Institutes*." In 1540, he was invited to return to Geneva. He at first declined; but, at length, solicited by two councils, and by the ministers and inhabitants of the city, he quitted Strasburg in the spring of 1541, with an understanding that he should speedily return; and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in revising; the ordinances he altered; and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary, as they were wise and equitable. At this time he wrote a catechism, which was translated into various languages, and met with general approbation. He also published a "*Commentary on the Epistle to Titus*," and dedicated it to his old friends Viret and Farel. His labours now rapidly increased. He preached nearly every day; he lectured very frequently in theology; presided at meetings; instructed churches; and defended the Protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen than as a theologian, or a minister of Jesus Christ. In 1543, he composed a liturgy for the church at Geneva. He also wrote a work on the necessity of a reformation in the church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the compilation of which fancy had been consulted at the expense of truth, and sound instead of sense. The enemies to the reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin; and he, therefore, refuted the various works of their enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established, at Geneva, a seminary for the education of pious young men in the Protestant faith, who, by their future ministrations, should extend the borders of the true church; and in that great work of usefulness he was assisted by the celebrated Bera. At that time also, the Waldenses, inhabiting Cabriers, and other places, who were persecuted by order of the parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated in public their cause, and in private relieved their necessities. In the year 1546 the efforts of Calvin were various though painful. Charles the Fifth, who was a determined enemy to the Protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and con-

since them, he laboured with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war, and France the theatre of persecution, Calvin wrote his "L'Antidote," being a controversial work on the doctrine of the first seven sections of the Council of Trent, and also "a Warning Letter to the Church of Rouen," against the doctrines of a monk who taught the Gnostic and Antinomian heresies. In the same year he also continued his pastoral duties, and proceeded in the composition of his "Commentaries on Paul's Epistles." In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin, accompanied by Farel, in the following year visited the Swiss churches; and wrote two very able and learned letters to Socinus, the founder of the sect called Socinians. In 1550, he assisted yet further in the work of reformation, by obtaining the direction of the consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard, by every one, of all feast and saint days. The next year was less favourable to the peace of Calvin. A controversy on the doctrine of predestination agitated the church; the enemies of Calvin misrepresented his sentiments, and endeavoured to excite a general antipathy, not merely to his doctrines, but also to his person. But Providence rendered their attempts abortive.

Calvin is accused of having, at this time, acted with a tyrannical and persecuting spirit towards the heretical Servetus. With him Calvin was once intimate, and also corresponded. Servetus, by the impiety of his conduct and publications, especially by his "Restitutio Christianismi," attracted the attention of the pope, and of the persecuting Cardinal Journon. It is stated, that Calvin declared, "If that heretic (Servetus) came to Geneva, we would take care that he should be capitally punished." But this statement his friends confidently deny; and reply, that he persuaded Servetus not to visit Geneva; that he disapproved of all religious persecution; that he would if he had thought proper, for three years before Servetus was so punished, have exposed him to his enemies, but which he would not do; and that Calvin in his writings, declares, that with his original imprisonment and prosecution he was not at all implicated. It cannot, however, be denied, that it was at the instigation of Calvin he was prosecuted, as his secretary was his accuser at Geneva, and exhibited articles against him. By the Council of Geneva, Servetus was condemned to be burned to death; and, on the 27th of October, the punishment was inflicted. The impropriety of that punishment is admitted by all the friends of civil and religious liberty, and the apologists for Calvin alike condemn it.

But they contend, and with seeming propriety, that it was consonant with the spirit of the age, with the laws of Geneva, and with even the opinions of many of the great, and even good men, who then lived.

About this time Calvin was much affected by the prosecution of his friend and fellow-labourer, Farel, for having condemned the immorality of the Genevese; and was almost incessantly occupied in acts of kindness to the persecuted Protestants, who, on the death of Edward, king of England, had been compelled to quit the country. He was also engaged in writing his "Commentary on the Gospel of John." Nor could the spirit of bigotry and persecution, which prevailed in England, fail of attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the church. Towards the close of the year, Calvin visited Frankfort, for the purpose of terminating the controversy as to the Lord's Supper, which had been so long agitated. He returned to Geneva much indispensed, but devoted his time to writing his "Commentary on the Psalms;" and to active, energetic, and successful exertions, through the medium of German ambassadors, on behalf of the Protestants at Paris, who, in that year, (1555,) were unjustly and inhumanly persecuted. At this time a sect called the Tritheists, headed by Gentilis, who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived; and Calvin directed his attention to a refutation of the system. In the succeeding year, he proposed the establishment of a college at Geneva, for the education of youth; and in three years his wishes were accomplished, and himself was elected to the situation of professor of divinity, jointly with Claudius Pontus. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who emanated from it. In the same and the following year, Calvin was presented with the freedom of the city of Geneva; reprinted his "Christian Institutes," as well in French as Latin; prepared for the press his "Commentary on Isaiah;" and combated, with success, a new heresy which had arisen, as to the mediatorial character of Christ. In 1561, Calvin was summoned before the Council of Geneva, at the desire of Charles IX., as being an enemy to France and her king. But, on examination, it appeared, that the only charge which could be established against him, was that of having sent Protestant missionaries to that kingdom. Soon afterwards, he published his "Commentary on Daniel;" and much interested himself on behalf of the Protestants in France, who were then persecuted by the Duke of Guise. In 1562, his health rapidly declined; and he was compelled to restrict his labours to Geneva

and his study. But in this and the following year, he lectured on the doctrine of the Trinity; completed his "Commentaries on the Books of Moses and Joshua," and published his celebrated "Answers to the Deputies of the Synod of Lyons." In the year 1564 his health became gradually worse; but yet he insisted on performing as many of his duties as his strength would possibly allow. On the 24th of March he was present at the assembly. On the 27th he was carried into the council, and delivered, before the Seigneurs who were assembled, his farewell address; and on the 2nd of April he appeared at church, received from Beza the sacrament of the Lord's supper, and joined in the devotions of the great congregation. To the syndics, in the ensuing month, he delivered an able and affecting oration; and to the ministers of the town and country, assembled on an occasion in his room, he addressed a pathetic and admirable discourse. This was his last public labour. The remaining moments of his life were dedicated to acts of devotion, until May the 24th, at eight P. M., when he expired, aged 54.

As an expositor of the Scriptures, Calvin was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties, and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this preeminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals among his contemporaries. In short, he exhibited, in strong and decided development, all those moral and intellectual qualities which marked him out for one who was competent to guide the opinions, and control the commotions, of inquiring and agitated nations. Through the most trying and hazardous period of the Reformation, he exhibited, invariably, a wisdom in counsel, a prudence of zeal, and at the same time, a decision and intrepidity of character, which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty; nothing detrude him from the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. He took his stand between two of the most powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal domination—maintained the cause of truth and of God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers, which his numer-

ous opponents could bring against him. He not only refuted and repressed the various errors, which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world; but the publication of the Institutes contributed, in a wonderful degree, to give unity of religious belief to the friends of the Reformation, and of course, to marshal the strength, and combine and give success to the efforts, of all contenders for the faith once delivered to the saints.

But space will not allow of any thing like a detail of the excellences of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and good man. In the full import of the phrase, he may be styled a benefactor of the world. Most intensely and effectually too, did he labour for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprise of the age, a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and, at the age of twenty-two, the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church, until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps there never has been a man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and Protestant, infidel and believer, have often most cordially united in their endeavours to obscure the reputation of this illustrious man. Indeed, Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, and know scarcely a fact of his life. Now why it is that Calvin has been singled out from the rest of the reformers, as a mark for the poisoned shaft of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his contemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had! How could he

have done the work assigned him, without some of these severe ingredients in his constitution? Where every thing around combined to crush him down, or thrust him from his course, how could he have stood erect and undaunted for the truth, without something unbending and invincible in his principles and feelings?

Calvin deserves the thanks, and not the curses, of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be, esteemed, so long as high moral excellence, and the stern majesty of virtue shall, to any extent, be objects of human approbation.

His works first appeared in a collected form, at Geneva, in twelve vols. fol. 1578; they were reprinted at the same place in seven vols. fol. 1617; and in nine vols. fol. at Amsterdam, in 1671. This last is the best edition.—Vide *Mackenzie's Life of Calvin*; *Mosheim's Ecclesiast. Hist.* Cent. xvi.; *Défense de Calvin*, par Drelincourt; *Narrative of Calvin*, by Beza; *Histoire Littéraire de Genève*, by M. J. Senebier; *Jones's Christ. Biog.*, and *Christ. Spect.* for May, 1828.

CALVINISTS, those who embrace the doctrine and sentiments of Calvin.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the Gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin were the same as those of Augustine. The main doctrines, by which those who are called after his name are distinguished from the Arminians, are reduced to five articles: and which, from their being the principal points discussed at the synod of Dort, have since been denominated the *five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin and the decisions at Dort, compressed in as few words as possible.

1. Calvinists maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath, for their sins, to the praise of his vindictive justice.

In proof of this they allege, among many

other Scripture passages, the following:—"According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy. Thou wilt say, then, Why doth he yet find fault; for who hath resisted his will? Nay but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?—Hath God cast away his people whom he foreknew? Wot ye not what the Scripture saith of Elias? Even so at this present time, also, there is a remnant according to the election of grace. And if by grace, then it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest are blinded.—Whom he did predestinate, them he also called.—We give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.—As many as were ordained to eternal life, believed." Eph. i. 4. Rom. ix. xi. 1—6; viii. 29, 30. 2 Thess. ii. 13. Acts xiii. 48. They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the Holy Spirit, who was promised to guide the apostles into all truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountability of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. The connexion in which the doctrine is introduced by the divines at Dort, is to account for one sinner's believing and being saved rather than another; and such, the Calvinists say, is the connexion which it occupies in the Scriptures.

With respect to the *conditional* predestination admitted by the Arminians, they say that an election upon faith or good works foreseen, is not that of the Scriptures; for that election is there made the cause of faith and holiness, and cannot, for this reason, be the effect of them. With regard to predestination to death, they say, if the question be, Wherefore did God decree to punish those who are punished? the answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than

others? there is no other reason to be assigned, but that so it seemed good in his sight. Eph. i. 3, 4. John vi. 37. Rom. viii. 29, 30. Acts xiii. 48. 1 Pet. i. 1. Rom. ix. 15, 16; xi. 5, 6.

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the Gospel is to be preached to all mankind indiscriminately, yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy, but his comments on Scripture agree with the above statement. The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine:—"The death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.—The promise of the Gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals, to whom God in his good pleasure sends the Gospel.—Whereas many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief; this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault.—As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to no one, given them in Christ from eternity. For it was the most free counsel, and gracious will and intention of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them only justifying faith, and by it to conduct them infallibly to salvation: that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof of the doctrine, they allege, among others, the following Scripture passages:—"Thou hast given him power over all flesh,

that he should give eternal life to as many as thou hast given him.—The good shepherd giveth his life for the sheep.—I lay down my life for the sheep.—He died not for that nation only, but that he might gather together in one the children of God that are scattered abroad.—He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—He loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself, &c.—And they sang a new song, saying, Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." John xvii. 2; x. 11, 15; xi. 52. Tit. ii. 14. Eph. v. 25—27. Rev. v. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity, and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and in that which is to come.

The explanation of original sin, as given by Calvin, is as follows:—"Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called, in Scripture, the works of the flesh. These two things are distinctly to be noted, that is, that, being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption only, holden worthy of damnation, and stand convicted before God, to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for, where it is said that by the sin of Adam we are made subject to the judgment of God, Rom. v. 18, it is not so to be taken, as if we, innocent and undeserving, did bear the blame of his fault; but as, in consequence of his offence, we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless, from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."

The resolutions of the divines at Dort on this head, contain the following positions:—"Such as man was after the fall, such children did he beget—corruption, by the righteous judgment of God, being derived from Adam to his posterity—not by imitation, but by the propagation of a vicious nature. Wherefore, all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sin, and the servants of sin; and without the

holy Spirit regenerating them, they neither ill nor can return to God, amend their depraved natures, nor dispose themselves for amendment."

In proof of this doctrine, the Calvinists allege, among other Scripture passages, the following:—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—By one man's disobedience many were made sinners.—I was born in sin, and shapened in iniquity.—God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually.—God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether come filthily; there is none that doeth good, not one.—And you hath he quickened, who were dead in trespasses and sins; wherein in the past ye walked according to the course of this world. Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others." Rom. v. 12—19. Gal. ii. 5. Gen. vi. 5. Psal. liii. 2, 3. Rom. Eph. ii. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that where this is the case, "the altar is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon men; but in the called themselves. They intend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their free will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."

In proof of this doctrine, the Calvinists allege, among others, the following Scripture passages:—"Whom he did predestinate, them he also called; and whom he called, them he also glorified. That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.—It is of works, lest any man should boast. For ye are his workmanship, created in Christ unto good works.—God, that commanded the light to shine out of darkness, hath shined in our hearts, &c.—I will take away the

stony heart out of their flesh, and will give them hearts of flesh." Rom. viii. 29. Eph. i. 13, 20; ii. 9, 10. 2 Cor. iv. 6. Ezek. xxxvi. 26.

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally, but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

In proof of this doctrine, they allege the following among other Scripture passages:—"I will put my fear in their hearts, and they shall not depart from me.—He that believeth, and is baptized, shall be saved.—The water that I shall give him shall be in him a well of water springing up into everlasting life.—This is the Father's will, that of all which he hath given me I should lose nothing.—This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.—Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us.—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jer. xxxii. 40. Mark xvi. 16; John iv. 14; vi. 40; xvii. 3; 1 John iii. 9; ii. 19. Jude 24, 25.

Such were the doctrines of the old Calvinists, and such in substance are those of the present times. In this, however, as in every other denomination, there are considerable shades of difference.

Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of Moderate Calvinists. Others think he did not go far enough; and these are known by the name of High Calvinists.

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature; and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that, on the one hand, our sins are imputed to Christ, and on the other, that we are justified by the



imputation of Christ's righteousness to us: that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvinism originally subsisted in its greatest purity in the city of Geneva: from which place it was first propagated into Germany, France, the United Provinces, and Britain. In France it was abolished by the revocation of the Edict of Nantz. It has been the prevailing religion in the United Provinces ever since 1571. The theological system of Calvin was adopted and made the public rule of faith in England, under the reign of Edward VI. The Church of Scotland also was modelled by John Knox, agreeably to the doctrine, rites, and form of ecclesiastical government established at Geneva. In England, Calvinism had been on the decline from the time of Queen Elizabeth until about sixty years ago, when it was again revived, and has been on the increase ever since. The major part of the clergy, indeed, are not Calvinists, though the articles of the Church of England are Calvinistical. It deserves to be remarked, however, that Calvinism is preached in a considerable number of the churches; only several of the evangelical clergy have adopted ultra and exclusive views on the subject; while it is also the distinguishing characteristic of the discourses delivered by all the congregational and Particular Baptist ministers; by those of Lady Huntingdon's connexion, and by the powerful body of Welsh Calvinistic Methodists. In Scotland its principles are commonly taught in the establishment, and with scarcely any exception among dissenters.

Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and maintained that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual, presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not imbibed by all who are called Calvinists.

See *Calvin's Institutes*; *Life of Calvin*; *Brine's Tracts*; *Jonathan Edwards's Works*; *Gill's Cause of God and Truth*; *Toplady's Historic Proof, and Works at large*; *Assembly's Catechism*; *Fuller's Calvinistic and Socinian Systems compared*.

CAMALDULITES, an order founded by St. Romuald, an Italian fanatic, in the eleventh century. The manner of life he enjoined his disciples to observe was this:—They dwelt

in separate cells, and met together only at the time of prayer. Some of them, during the two lents in the year, observed an inviolable silence, and others for the space of a hundred days. On Sundays and Thursdays, they fed on herbs, and the rest of the week only on bread and water.

CAMBRIDGE MANUSCRIPT, a copy of the Gospels and Acts of the Apostles, in Greek and Latin. Beza found it in the monastery of Irenæus, at Lyons, in 1562, and gave it to the university of Cambridge in 1582. It is a quarto, and written on vellum; sixty-six leaves of it are much torn and mutilated; and ten of these are supplied by a later transcriber. It is written in the *Scriptio continua*, and the Greek is in uncial characters. From this and the Clermont copy of St. Paul's epistles, Beza published his larger annotations in 1582.—See *Dr. Kipling's edition of it*.

CAMERONIANS, a sect in Scotland, who separated from the Established Church in 1666, and continued long to hold their religious assemblies in the fields. They took their name from Richard Cameron, a famous field preacher, who, refusing to accept the indulgence to tender consciences, granted by king Charles II., thinking such an acceptance an acknowledgment of the king's supremacy, made a defection from his brethren, and even headed a rebellion, in which he was killed. The Cameronians adhere rigidly to the Presbyterian form of church government established in 1648. There are not, it is said, above fourteen or fifteen congregations among them, and these not large.

CAMERONIANS, or CAMERONITES, the denomination of a party of Calvinists in France, who asserted that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. They had this name from John Cameron, who was born at Glasgow in 1580, and who was professor there, and afterwards at Bourdeaux, Sedan, and Saumur. The synod of Dort was severe upon them; yet it seems the only difference was this:—The synod had defined, that God not only illuminates the understanding, but gives motion to the will, by making an internal change therein. Cameron only admitted the illumination whereby the mind is morally moved; and explained the sentiment of the synod of Dort so as to make the two opinions consistent.

CAMP-MEETINGS, religious festivals held among the Methodists in some parts of England, and the United States of America, and also among the Presbyterians in the back settlements of the latter country. In Kentucky, and some adjacent parts, not fewer

han fifteen or twenty thousand people assemble on such occasions. They come in rations or on horseback from distant districts, bring provisions with them, and erect booths under the dense shade of oaks, they devote a whole week to the religious exercises of the period. They have prayer meetings, &c. in separate tents, or in groups in the open air, morning and evening, and four sermons daily, two in the earlier and two in the latter part of the day, while the festival lasts. The great day is the sabbath, when the vast population of the more immediate neighbourhood assemble and swell the numbers, and the ordinance of the Lord's Supper is administered. According to the testimony of those who have been present, nothing can exceed the effect produced by the evening scene, when the otherwise impenetrable gloom of the woods is lighted up into a blaze by the numerous fires which are kindled and kept burning; and the sound of so many thousands of voices, causing the immense groves to re-echo the praises of the Most High. The general order and propriety which prevail on such occasions, vince the deep hold which religion has on the minds of those who thus meet for the purposes of spiritual edification and improvement.

**CANON.** The word *Κανών* had long been in use among the early ecclesiastical writers, and in very general acceptance, before it was transferred to a collection of Holy Scriptures. It meant no more, generally, than a "book," and a "catalogue," but in particular—1. A catalogue of things that belong to the church; or, a "book that serves for the use of the church." Hence a collection of hymns which were to be sung on festivals, as also a list, in which were introduced the names of sermons belonging to the church, acquired the name of *Κανών*. The word was used in a sense yet more limited; of, 2. A "publicly approved catalogue of all the books that might be read in public assemblies of Christians, for instruction and edification." Finally, but not still very recent times, it has comprised immediately, 3. A "collection of divine and inspired writings." The last signification most modern scholars have adopted. They use, therefore, canonical and inspired, (*κανονικός* and *θείονευστός*), as perfectly synonymous.

#### I. CANON OF THE OLD TESTAMENT.

Soon after the return of the Jews from the Babylonian captivity, a collection was prepared of all writings of the Hebrews then extant, which, on account of their antiquity, contents, authors, and the claims of divine inspiration which they possessed, became revered and holy in the view of all the members of the new government. In the temple was repositied a sacred library of these writings, which for a considerable time before

Christ—the particular year is unknown—ceased to be further enlarged.

After the period when this collection was made, there arose among the Jews, authors of a different kind, historians, philosophers, poets, and theological romancers. Now they had books, very unlike in value, and of various ages. The earlier were held, as productions of prophets, to be holy; the later were not, because they were composed in times when there was no longer an uninterrupted prophetic succession. The ancient were preserved in the temple; the modern were not. The ancient were introduced into a public collection; the modern into none whatever, at least into none of a public nature. And if the Alexandrian Christians had not been such great admirers of them, if they had not added them to the manuscripts of the Septuagint—in the *original*, if composed in the Greek language; and in a *Greek translation*, if the autograph was Hebrew—who knows whether we might have a single page remaining of all the modern Jewish writers?

At a late period, a long time since the birth of Christ, these two kinds of writings have been distinguished by appropriate names, derived chiefly from the use which was made of the writings. The earlier were called **CANONICAL**, the more recent, **APOCRYPHAL**, Books. And the whole collection of the former was comprehended under the appellation of **CANON OF THE OLD TESTAMENT**.

It has been pretty generally agreed, that the forming of the present Canon of the Old Testament should be attributed to Ezra. To assist him in this work, the Jewish writers inform us, that there existed in his time a *great synagogue*, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meshach, and Abednego: the prophets Haggai and Zechariah; and also Simon the Just. But it is very absurd to suppose that all these lived at one time, and formed one synagogue, as they are pleased to represent it; for from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened.

It is, however, by no means improbable that Ezra was assisted in this great work by many learned and pious men who were contemporary with him: and as prophets had always been the superintendents, as well as writers of the sacred volume, it is likely that the inspired men who lived at the same time as Ezra would give attention to this work. But in regard to this great synagogue, the only thing probable is, that the men who are said to have belonged to it did not live in one age, but successively, until the time of Simon the Just, who was made high-priest about twenty-five years after the death of Alexander the Great. This opinion has its probability increased by the

consideration, that the Canon of the Old Testament appears not to have been fully completed until about the time of Simon the Just. Malachi seems to have lived after the time of Ezra, and therefore his prophecy could not have been added to the Canon by this eminent scribe, unless we adopt the opinion of the Jews, who will have Malachi to be no other than Ezra himself; maintaining, that while Ezra was his proper name, he received that of Malachi from the circumstance of his having been sent to superintend the religious concerns of the Jews, for the import of that name is a messenger, or one sent.

But this is not all. In the book of Nehemiah mention is made of the high-priest Jaddua, and of Darius Codomanus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down, at least, to the time of Alexander the Great. This book, therefore, could not have been put into the Canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther, also, was probably added during this interval.

The probable conclusion, therefore, is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the Canon before his time, and that a succession of pious and learned men continued to pay attention to the Canon, until the whole was completed, about the time of Simon the Just; after which, nothing was ever added to the Canon of the Old Testament.

Most, however, are of opinion, that nothing was added after the book of Malachi was written, except a few names and notes; and that all the books belonging to the Canon of the Old Testament were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is by no means incredible in itself. It accords, also, with the uniform tradition of the Jews, that Ezra completed the Canon of the Old Testament; and that after Malachi there arose no prophet who added any thing to the sacred volume.

Whether the books were now collected into a single volume, or were bound up in several *codices*, is a question of no importance; if we can ascertain what books were received as canonical, it matters not in what form they were preserved. It seems, probable, however, that the sacred books were at this time distributed into three volumes,—the law, the prophets, and the hagiographa. This division we know to be as ancient as the time of our Saviour, for he says, "These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled, which are written in the law, and in the prophets, and in the psalms, concerning me." Luke xxiv. 44. Josephus, also, makes mention of

this division, and it is by the Jews, with one consent, referred to Ezra as its author.

In establishing the Canon of the Old Testament, we might labour under considerable uncertainty and embarrassment, in regard to several books, were it not that the whole of what are called the Scriptures, and which are included in the threefold division mentioned above, received the explicit sanction of our Lord. He was not backward to reprove the Jews for disobeying, misinterpreting, and adding their traditions to the Scriptures; but he never drops a hint that they had been unfaithful, or careless, in the preservation of the sacred books. So far from this, he refers to the Scriptures as an infallible rule, which "must be fulfilled," and "could not be broken."

We have, therefore, an important point established with the utmost certainty, that the volume of Scripture which existed in the time of Christ and his apostles, was uncorrupted, and was esteemed by them as an inspired and infallible rule. Now, if we can ascertain what books were then included in the sacred volume, we shall be able to settle the Canon of the Old Testament without uncertainty.

To do this, it is necessary to resort to other sources of information; and happily the Jewish historian, Josephus, furnishes us with the very information which we want; not, indeed, as explicitly as we could wish, but sufficiently so to lead us to a very satisfactory conclusion. He does not name the books of the Old Testament, but he numbers them, and so describes them, that there is scarcely room for any mistake. The important passage to which we refer, is in his first book against Apion. "We have," says he, "only two-and-twenty books which are to be believed as of Divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men." Now, the five books of Moses are universally agreed to be Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The thirteen books written by the prophets will include Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah, with Lamentations, Ezekiel, Daniel; the twelve minor prophets, Job, Ezra, Esther, and Chronicles. The four remaining books will be Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, which makes the whole number twenty-two; the canon then existing is proved to be the same as that which we now possess. It would appear, indeed, that these books might more conveniently be reckoned twenty-four, and this is the present method of numbering them by the modern Jews; but formerly the number was regulated by that of the Hebrew alphabet, which consists of twenty-

two letters; therefore they annexed the small book of Ruth to Judges, and probably it is a continuation of this book by the same author. They added, also, the Lamentations of Jeremiah to his prophecy, and this was natural enough. As to the minor prophets, which form twelve separate books in our Bibles, they were anciently always reckoned one book; so they are considered in all ancient catalogues, and in every quotation from them.

But we are able also to adduce other testimony to prove the same thing. Some of the early Christian fathers, who had been brought up in paganism, when they embraced Christianity were curious in their inquiries into the canon of the Old Testament, and the result of the researches of some of them still remain. Melito, bishop of Sardis, travelled into Judea for the very purpose of satisfying himself on this point. And although his own writings are lost, Eusebius has preserved his catalogue of the books of the Old Testament, from which it appears that the very same books were, in his day, received into the canon, as are now found in our Hebrew Bibles. And the interval between Melito and Josephus is not a hundred years, so that no alteration in the canon can be reasonably supposed to have taken place in this period. Very soon after Melito, Origen furnishes us with a catalogue of the books of the Old Testament, which perfectly accords with our canon, except that he omits the minor prophets; which omission must have been a mere slip of the pen in him or his copyist, as it is certain that he received this as a book of Holy Scripture; and the number of the books of the Old Testament, given by him in this very place, cannot be completed without reckoning the twelve minor prophets as one.

After Origen, we have catalogues, in succession, not only by men of the first authority in the church, but by councils, consisting of numerous bishops, all which are perfectly the same as our own. It will be sufficient merely to refer to these sources of information. Catalogues of the books of the Old Testament have been given by Athanasius, by Cyril, by Augustine, by Jerome, by Rufin, by the Council of Laodicea, in their LX. canon, and by the Council of Carthage. There is also a catalogue in the Talmud, which perfectly corresponds with ours. And when it is considered that all these catalogues exactly correspond with our present canon of the Hebrew Bible, the evidence must appear complete to every impartial mind, that the canon of the Old Testament is settled upon the clearest historical grounds. There seems to be nothing to be wished for further in confirmation of this point.

## II.—CANON OF THE NEW TESTAMENT.

Many persons who write and speak on the subject of the New Testament Canon, appear to entertain a wrong impression in regard to it; as if the books of the New Testament

could not be of authority until they were sanctioned by some ecclesiastical council, or by some publicly expressed opinion of the fathers of the church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon is not derived from the sanction of any church or council, but from the fact that it was written by inspiration. And the appeal to testimony is not to prove that any council of bishops, or others, gave sanction to the book, but to show that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

The books of the New Testament were, therefore, of full authority before they were collected into one volume; and it would have made no difference if they had never been included in one volume, but had retained that separate form in which they were first published. And it is by no means certain that these books were, at a very early period, bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes, one of which was called the GOSPEL, and the other the APOSTLES. Some of the oldest MSS. of the New Testament extant, appear to have been put up in this form; and the fathers often refer to the Scriptures of the New Testament under these two titles. The question—when was the canon constituted?—admits, therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed. But if the question relates to the time when these books were collected and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place where any particular books were published, would, of course, obtain copies much earlier than churches in a remote part of the world. For a considerable period, the collection of these books in each church must have been necessarily incomplete; for it would take some time to send to the church or people with whom the autographs were deposited, and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early nor so universally as the larger. The solicitude of the churches to possess immediately the more extensive books of the New Testament, would doubtless induce them to make a great exertion to acquire copies; but probably the smaller would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in

the typographical art, to multiply copies of the Scriptures with sufficient rapidity, it is truly wonderful how so many churches as were founded during the first century, to say nothing of individuals, could all be supplied with copies of the New Testament, when there was no speedier method of producing them, than by writing every letter with the pen! The pen of a ready writer must then, indeed, have been of immense value. The idea entertained by some, especially by Dodwell, that these books lay for a long time locked up in the coffers of the churches to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable, and is repugnant to all the testimony which exists on the subject. Even as early as the time when Peter wrote his second epistle, the writings of Paul were in the hands of the churches, and were classed with the other Scriptures. 2 Peter iii. 14, 15. And the citation from these books, by the earliest Christian writers, living in different countries, demonstrates that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest which the first Christians felt in the writings of the apostles, can scarcely be conceived by us, who have been familiar with these books from our earliest years. How solicitous would they be, for example, who had never seen Paul, but had heard of his wonderful conversion, and extraordinary labours and gifts, to read his writings? And probably they who had enjoyed the high privilege of hearing this apostle preach, would not be less desirous of reading his Epistles! As we know, from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice to obtain an authentic history, from the pen of an apostle, or from one who wrote precisely what was dictated by an apostle? We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the apostles; and knowing them to be the productions of inspired men, they would want no farther sanction to their authority. All that was requisite was to be certain that the book was indeed written by the apostle whose name it bore. Hence some things in Paul's Epistles, which seem to common readers to be of no importance, are of the utmost consequence. Such as,—*I, Tertius, who wrote this Epistle, &c. The salutation with mine own hand. So I write in every Epistle. Ye see how large a letter I have written unto you with mine own hand. The salutation by the hand of me, Paul. The salutation of Paul with mine own hand, which is the token in every Epistle.* This apostle commonly employed an amanuensis; but that the churches to which he wrote

might have the assurance of the genuineness of his Epistles, from seeing his own handwriting, he constantly wrote the SALUTATION himself. So much care was taken to have these sacred writings well authenticated on their first publication. And on the same account it was that he and the other apostles were so particular in giving the names and the characters of those who were the bearers of their Epistles. And it seems that they were always committed to the care of men of high estimation in the church; and commonly more than one appears to have been intrusted with this important commission.

If it be inquired, what became of the autographs of these sacred books, and why they were not preserved, since this would have prevented all uncertainty respecting the true reading, and would have relieved the biblical critic from a large share of labour? it is sufficient to answer, that nothing different has occurred, in relation to these autographs, from that which has happened to all other ancient writings. No man can produce the autograph of any book as old as the New Testament, unless it has been preserved in some extraordinary way, as in the case of the manuscripts of Herculaneum; neither could it be supposed, that in the midst of such vicissitudes, revolutions, and persecutions, as the Christian church endured, this object could have been secured by any thing short of a miracle. And God knew, by a superintending providence over the sacred Scriptures, they could be transmitted with sufficient accuracy, by means of apographs, to the most distant generations. Indeed, there is reason to believe that the Christians of early times were so absorbed and impressed with the glory of the truths revealed, that they gave themselves little concern about the mere vehicle by which they were communicated. They had matters of such deep interest, and so novel, before their eyes, that they had neither time nor inclination for the minutiae of criticism. It may be, therefore, that they did not set so high a value on the possession of the autograph of an inspired book as we should, but considered a copy, made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest, in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment, and ink, and form, and letters, employed by an apostle. Certainly, the history of the church is such as to render such an idea far from being improbable.

The slightest attention to the works of the fathers will convince any one that the writings of the apostles were held, from the beginning, in the highest estimation: that great pains were taken to distinguish the genuine

productions of these inspired men from all other books; that they were sought out with uncommon diligence, and read with profound attention and veneration, not only in private, but publicly in the churches; and that they are cited and referred to universally as decisive on every point of doctrine, and as authoritative standards for the regulation of faith and practice.

This being the state of the case when the books of the New Testament were communicated to the churches, we are enabled, in regard to most of them, to produce testimony of the most satisfactory kind, that they were admitted into the Canon, and received as inspired, by the universal consent of Christians in every part of the world. And as to those few books, concerning which some persons entertain doubts, it can be shown, that, as soon as their claims were fully and impartially investigated, they also were received with universal consent. And that other books, however excellent as human compositions, were never put upon a level with the canonical books of the New Testament; that spurious writings, under the names of the apostles, were promptly and decisively rejected, and that the churches were repeatedly warned against such apocryphal books.

I. Catalogues.—Here, as in the case of the Old Testament, we find that, at a very early period, catalogues of these books were published, by most of the distinguished fathers whose writings have come down to us; the same has been done, also, by several councils, whose decrees are still extant.

These catalogues are for the most part, perfectly harmonious. In a few of them, some books now in the Canon are omitted, for which omission a satisfactory reason can commonly be assigned.

The first regular catalogue of the books of the New Testament, which we find on record, is by Origen, who lived about one hundred years after the death of the apostle John, and whose extensive biblical knowledge highly qualified him to judge correctly in this case.

In this catalogue, he mentions, "The Four Gospels, the Acts of the Apostles, Fourteen Epistles of Paul, Two of Peter, Three of John," and "The Book of Revelation." This enumeration includes all the present Canon, except the Epistles of James and Jude, but these were omitted by accident, not design; for in other parts of his writings, he acknowledges these Epistles as a part of the Canon. And while Origen furnishes us with so full a catalogue of the books now in the Canon, he inserts no others, which proves that in his time the Canon was well settled among the learned; and that the distinction between inspired writings and human compositions was as clearly marked as at any subsequent period.

2. The next catalogue of the books of the New Testament, (to which I will refer,) is that of Eusebius, the learned historian of the church; to whose diligence and fidelity, in collecting ecclesiastical facts, we are more indebted than to the labours of all other men, for that period which intervened between the days of the apostles and his own times. Eusebius may be considered as giving his testimony about one hundred years after Origen. His catalogue may be seen in his *Ecclesiastical History*.—*Eusebius, Ecc. Hist.* l. iii. c. 25, compared with c. 3. In it he enumerates every book which we now have in the Canon, and no others; but he mentions that the Epistle of James, the Second of Peter, and Second and Third of John, were doubted by some; and that Revelation was rejected by some, and received by others; but Eusebius himself declares it to be his opinion that it should be received without doubt.

There is no single witness among the whole number of ecclesiastical writers, who was more competent to give accurate information on this subject than Eusebius. He had spent a great part of his life in searching into the antiquities of the Christian church; and he had an intimate acquaintance with all the records relating to ecclesiastical affairs, many of which are now lost; and almost the only information which we have of them has been transmitted to us by this diligent compiler.

3. Athanasius, so well known for his writings and his sufferings in defence of the divinity of our Saviour, in his Festal Epistle, and in his Synopsis of Scripture, has left a catalogue of the books of the New Testament, which perfectly agrees with the Canon now in use.

4. Cyril, in his Catechetical work, has also given us a catalogue, perfectly agreeing with ours, except that he omits the book of Revelation. Why that book was so often left out of the ancient catalogues and collections of the Scriptures, shall be mentioned hereafter. Athanasius and Cyril were contemporary with Eusebius; the latter, however, may more properly be considered as twenty or thirty years later.

5. Then, a little after the middle of the fourth century, we have the testimony of all the bishops assembled in the Council of Laodicea. The catalogue of this council is contained in the sixtieth Canon, and is exactly the same as ours, except that the book of Revelation is omitted. The decrees of this council were in a short time received into the Canons of the universal church; and among the rest, this catalogue of the books of the New Testament. Thus we find that as early as the middle of the fourth century, there was a universal consent, in all parts of the world to which the Christian church extended, as to the books which constituted the

Canon of the New Testament, with the single exception of the book of Revelation; and that this book was also generally admitted to be canonical, we shall take the opportunity of proving in the sequel of this work.

6. But a few years elapsed from the meeting of this council, before Epiphanius, bishop of Salamis, in the island of Cyprus, published his work *On Heresies*, in which he gives a catalogue of the Canonical books of the New Testament, which in every respect, is the same as the Canon now received.

7. About the same time, Gregory Nazianzen, bishop of Constantinople, in a poem, "On the True and Genuine Scriptures," mentions distinctly all the books now received, except Revelation.

8. A few years later, we have a list of the books of the New Testament in a work of Philastrius, bishop of Brixia, in Italy, which corresponds, in all respects, with those now received, except that he mentions no more than thirteen of Paul's Epistles. If the omission was designed, it probably relates to the Epistle to the Hebrews.

9. At the same time lived Jerome, who translated the whole Bible into Latin. He furnishes us with a catalogue answering to our present Canon in all respects. He does, however, speak doubtfully about the Epistle to the Hebrews, on account of the uncertainty of its author. But in other parts of his writings, he shows that he received this book as Canonical, as well as the rest.—*Epist. ad Paulinum*.

10. The catalogue of Rufin varies in nothing from the Canon now received.—*Expos. in Symbol. Apost.*

11. Augustine, in his work on "Christian Doctrine," has inserted the names of the books of the New Testament, which in all respects are the same as ours.

12. The council of Carthage, at which Augustine was present, have furnished a catalogue, which perfectly agrees with ours. At this council, forty-four bishops attended. The list referred to is found in their forty-eighth Canon.

12. The unknown author, who goes under the name of Dionysius the Arcopagite, so describes the books of the New Testament as to show that he received the very same as are now in the Canon.

II. Another satisfactory source of evidence in favour of the Canon of the New Testament, as now received, is the fact that these books, and these books alone were quoted as Sacred Scripture, by all the fathers, living in parts of the world the most remote from each other. The truth of this assertion will fully appear when we come to speak particularly of the books which compose the Canon. Now, how can it be accounted for, that these books, and these alone, should be cited as authority in Asia, Africa, and Europe? No other reason

can be assigned, than one of these two,—either, they knew no other books which claimed to be Canonical; or, if they did, they did not esteem them of equal authority with those which they cited. On either of these grounds the conclusion is the same,—THAT THE BOOKS QUOTED AS SCRIPTURE ARE ALONE THE CANONICAL BOOKS. To apply this rule to a particular case.—The First Epistle of Peter is Canonical, because it is continually cited by the most ancient Christian writers in every part of the world; but the book called The Revelation of Peter is Apocryphal, because none of the early fathers have taken any testimonies from it. The same is true of the Acts of Peter, and The Gospel of Peter. These writings were totally unknown to the primitive church, and are therefore spurious. This argument is perfectly conclusive, and its force was perceived by the ancient defenders of the Canon of the New Testament. Eusebius repeatedly has recourse to it; and, therefore, those persons who have aimed to unsettle our present Canon, as Toland and Dodwell, have attempted to prove that the early Christian writers were in the habit of quoting indifferently, and promiscuously, the books which we now receive, and others which are now rejected as Apocryphal. But this is not correct, as has been shown by Nye, Richardson, and others. The true method of determining this matter is by a careful examination of all the passages in the writings of the fathers, where other books besides those now in the Canon have been quoted. Some progress was made in collecting the passages in the writings of the fathers, in which any reference is made to the Apocryphal books, by the learned Jeremiah Jones, in his "New Method of Settling the Canon of the New Testament," but the work was left incomplete. This author, however, positively denies that it is common for the fathers to cite these books as Scripture, and asserts that there are only a very few instances in which any of them seem to have fallen into this mistake.

III. A third proof of the genuineness of the Canon of the New Testament may be derived from the fact, that these books were publicly read as Scripture in all the Christian churches.

IV. A fourth argument, to prove that our Canon of the New Testament is substantially correct, may be derived from the early versions of this sacred book into other languages.

Although the Greek language was extensively known through the Roman empire when the apostles wrote, yet the Christian church was in a short time extended into regions where the common people, at least, were not acquainted with it, nor with any language except their own vernacular tongue. While the gift of tongues continued, the difficulty of making known the Gospel to such

people would, in some measure, be obviated; but when these miraculous powers ceased, the necessity of a version of the Gospels and Epistles into the language of the people would become manifest. As far, therefore, as we may be permitted to reason from the nature of the case, and the necessities of the churches, it is exceedingly probable that versions of the New Testament were made shortly after the death of the apostles, if they were not begun before. Can we suppose that the numerous Christians in Syria, Mesopotamia, and the various parts of Italy, would be long left without having these precious books translated into a language which all the people could understand? But we are not left to our own reasonings on this subject. We know that at a very early period there existed Latin versions of the New Testament, which had been so long in use before the time of Jerome, as to have become considerably corrupt, on which account he undertook a new version, which soon superseded those that were more ancient. Now, although nothing remains of these ancient Latin versions, but uncertain fragments, yet we have good evidence that they contained the same books as were inserted in Jerome's version, now denominated the Vulgate.

But perhaps the old Syriac version of the New Testament, called Peshito, furnishes the strongest proof of the Canonical authority of all the books which are contained in it. This excellent version has a very high claim to antiquity; and in the opinion of some of the best Syriac scholars, who have profoundly examined this subject, was made before the close of the first century.

The arguments for so early an origin are not, indeed, conclusive, but they possess much probability, whether we consider the external or internal evidence. The Syrian Christians have always insisted that this version was made by the apostle Thaddeus; but without admitting this claim, which would put it on a level with the Greek original, we may believe that it ought not to be brought down lower than the second century. It is universally received by all the numerous sects of Syrian Christians, and must be anterior to the existence of the oldest of them. Manes, who lived in the second century, probably had read the New Testament in the Syriac, which was his native tongue; and Justin Martyr, when he testifies that the Scriptures of the New Testament were read in the assemblies of Christians on every Sunday, probably refers to Syrian Christians, as Syria was his native place, where also he had his usual residence. And Michaelis is of opinion that Melito, who wrote about A.D. 170, has expressly declared that a Syrian version of the Bible existed in his time. Jerome also testifies explicitly that, when he wrote, the Syriac Bible was publicly read in the churches; for,

says he, "Ephrem the Syrian is held in such veneration, that his writings are read in several churches immediately after the Lessons from the Bible." It is also well known that the Armenian version, which itself is ancient, was made from the Syriac.

On the general evidence of the genuineness of our Canon, I would subjoin the following remarks:—

1. The agreement among those who have given catalogues of the books of the New Testament, from the earliest times, is almost complete. Of thirteen catalogues to which we have referred, seven contain exactly the same books as are now in the Canon. Three of the others differ in nothing but the omission of the book of Revelation, for which they had a particular reason, consistent with their belief of its Canonical authority; and in two of the remaining catalogues, it can be proved that the books omitted, or represented as doubtful, were received as authentic by the persons who have given the catalogues. It may be asserted, therefore, that the consent of the ancient church, as to what books belonged to the Canon of the New Testament, was complete. The sacred volume was as accurately formed, and as clearly distinguished from other books, in the third, fourth, and fifth centuries, as it has ever been since.

2. Let it be considered, moreover, that the earliest of these catalogues was given by Origen, who lived within a hundred years of the death of the apostle John, and who, by his reading, travels, and long residence in Palestine, had a full knowledge of all the transactions and writings of the church, until his own time. In connexion with this, let it be remembered that these catalogues were drawn up by the most learned, pious, and distinguished men in the church, or by councils; and that the persons furnishing them resided in different and remote parts of the world; as, for example, in Jerusalem, Cæsarea, Carthage and Hippo, in Africa, Constantinople, Cyprus, Alexandria in Egypt, Italy, and Asia Minor. Thus it appears that the Canon was early agreed upon, and that it was every where the same; therefore we find the fathers, in all their writings, appealing to the same Scriptures; and none are charged with rejecting any Canonical book, except heretics.

3. It appears, from the testimony adduced, that it was never considered necessary that any council or bishop should give sanction to these books, in any other way than as witnesses, testifying to the churches that these were indeed the genuine writings of the apostles. These books, therefore, were never considered as deriving their authority from the church, or from councils, but were of complete authority as soon as published; and were delivered to the churches to be a guide and standard in all things relating to faith



and practice. The fathers would have considered it impious for any bishop or council to pretend to add any thing to the authority of inspired books, or to claim the right to add other books to those handed down from the apostles. The church is founded on the apostles and prophets, Jesus Christ being the chief corner-stone; but the sacred Scriptures are not dependent for their authority on any set of men who lived since they were written.

4. We may remark, in the last place, the benignant providence of God towards his church, in causing these precious books to be written, and in watching over their preservation in the midst of dangers and persecutions; so that, notwithstanding the malignant designs of the enemies of the church, they have all come down to us unmutated, in the original tongue in which they were penned by the apostles.

Our liveliest gratitude is due to the great Head of the church for this divine treasure, from which we are permitted freely to draw whatever is needful for our instruction and consolation. And it is our duty to prize this precious gift of divine revelation above all price. On the law of the Lord we should meditate day and night. It is a perfect rule; it shines with a clear light; it exercises a salutary influence on the heart; it warns us when we are in danger; reclaims us when we go astray; and comforts us when in affliction. The word of the Lord is "more to be desired than gold, yea, than much fine gold, sweeter also than honey, and the honey-comb." They who are destitute of this inestimable volume call for our tenderest compassion, and our exertions in circulating the Bible should never be remitted until all are supplied with this divine treasure; but they who possess this sacred volume, and yet neglect to study it, are still more to be pitied, for they are perishing in the midst of plenty. In the midst of light they walk in darkness. God has sent to them the word of life, but they have lightly esteemed the rich gift of his love. Oh that their eyes were opened, that they might behold wondrous things in the law of the Lord!—Ps. cxix. 18. *Alexander on the Canon*; See also *Cosin's Scholastical History of the Canon*; *Du Pin's Complete History of the Canon and Writers of the Old and New Testament*; *Jer. Jones' New and Full Method of Settling the Canonical Authority of the New Testament*; *Blair's Lectures on the Canon of the Old Testament*; *Stosch Comment. Histor. Crit. de Libb. N. T. Canone*; *Lardner's Credibility*; *Eichhorn's Introduct. to the Old Testament*; and *Henderson on Inspiration, Lect. ix.*

CANONS, ECCLESIASTICAL, statutes or rules fixed by councils, and possessing the force of ecclesiastical law. From the time of Constantine the Great, the first Christian emperor, many councils were held, and canons or

laws drawn up, for the government of the church; they were collected into three volumes by Ivo, bishop of Chartres, in France, about the fourteenth year of our King Henry I., and are called the Decrees; they were corrected about thirty-five years afterwards by Gratian, a Benedictine monk, and are now the most ancient volumes of the ecclesiastical law. They were published in England in the reign of King Stephen.

The next in order of time were the Decretals; they were letters of the Popes, for the determination of some controversy; and of these there are likewise three volumes. They laid an obligation on the laity as well as the clergy. The first volume of these decretals was compiled by Raimund Barcinus, chaplain to Pope Gregory IX., and published about the fourteenth year of our King Henry III. It was appointed to be read in all schools, and admitted as law in all the ecclesiastical courts of England. About sixty years afterwards, Simon, a monk of Walden, read these laws in the University of Cambridge, and the next year in that of Oxford. The second volume was collected and methodized by Pope Boniface VIII., and published about the twenty-seventh year of our King Edward I. The third volume was collected by Pope Clement V., and published in the council of Vienna, and likewise in England, in the second year of Edward II.; they took, from that Pope, the name of Clementine. These decretals were never received here, nor any where but in the Pope's dominions. John Andreas, a famous canonist in the fourteenth century, wrote a commentary on these decretals, which he entitled "Novellæ," from a very beautiful daughter he had, named Novella, whom he bred a scholar. But these foreign canons, even when the papal authority was at the highest in England, were of no force where they were found to contradict the prerogative of the king or the laws of the land.

The ecclesiastical jurisdiction of the See of Rome, in England, was founded on the Canon law; and this created quarrels between kings, and several archbishops and prelates, who adhered to those papal usurpations; for such foreign canons as were received here, had no force from any papal legatine, or provincial authority, but solely from the consent and approbation of the king and people.

Besides the foreign canons, there were several laws and constitutions made here for the government of the church; and all these received their force from the royal assent; and if, at any time, the ecclesiastical courts did, by their sentences, endeavour to enforce obedience to such canons, the courts at common law, upon complaint made, would grant prohibitions. These canons were all collected and explained by Lyndwood, Dean of the Arches, in the reign of Henry VI.

But, having been made in the times of papal authority, they were revised, some time after the Reformation, by commissioners appointed for that purpose; among whom was Archbishop Cranmer. The work is entitled "*Reformatio Legum Ecclesiasticarum, ex auctoritate Regis Hen. VIII. inchoata, et per Edw. VI. provecta.*" But the king's death prevented its being confirmed. This book was put into elegant Latin by Dr. Hadden, University Orator at Cambridge, with the assistance of Sir John Cheek, who was tutor to King Edward VI.

The authority vested in the Church of England, of making canons, was ascertained by a statute of Henry VIII., commonly called the Act of the Clergy's Submission; by which they acknowledged that the convocation had been always assembled by the king's writ; after which follows this enacting clause, viz.:—"That they shall not attempt, allege, or claim, or put in use, any constitutions or canons, without the king's assent." So that, though the power of making canons resided in the clergy, met in convocation, their force was derived from the authority of the king assenting to, and confirming them.

The old canons continued in force till the reign of James I., when, the clergy being lawfully assembled in convocation, that king gave them leave, by his letters patent, to treat, consult, and agree on canons; which they did, and presented them to the king, who gave his royal assent to them, and by other letters patent, did for himself, his heirs, and successors, ratify and confirm the same. These canons were a collection out of the several preceding canons and injunctions; and, being authorised by the king's commission, according to the form of the statute of the 25 Hen. VIII., they were warranted by act of parliament, and became part of the law of the land, and as binding in ecclesiastical matters as any statute whatever in civil. Some of the canons in 1603 are now obsolete, as the 74th, which requires that the beneficed clergy shall wear gowns with standing collars, and square caps.

In the reign of Charles I., several canons were passed by the clergy in convocation. They were approved by the king and privy council, the judges and other eminent persons of the long robe being present; after which, they were subscribed in the House of Lords by the bishops, none refusing but the Bishop of Gloucester, for which he was suspended *ab officio* and *beneficio* by both houses. Notwithstanding which solemn approbation, these canons gave great offence. Some were displeased with the seventh, entitled "a declaration concerning rites and ceremonies." But the greatest clamour was against the sixth, entitled "an oath enjoined for the preventing all innovations in doctrine and government." It was likewise objected to them

that they were not made pursuant to the above-mentioned statute of the 25th of Hen. VIII., because they were made in convocation, after the parliament was dissolved. After the Restoration, when the bishops were restored by an act of parliament to their jurisdiction, there was a proviso in the act, that it should not confirm the canons made in 1640. And thus the ecclesiastical laws were left as they were before the year 1640.

CANON, a person who possesses a prebend or revenue allotted for the performance of divine service in a cathedral or collegiate church. Canons are of no great antiquity. Paschier observes, that the name was not known before Charlemagne; at least, the first we hear of are in Gregory de Tours, who mentions a college of canons instituted by Baldwin XVI., archbishop of that city, in the time of Clotharius I. The common opinion attributes the institution of this order to Chrodegangus, bishop of Mentz, about the middle of the eighth century.

CANONS, BOOK OF, ordinances prepared for Scotland by order of Charles I., and designed completely to subvert the constitution of the Scottish church. They declared the power of the king in all matters spiritual to be absolute and unlimited; and they pronounced sentence of excommunication against all who should declare the government of the church, by bishops and archbishops, to be unscriptural and unlawful.

CANONICAL HOURS are certain stated times of the day assigned more especially by the Romish church to the offices of prayer and devotion; such are matins, lauds, &c. In England, the canonical hours are from eight to twelve in the forenoon; before or after which, marriage cannot be legally performed in any church.

CANONICAL LETTERS, in the ancient church, were testimonials of the orthodox faith which the bishops and clergy sent each other to keep up the Catholic communion, and distinguish orthodox Christians from heretics.

CANONICAL LIFE, the rule of living prescribed by the ancient clergy who lived in community. The canonical life was a kind of medium between the monastic and clerical lives.

CANONICAL OBEDIENCE is that submission which, by the ecclesiastical laws, the inferior clergy are to pay to their bishops, and the religious to their superiors.

CAPUCHINS, religious of the order of St. Francis. They owe their origin to Matthew de Bassi, a Franciscan of the duchy of Urbino; who, having seen St. Francis represented with a sharp pointed *Capuche*, or cowl, began to wear the like in 1525, with the permission of Pope Clement VII. His example was soon followed by two other religious, named Lewis and Raphael de Fossembrun; and the Pope, by a brief, granted

these three monks leave to retire to some hermitage, and retain their new habit. The retirement they chose was the hermitage of the Camaldolites near Massacio where they were very charitably received.

This innovation in the habit of the order gave great offence to the Franciscans, whose provincial persecuted these poor monks, and obliged them to fly from place to place. At last, they took refuge in the palace of the Duke de Camerino, by whose credit they were received under the obedience of the Conventuals, in the quality of Hermits Minors, in the year 1527. The next year, the Pope approved this union, and confirmed to them the privilege of wearing the square capuche, and admitting among them all who would take the habit. Thus the order of the Capuchins, so called from wearing the capuche, began in the year 1528.

Their first establishment was at Colmenzono, about a league from Camerino, in a convent of the order of St. Jerome, which had been abandoned. But their numbers increasing, Lewis de Fossembrun built another small convent at Montmelon, in the territory of Camerino. The great number of conversions which the Capuchins made by their preaching, and the assistance they gave the people in a contagious distemper, with which Italy was afflicted the same year, 1528, gained them an universal esteem.

In 1529, Lewis de Fossembrun built for them two other convents; the one at Alvacina, in the territory of Fabriano, the other at Fossembrun, in the duchy of Urbino. Matthew de Bassi, being chosen their vicar-general, drew up constitutions for the government of this order. They enjoined, among other things, that the Capuchins should perform divine service without singing; that they should say but one mass a day in their convents: they directed the hours of mental prayer, morning and evening, the days of disciplining themselves, and those of silence: they forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot: they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

This order soon spread itself all over Italy, and into Sicily. In 1573, Charles IX. demanded of Pope Gregory XIII. to have the order of Capuchins established in France, which that Pope consented to; and their first settlement in that kingdom was in the little town of Picpus, near Paris, which they soon quitted, to settle at Meudon, from whence they were introduced into the capital of the kingdom. In 1606, Pope Paul V. gave them leave to accept of an establishment which was offered them in Spain. They even passed the seas to labour for the conversion of the infidels; and

their order is become so considerable that it is at present divided into more than sixty provinces, consisting of near 1600 convents, and 25,000 monks, besides the missions of Brazil, Congo, Barbary, Greece, Syria, and Egypt.

Among those who have preferred the poverty and humility of the Capuchins to the advantages of birth and fortune, was the famous Alphonso d'Este, Duke of Modena and Reggio, who, after the death of his wife Isabella, took the habit of this order at Munich, in the year 1626, under the name of Brother John Baptist, and died in the convent of Castelnuovo, in 1644. In France likewise, the Duke de Joyeuse, after having distinguished himself as a great general, became a Capuchin in September, 1587.

Father Paul observes, that "the Capuchins preserve their reputation, by reason of their poverty; and that if they should suffer the least change in their institution, they would acquire no immoveable estates by it, but would lose the alms they now receive." He adds: "It seems, therefore, as if here an absolute period were put to all future acquisitions and improvements in this gainful trade; for whoever should go about to institute a new order, with a power of acquiring estates, such an order would certainly find no credit in the world; and if a profession of poverty were a part of the institution, there could be no acquisitions made whilst that lasted; nor would there be any credit left when that was broke."

There is likewise an order of Capuchin Nuns, who follow the rule of St. Clara. Their first establishment was at Naples, in 1538, and their foundress was the venerable mother Maria Laurentia Longa, of a noble family of Catalonia, a lady of the most uncommon piety and devotion. Some Capuchins coming to settle at Naples, she obtained for them, by her credit with the archbishop, the church of St. Euphebia, without the city; soon after which she built a monastery of virgins, under the name of "Our Lady of Jerusalem," into which she retired in 1534, together with nineteen young women, who engaged themselves, by solemn vows, to follow the third rule of St. Francis. The Pope gave the government of this monastery to the Capuchins; and, soon after, the nuns quitted the third rule of St. Francis to embrace the more rigorous rule of St. Clara, from the austerity of which they had the name of "Nuns of the Passion," and that of "Capuchines" from the habit they took, which was that of the Capuchins.

After the death of their foundress, another monastery of Capuchines was established at Rome, near the Quirinal palace, and was called "The Monastery of the Holy Sacrament;" and a third, in the same city, built by Cardinal Baronius. These foundations were approved, in the year 1600, by Pope Clement VIII., and confirmed by Gregory XV. There

were afterwards several other establishments of Capuchines: in particular one at Paris, in 1604, founded by the Duchess de Mercœur, who put crowns of thorns on the heads of the young women whom she placed in her monastery.

**CAPUTIATI**, a denomination which appeared in the twelfth century, so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privilege of the first mortals.

**CARDINAL**, an eminent dignity in the Roman Church; among the Latins the word *Cardinalis* signifies principal, and in this sense were *Venti Cardinales*, four cardinal or chief winds; *Princeps Cardinalis*, a sovereign prince; *Missa Cardinalia*, and *Altare Cardinale*, for the great mass or great altar of a church. It was also a name that was given to certain officers of the Emperor Theodosius, as to generals of armies; to the Præfecti in Asia and Africa, because they possessed the chief offices in the empire.

**CARDINAL, ORIGIN OF THE OFFICE.** There were two sorts of churches in towns; one sort was as the parish churches of these times, and were called titles; the others were hospitals for the poor, and were called deaneries: the first were served by priests, and the other governed by deans; the other chapels in the towns were called oratories, where mass was celebrated without administering the sacraments. The chaplains of these oratories were called local priests, that is, priests that belonged to some particular place. And to put a greater distinction between these churches, the parish churches were called *cardinales*, or cardinal titles, and the priests that officiated in them, and administered the sacraments, were called cardinals. This was chiefly used at Rome, where the cardinals attended the pope whilst he celebrated mass, and in the processions, and therefore Leon IV. calls them *Presbyteros sui cardinalis*. In the council held at Rome in 1553, the deacons who looked after the deaneries, had also the title of cardinals, either because they were the chiefest deacons, or because they assisted with the cardinals, i. e. priests at the pope's mass. The greatest function of the Roman cardinals was to go to the pope's council, and to the synods, and to give their opinions concerning ecclesiastical affairs. It was one of them that was generally chosen pope; for it was rare that any bishop was chosen in those days. It being recorded in the Ecclesiastical History, that Pope Stephen VII., chosen in 896, caused his predecessor Formosus to be dug up again, and annulled all his ordinances, alleging that he was

made pope against the disposition of the holy decrees in the time that he was bishop of Ostia. Finally, these cardinals have engrossed to themselves the power of choosing a pope, since the council celebrated at Rome, in 1059, under Nicholas II. In process of time, the name of cardinal, which was common to all titular priests or curates, was appropriated to those of Rome, and afterwards to seven bishops of the neighbourhood of Rome. All these cardinals were divided under five patriarchal churches, as St. John of Lateran, St. Mary Major, St. Peter of the Vatican, St. Paul's, and St. Lawrence's. In following times the pope gave the title of cardinal to other bishops besides those here mentioned; and it is said the first that had this honour conferred upon him was Conradus, Archbishop of Mayence, who received it from Pope Alexander III., who also conferred the same honour on Gardin of Sala, Archbishop of Milan, in 1165, and since that time some bishops were created Cardinal Priests of Rome, with one of the titles thereof; so William Archbishop of Rheims was made cardinal, with the title of St. Sabine, by Pope Clement III., or, according to others, by Alexander III. And finally, Clement V. and his successors gave the title of cardinal priests to many other bishops, which custom has been followed since. As for the deacon cardinals, it must be observed, that in the beginning there were seven in the Church of Rome, and in the other churches; this number was augmented, at Rome, to fourteen, and at last they created eighteen, who were called cardinal deacons, or principal, to distinguish them from others that had not the care of deaneries. After were counted twenty-four deaneries in the city of Rome; and now there are fourteen affected to the deacon cardinals. The priest cardinals are to the number of fifty, which, with the six cardinal bishops of Ostia, Porro, Sabina, Palestrina, Frascati, and Albano, who have no other titles but those of their bishoprics, make generally the number of seventy. Innocent IV. gave the cardinals the red cap in the council of Lyons, held in 1243; Paul II. the red gown in 1464. Gregory XIV. bestowed the red cap upon the regular cardinals, who wore but a hat before. Urban VIII. gave them the title of eminence, for they had before but that of most illustrious. When the pope has a mind to create any cardinals, he writes their names that he designs for this dignity, and gets them read in the consistory, after he has told the cardinals *Fratres habetis*, that is, "You have for brothers," &c. The cardinal patron sends for those that are at Rome, and conducts them to his holiness to receive their red caps from him; until then they are *incognito*, and cannot come to the meeting; and as for those that are absent, the pope dispatches one of his chambermen of honour to carry them their cap; but they are obliged to receive the hat at his

own hands. When they come to Rome they are received in cavalcade. The cardinal's dress is a *sattane*, a *rochet*, a *mantelet*, or short purple mantle over their *rochet*; the *mozette*, and a papal cape over the *rochet* in public and solemn actions. The colour of their garment differs according to the times: either it is red, or of the colour of dried roses or violets. The regular cardinals wear no silk, nor any other colour but that of their order, but the red hat and cap are common to them all. When cardinals are sent to princes' courts, it is in quality of *Legates a latere*; and when they are sent to any town, their government is called *legation*. There are five legations, viz. that of Avignon, of Ferrara, of Bologna, of Ravenna, and of Perouse. Here follows Fr. Maimbourg's curious remarks upon this subject:—When the cathedral church was vacant, the popes sent one of the neighbouring bishops to govern it, until another bishop was chosen, who took possession of it as of his proper church, and received its title, which the administering bishop, or he that took care of it during the vacancy, had not. This was what they called a cardinal bishop in those times, from the word *cardo*, which signifies a hinge, showing by that, that the titular bishop was tied to his church to exercise continually of his proper authority all the functions of his bishopric. This is what the word cardinal signifies in its natural and true interpretation, as can be clearly seen in many letters of St. Gregory the Great; for this pope understanding that the church of Aleria, in the isle of Corsica, was vacant, he wrote to a bishop of Corsica, called Leo, to go to govern it, and afterwards established Martin there to be the cardinal bishop thereof; so here is a succession of two bishops, whereof the one was but visitor or administrator, and the other titular. The same Gregory satisfied the clergy and nobility of Naples, that he approved their desire of having Paul bishop of Neri, and their visitor made their cardinal bishop; whence it is easy to see, that in this pope's time, and before him, all titular bishops, who by their ordination were tied to their church, were all called cardinal bishops. The same may be said of the priests and deacons, to whom their bishops had given some benefice or charge that tied them to any church in their diocese; and also the archdeacons, and the other dignities, were cardinals of the churches they governed. The other priests and deacons that had no such tie were not called cardinals. And it was for this reason that those the popes sent into provinces, and the nuncios he sent to Constantinople, were indeed deacons of the Roman Church, but not cardinals. By this same reason, all the curates tied by their titles to the parishes wherein they administered the sacraments, were cardinal priests. He was also called a cardinal priest who officiated in

chief in any great man's chapel or oratory; so that there were deacon, priest, and bishop cardinals in all the dioceses of the world. And as for the Church of Rome, there was no other cardinal bishop in Pope Gregory's time but he himself, who in quality of proper bishop of the particular Church of Rome, was tied there as to his title. The priest cardinals were all the curates of Rome, and all the other priests that served in any other chapel or oratory. The deacons and cardinal archdeacons were such as had a title where to exercise their functions. This is what the cardinals of the Church of Rome were in St. Gregory's time, and near four hundred years after him. But in the eleventh age, the popes, whose grandeur was much increased, taking crowns, which was begun the first time by Pope Dalmasus II., in 1048; they began also to settle a court, and a regular council of cardinals, bishops, priests, and deacons, different from those that had this title before. The cardinal bishops were they that were *suffragans* of the pope as metropolitan. The priest and cardinal deacons were chosen by the pope at pleasure, in all the provinces of Christendom, whether bishops, priests, abbots, princes, commanders, monks, or other religious, to whom he gave the title of churches, without obliging them to officiate in them. And so as the name of pope, which in the five or six first ages was common to all bishops, was afterwards appropriated to the Roman Pontiff; so likewise the name of cardinal, which had been common to all titular bishops, priests, and deacons, in regard of the churches they were linked to, as St. Gregory speaks, does now belong only to the cardinals of the Church of Rome, who are in the highest rank of that church. Nevertheless it is observed, that even since the establishment of this College of Cardinals, the bishops maintaining their pre-eminency, have had the first place in assemblies and public meetings in the pope's own presence. This is seen in the Act of the Dedication of the Church of Marmoutier, by Pope Urban II., in 1090, when he came to France to keep the famous Council of Clermont; for in that ceremony, Hugues, Archbishop of Lyons, was next the pope, and after him followed the other archbishops and bishops, followed by the priests and deacons that were cardinals, and of the pope's retinue. In 769, the Council of Rome, held under Pope Stephen IV., decreed, that none should be chosen pope but a priest or deacon cardinal. In 1130, the cardinals began to be masters of the pope's election under Innocent II., and made themselves the sole choosers, to the exclusion of the rest of the clergy of Rome under Alexander III., in 1160. So rising more and more, it is at last come to this, that though they be but priests and deacons, yet the dignity of cardinal alone places them above bishops.

**CARMELITES, or WHITE FRIARS.** Religious of the order of *Our Lady of Mount Carmel*. They pretend to derive their original from the prophets Elijah and Elisha; and this occasioned a very warm controversy between this order and the Jesuits, about the end of the seventeenth century, both parties publishing several works, and petitioning the Popes Innocent XI. and Innocent XII.; the latter of whom silenced them both, by a brief of the 20th of November, 1698.

What we know of their original is, that, in the twelfth century, Aimeric, legate of the Holy See in the East, and patriarch of Antioch, collected together several hermits in Syria, who were exposed to the violence and incursions of the barbarians, and placed them on Mount Carmel, formerly the residence of the prophets Elijah and Elisha; from which mountain they took the name of Carmelites. Albert, patriarch of Jerusalem, gave them rules in 1205, which Pope Honorius III. confirmed in 1224.

The peace concluded by the Emperor Frederick II. with the Saracens, in the year 1229, so disadvantageous to Christendom, and so beneficial to the infidels, occasioned the Carmelites to quit the Holy Land, under Alan, the fifth general of the order. He first sent some of the religious to Cyprus, who landed there in the year 1238, and founded a monastery in the forest of Fortania. Some Sicilians, at the same time, leaving Mount Carmel, returned to their own country, where they founded a monastery in the suburbs of Messina. Some English departed out of Syria, in the year 1440, to found others in England. Others of Provence, in the year 1244, founded a monastery in the desert of Aigualates, a league from Marseilles: and thus, the number of their monasteries increasing, they held their first European general chapter in the year 1245, at their monastery of Aylesford, in England.

After the establishment of the Carmelites in Europe, their rule was in some respects altered: the first time, by Pope Innocent IV., who added to the first article a precept of chastity, and relaxed the eleventh, which enjoins abstinence at all times from flesh, permitting them, when they travelled, to eat boiled flesh. This pope likewise gave them leave to eat in a common refectory, and to keep asses or mules for their use. Their rule was again mitigated by the Popes Eugenius IV. and Pius II. Hence the order is divided into two branches, viz. *the Carmelites of the ancient observance*, called the *moderate* or *mitigated*, and those of the *strict observance*, who are the *barefooted Carmelites*; a reform set on foot, in 1540, by S. Theresa, a nun of the convent of Avila, in Castile: these last are divided into two congregations, that of Spain, and that of Italy.

The habit of the Carmelites was at first

white, and the cloak laced at the bottom with several lists; but Pope Honorius IV. commanded them to change it for that of the Minims. Their scapulary is a small woollen habit, of a brown colour, thrown over their shoulders. They wear no linen shirts, but instead of them linsey-woolsey.

**CARPOCRATIANS**, heretics, who sprang up in the second century; followers of Carpocrates, of the island of Cephallenia, according to Epiphanius, or, according to Theodoret and Clemens Alexandrinus, of the city of Alexandria. This Carpocrates was a man of the worst morals, and addicted to magic. Eusebius says expressly, he was the father of the heresy of the Gnostics; and it is true that all the infamous things imputed to the Gnostics, are ascribed likewise to the Carpocratians. It is sufficient to mention two of their principles: the one is, a community of wives; the other, that a man cannot arrive at perfection, nor deliver himself from the power of the princes of this world, as they expressed it, without having passed through all sorts of criminal actions; laying it down for a maxim, that there is no action bad in itself, but only from the opinion of men. This induced them to establish a new kind of metempsychosis, that those who have not passed through all sorts of actions in the first life, may do it in a second, and, if that be not sufficient, in a third, and so on, till they have discharged this strange obligation. Accordingly, they are charged with committing the most infamous things in their Agapæ, or love-feasts.

As to their theology, they attributed the creation of the world to angels; they said that Jesus Christ was born of Joseph and Mary in a manner like other men; that his soul alone was received into heaven, his body remaining on the earth; and, accordingly, they rejected the resurrection of the body.

They marked their disciples at the bottom of the right ear with a hot iron, or with a razor.

They had images of Jesus Christ as well in painting as in sculpture, which they said were made by Pilate: they kept them in a little box or chest. They had likewise the images of Pythagoras, Plato, Aristotle, and other philosophers. They put crowns on all these images, and paid them the same superstitious honours which the pagans did to their idols, adoring them, and offering sacrifice to them. A woman of this sect, named Marcellina, came to Rome, in the pontificate of Anicetus, where she made a great many proselytes. She worshipped the images of Jesus Christ, Paul, Homer, and Pythagoras, and offered incense to them.

Carpocrates had a son, named Epiphanius, who, by means of the Platonic philosophy, gave a greater extent to the fabulous opinions of the Carpocratians. He died at seventeen years of age, but in that short time had

acquired so great a reputation among the disciples of his father, that, after his death, he was revered by them as a god, insomuch that they built a temple to him in the island of Cephalenia, and the Cephalenians, every first day of the month, solemnized the feast of his apotheosis, offering sacrifices to him, and singing hymns to his honour.

Epiphanius relates of himself, that in his youth he accidentally fell into company with some women of this sect, who revealed to him the most horrible secrets of the Carpocratians. They were armed with beauty sufficient to make an impression on a person of his age; but, by the grace of God, he says, he escaped the snare which the devil had laid for him.—See GNOSTICS.

CARTHUSIANS, a religious order, founded in the year 1080, by one Bruno, a very learned man, of the bishopric of Cologne, and professor of philosophy at Paris. The occasion of its institution is related as follows: a friend of Bruno's, who had been looked upon as a good liver, being dead, Bruno attended his funeral. Whilst the service was performing in the church, the dead man, who lay upon a bier, raised himself up and said, "By the just judgment of God, I am accused." The company being astonished at this unusual accident, the burial was deferred to the next day, when the concourse of people being much greater, the dead man again raised himself up and said, "By the just judgment of God, I am damned." This miracle, it is pretended, wrought such an effect on Bruno, and six more, that they immediately retired to the desert of Chartreux, in the diocese of Grenoble, in Dauphiné, where Hugh, bishop of that diocese, assigned them a spot of ground, and where Bruno built his first monastery, under the following rigid institutes:

His monks were to wear a hair-cloth next their body, a white cassock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the prior and procurator, and they only about the business of the house.

The Carthusians, so called from the place of their first institution, are a very rigid order. They are not to go out of their cells, except to church, without leave of their superior. They are not to speak to any person, even their own brother, without leave. They may not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed is of straw, covered with a felt or coarse cloth; their clothing, two hair-cloths, two cowls, two pair of hose, a cloak, &c. all coarse. Every monk has two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a basin, two

spoons, a knife, a drinking cup, a water-pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an axe.

In the refectory, they are to keep their eyes on the meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they are to do it modestly, not to whisper, nor talk aloud, nor to be contentious. They confess to the prior every Saturday. Women are not allowed to come into their churches, that the monks may not see any thing which may provoke them to lewdness.

It is computed there are a hundred and seventy-two houses of Carthusians, whereof five are of nuns, who practise the same austerities as the monks. They are divided into sixteen provinces, each of which has two visitors. There have been several canonized saints of this order; four cardinals, seventy archbishops and bishops, and a great many very learned writers.

The story of the motive of St. Bruno's retirement into the desert was inserted in the Roman Breviary, but was afterwards left out, when that Breviary was reformed, by order of Pope Urban VIII.; and this gave occasion to several learned men of the seventeenth century to publish writings on that subject, some to vindicate the truth of the story, and others to invalidate it.

In the year 1170, Pope Alexander III. took this order under the protection of the holy see. In 1391, Boniface IX. exempted them from the jurisdiction of the bishops. In 1420, Martin V. exempted them from paying the tenths of the lands belonging to them; and Julius II., in 1508, ordered that all the houses of the order, in whatever part of the world they were situated, should obey the prior of the Grand Chartreuse, and the general chapter of the order.

The convents of this order are generally very beautiful and magnificent; that of Naples, though but small, surpasses all the rest in ornaments and riches. Nothing is to be seen in the church and house but marble and jasper. The apartments of the prior are rather those of a prince, than a poor monk. There are innumerable statues, bas-reliefs, paintings, &c., together with very fine gardens; all which, joined with the holy and exemplary life of the good religious, draws the curiosity of all strangers who visit Naples.

The Carthusians settled in England about the year 1180. They had several monasteries here, particularly at Witham in Somersetshire, Hinton in the same county, Beauval in Nottinghamshire, Kingston-upon-Hull, Mount-Grace in Yorkshire, Eppewort in Lincolnshire, Shene in Surrey, and one near Coventry. In London they had a famous monastery, since called, from the Carthusians who settled there, the Charter-house.

**CASUALTY**, an event that is not foreseen or intended. See **CONTINGENCY**.

**CASUIST**, one that studies and settles cases of conscience. The Jesuits Escobar, Sanchez, Suarez, Busenbaum, and others, have acquired notorious celebrity by their ingenuity in the invention of such cases, and for the ambiguity and singularity of their solutions. Escobar made a collection of the opinions of all the casuists before him. M. Le Fevre, preceptor of Louis XIII., called the books of the casuists the art of quibbling with God, which does not seem far from truth, by reason of the multitude of distinctions and subtleties with which they abound. Mayer has published a bibliography of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinist, and the third the Romish casuists.

**CASUISTRY**, called by Kant *the dialectics of conscience*, is the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

Some suppose that all books of casuistry are as useless as they are tiresome. One who is really anxious to do his duty must be very weak, it is said, if he can imagine that he has much occasion for them; and with regard to one who is negligent of it, the style of those writings is not such as is likely to awaken him to more attention. The frivolous accuracy which casuists attempt to introduce into subjects which do not admit of it, almost necessarily betray them into dangerous errors; and at the same time render their works dry and disagreeable, abounding in abstruse and metaphysical distinctions, but incapable of exciting in the heart any of those emotions which it is the principal use of books of morality to produce.

On the other hand, I think it may be observed, that, though these remarks may apply to *some*, they cannot apply to *all* books of casuistry. It must be acknowledged that nice distinctions, metaphysical reasonings, and abstruse terms, cannot be of much service to the generality, because there are so few who can enter into them; yet, when we consider how much light is thrown upon a subject by the force of good reasoning, by viewing a case in all its bearings, by properly considering all the objections that may be made to it, and by examining it in every point of view: if we consider also how little some men are accustomed to think, and yet at the same time possess that tenderness of con-

science which makes them fearful of doing wrong; we must conclude that such works as these, when properly executed, may certainly be of considerable advantage. The reader may consult *Ames's Power and Cases of Conscience*; *Bishop Taylor's Ductor Dubitantium*; *Dr. Saunderson's De Obligatione Conscientiæ*; *Pike and Hayneard's Cases*; and *Saurin's Christian Casuistry*, in the 4th vol. of his *Sermons*, p. 265, English edition; and *Baxter's Christian Directory*.

**CATAPHRYGIAN HERESY**, the erroneous system of Montanus, and so called, because that heresiarch began to exercise his pretended prophetic gifts in the lower or more southerly part of Phrygia. See **MONTANUS**.

**CATECHISING**, instructing by asking questions and correcting the answers. Catechising is an excellent mean of informing the mind, engaging the attention, and affecting the heart, and is an important duty incumbent on all who have children under their care. Children should not be suffered to grow up without instruction, under the pretence that the choice of religion ought to be perfectly free, and not biassed by the influence and authority of parents, or the power of education. As they have capacities, and are more capable of knowledge by instruction than by the exercise of their own reasoning powers, they should certainly be taught. This agrees both with the voice of nature and the dictates of revelation. Deut. vi. 7; Prov. xxii. 6; Eph. vi. 4. The propriety of this being granted, it may next be observed, that, in order to facilitate their knowledge, short summaries of religion, extracted from the Bible, in the way of question and answer, may be of considerable use. 1. Hereby, says Dr. Watts, the principles of Christianity are reduced into short sentences, and easier to be understood by children.—2. Hereby, these principles are not only thrown into a just and easy method, but every part is naturally introduced by a proper question; and the rehearsal of the answer is made far easier to a child than it would be, if the child were required to repeat the whole scheme of religion.—3. This way of teaching has something familiar and delightful in it, because it looks more like conversation and dialogue.—4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart, to improve its own knowledge. See next article.

**CATECHISM**, a form of instruction by means of questions and answers. There have been various catechisms published by different authors, but many of them have been but ill suited to convey instruction to juvenile minds. Catechisms for children should be so framed as not to puzzle and confound, but to let the beams of divine light into their minds by degrees. They should be accommodated as far



as possible to the weakness of their understandings; for merely learning sentences by rote, without comprehending the meaning, will be of but little use. In this way, they will know nothing but words: it will prove a laborious task, and not a pleasure; confirm them in a bad habit of dealing in sounds instead of ideas; and, after all, perhaps create in them an aversion to religion itself. Dr. Watts advises that different catechisms should be composed for different ages and capacities; the questions and answers should be short, plain, and easy; scholastic terms, and logical distinctions, should be avoided; the most practical points of religion should be inserted, and one or more well chosen texts of Scripture should be added to support almost every answer, and to prove the several parts of it. The Doctor has admirably exemplified his own rules, in the catechism he has composed for children at three or four years of age; that for children at seven or eight; his Assembly's catechism, proper for youth at twelve or fourteen; his preservative from the sins and follies of childhood; his catechism of Scripture names; and his historical catechism. These are superior to any I know, and which I cannot but ardently recommend to parents and all those who have the care and instruction of children.

The catechism of the church of England is drawn up by way of question and answer. Originally, it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's Prayer; but King James I. ordered the bishops to add to it a short and plain explanation of the sacraments, which was accordingly performed by Bishop Overal, then Dean of St. Paul's, and approved by the rest of the bishops.

The times appointed for catechising are Sundays and holidays. By the first book of King Edward VI. it was not required to be done above once in six weeks. But upon Bucer's objecting to the interval of time as too long, the rubric was altered, but expressed, notwithstanding, in indefinite terms, leaving it to be done as often as occasion requires. Indeed, the fifty-ninth canon enjoins every parson, vicar, or curate, upon every Sunday and holiday, to teach and instruct the youth and ignorant persons of his parish, in the catechism set forth in the Book of Common Prayer; and that under pain of a sharp reproof for the first omission, suspension for the second, and excommunication for the third.—See CATECHIST and CATECHISING.

CATECHIST, one whose charge is to instruct by questions, or to question the uninstructed concerning religion.

The catechists of the ancient churches were usually ministers, and distinct from the bishops and presbyters, and had their catechumens, or auditories, apart. But they did not constitute any distinct order of the clergy, being chosen

out of any order. The bishop himself sometimes performed the office; at other times presbyters, readers, or deacons. It was his business to expose the folly of the pagan superstition; to remove prejudices, and answer objections; to discourse on behalf of the Christian doctrines; and to give instruction to those who had not sufficient knowledge to qualify them for baptism.

CATECHUMENS, the lowest order of Christians in the ancient church. They were called Catechumens, from the Greek word *κατηχησθαι*, which signifies to instruct in the first rudiments of any art or science. They had some title to the common name of Christian, being a degree above pagans and heretics, though not consummated by baptism. They were admitted to the state of Catechumens by imposition of hands, and the sign of the cross. The children of believing parents were admitted Catechumens as soon as ever they were capable of instruction; but at what age those born of heathen parents might be admitted, is not so clear. As to the time of their continuance in this state, there was no general rule fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the Catechumens themselves. The council of Eliberis appointed two years' probation for new converts; and Justinian, in one of his *Novellæ*, prescribes the same length of time. The Apostolical Constitutions lengthen the term to three years. Sometimes it was limited to the forty days of Lent. Socrates observes, that, in the conversion of the Burgundians, the French bishop, who converted them, took only seven days to catechise them, and then baptized them. But in case of sickness or imminent death, the Catechumens were immediately baptized with what they called Clinic baptism.

There were four orders or degrees of Catechumens. The first were the *ἐξωθούμενοι*, or those instructed privately without the church, and kept at a distance from the privilege of entering into the church for some time, to make them the more eager and desirous of it. The next degree above these were the *ἀκροούμενοι*, *audientes*. They were so called from being admitted to hear sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of Catechumens were the *γυμνκλιοντες*, *genu-flectentes*; so called because they received imposition of hands, kneeling upon their knees. The fourth order was the *βαπτιζόμενοι*, *φωτιζόμενοι*, the *competentes* and *electi*, which denote the immediate candidates of baptism, or such as were appointed to be baptized the next approaching festival: before which strict examination was made into their proficiency under the several stages of catechetical exercises. After examination, they were exorcised for twenty days toge-

ther, and were obliged to fasting and confession. They were to get the Creed and Lord's Prayer by heart, and to repeat them before the bishop at their last examination. Some days before baptism, they went veiled, or with their faces covered; and it was customary to touch their ears, saying, *Ephphatha*, "be opened;" as also to anoint their eyes with clay; both ceremonies in imitation of our Saviour's practice, and intended to shadow out to the Catechumens their condition both before and after admission into the Christian church.

That part of divine service which preceded the common prayers of the communicants at the altar, that is, the psalmody, the reading of the scriptures, the sermon, &c., was called *Missa Catechumenorum*; because the Catechumens had the liberty of being present only at this part of the service.

The ancients speak of the sacrament of the Catechumens; and some modern writers, by mistake, suppose that, though they were not allowed to partake of the eucharist, they had something like it, which they call *Eulogie Panis*, or *Panis Benedictus*. But it appears from St. Augustine, that this sacrament was not the consecrated bread, but only a little taste of salt; intimating to them by that symbol, that they were to purge and cleanse their souls from sin, salt being the emblem of purity and incorruption. They called this a sacrament, after the custom of the primitive Christians, who gave that name to every thing that was mysterious, or had a spiritual signification in it.

**CATENA**, a Greek word signifying a chain, in biblical criticism is an exposition of a portion of the Scriptures, formed from collections from several authors. Thus we have *Catena* of the Greek fathers on the Octateuch, by Procopius; on the Book of Job, by Olympiodorus; and on the Octateuch, the Books of Samuel and Kings, by Nicephorus. These were Greek writers themselves. Beside them, compilations of this sort were made from the early fathers by many later authors, such as Francis Zephyr, Lepomannus, Patrick, Junius, Corderius, &c. Pole's Synopsis may be regarded as a *Catena* of the modern interpretations of the whole Scriptures, as Wolfius is of a still more ancient class on the New Testament.

**CATHARISTS**, a sect that spread much in the Latin church in the twelfth century. Their religion resembled the doctrine of the Manichæans and Gnostics [see those articles.] They supposed that matter was the source of evil; that Christ was not clothed with a real body; that baptism and the Lord's supper were useless institutions; with a variety of other strange notions.

**CATHEDRAL**, the chief church of a diocese; a church wherein is a bishop's see. The word comes from *καθεδρα*, "chair:" the name

seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private Christians. In these the council, i. e. the elders and priests, were called *Presbyterium*; at their head was the bishop, who held the place of chairman, *Cathedralis* or *Cathedraticus*; and the presbyters, who sat on either side, also called by the ancient fathers *Assesores Episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters, whereof the bishop was president. A cathedral, therefore, originally was different from what it is now; the Christians, till the time of Constantine, having no liberty to build any temple. By their churches they only meant assemblies; and by cathedrals, nothing more than consistories.

**CATHOLIC**, denotes any thing that is universal or general. 1. The Epistles of James, Peter, Jude, and John are called the seven Catholic Epistles, either because they were not written to any particular person, or church, but to Christians in general, or to Christians of several countries; or because, whatever doubts may at first have been entertained respecting some of them, they were all acknowledged by the *Catholic*, or universal church, at the time this appellation was attached to them, which we find to have been common in the fourth century. 2. The rise of heresies induced the primitive Christian church to assume to itself the appellation of *catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish church now distinguishes itself by *catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself only as the true and Christian church. In the strict sense of the word, there is no catholic church in being; that is, no universal Christian communion.

**CELESTINS**, a religious order, so called from their founder, Peter de Meuron, afterwards raised to the pontificate under the name of Celestin V.

This Peter, who was born at Isernia, a little town in the kingdom of Naples, in the year 1215, of but mean parents, retired very young to a solitary mountain, in order to dedicate himself wholly to prayer and mortification. The fame of his piety brought several, out of curiosity, to see him; some of whom, charmed with his virtues, renounced the world, to accompany him in his solitude. With these he formed a kind of community in the year 1254; which was approved by Pope Urban IV., in 1264, and erected into a distinct order, called The Hermits of St. Damien.

Peter de Meuron governed this order till 1286, when his love of solitude and retire-

ment induced him to quit the charge. In July, 1294, the great reputation of his sanctity raised him, though much against his will, to the pontificate. He then took the name of Celestin V., and his order that of Celestins, from him. By his bull he approved their constitutions, and confirmed all their monasteries, which were to the number of twenty. But he sat too short a time in the chair of St. Peter to do many great things for his order: for, having governed the church five months and a few days, and considering the great burden he had taken upon him, to which he thought himself unequal, he solemnly renounced the pontificate, in a consistory held at Naples.

After his death, which happened in 1296, his order made a great progress, not only in Italy, but in France likewise: whither the then General Peter of Tivoli sent twelve religious, at the request of King Philip the Fair, who gave them two monasteries: one in the forest of Orleans, and the other in the forest of Compeigne, at Mount Chartres. This order likewise passed into several provinces of Germany. They have about ninety-six convents in Italy, and twenty-one in France, under the title of priories. The Celestins of the province of France have the privilege, by a grant of the Popes Martin V. and Clement VII., of making new statutes whenever they think proper, for the regulation of their order. By virtue of this power they drew up new constitutions, which were received in a provincial chapter in 1667. They are divided into three parts:—the first treats of the provincial chapters, and the elections of superiors; the second contains the regular observances; and the third the visitation and correction of the monks.

The Celestins rise two hours after midnight, to say matins. They eat no flesh at any time, except when they are sick. They fast every Wednesday and Friday, from Easter to the feast of the exaltation of the holy cross; and, from that feast to Easter, every day. As to their habit, it consists of a white gown, a capuche, and a black scapulary. In the choir, and when they go out of the monastery, they wear a black cowl with the capuche: their shirts are of serge.

Celestins, likewise, is the name given to certain hermits, who, during the short pontificate of Celestin V., obtained of that pope permission to quit the order of Friars Minors, to which they belonged, and retire into solitude, there to practise the rule of St. Francis in its utmost strictness. The superiors, being disgusted at this separation, took all methods to reduce these hermits to the obedience of the order; to avoid which persecution, they retired into Greece, and continued some time in an island of Achaia. But Pope Boniface VIII., who succeeded Celestin, being importuned by the order of Friars Minors, revoked

the grant of his predecessor, and ordered the Celestin hermits to return to the obedience of their superiors. Accordingly, Thomas Sola, lord of the island where they had fixed, drove them out: and this he did in a time of famine, by which these poor religious were exposed to great misery and want in their journeys, especially as they passed through the countries of the Latins, who looked upon them as schismatics. They were something better treated in the countries of the Greeks, among whom they continued for two years unmolested; but the Patriarch of Constantinople, being returned from Venice, excommunicated them twice, because they did not submit to their superiors; nevertheless, these solitaries did not want for protectors; and the Archbishop of Patras particularly interested himself in their cause.

Brother James du Mont, one of these hermits, returning from Armenia, where he had resided some time, without knowing what had passed in relation to his brethren, came into Italy, and made his submission to the general, who soon after sent him on a mission into the East. Being arrived at Negropont, and hearing of the persecution raised against the Celestin hermits, he endeavoured to accommodate matters, and managed the affair with so much prudence, that the fathers of Romania consented that all these hermits should acknowledge him as their superior, under the dependence of the general. This the general would not consent to; which obliged brother Liberatus and his companions to come into Italy, and represent to the pope that he and his brethren had been always faithful to the church, and that all the accusations against them were mere calumnies.

A chapter general, held at Toulouse, in 1307, obtained an order from Charles II., King of Naples, to the inquisitor of that state, to act against brother Liberatus and his companions. Accordingly, the inquisitor examined them, and declared them innocent; at the same time advising them to retire to Anciano, where he granted them his protection against the pursuits of their enemies. But afterwards, being gained over by their enemies, he cited them a second time before him, and found a pretence to condemn them as heretics and schismatics. In consequence of which sentence they were first imprisoned, and then banished.

CELIBACY, the state of unmarried persons. Celibate, or celibacy, is a word chiefly used in speaking of the single life of the popish clergy, or the obligation they are under to abstain from marriage. The Church of Rome imposes an universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the earliest apostolic

ages. But the contrary is evident from numerous examples of bishops and archbishops, who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the connubial union—on the contrary, the Scriptures speak of it as honourable in *all*, without the least restriction as to persons.—Heb. xiii. 4. Matt. xix. 10, 12. 1 Cor. vii. 2, 9. Paul even assigns forbidding to marry as characteristic of the apostasy of the latter times. 1 Tim. iv. 3. The fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all Christians. Marriage was not forbidden to bishops in the Eastern Church till the close of the seventh century. Celibacy was not imposed on the Western clergy in general till the end of the eleventh century, though attempts had been made long before. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy, armed with power, no doubt riveted this clog on the sacerdotal order in later periods of the church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependence upon his authority; to the end that all temporal power might, in a high degree, be subjected to the papal jurisdiction. Forbidding to marry, therefore, has evidently the mark of the beast upon it. See **MARRIAGE**.

**CELSUS**, a philosopher of the second century, and of the Epicurean school, who composed a book against Christianity, to which he gave the title of *Ἀληθὲς λόγος*, which Origen, in his refutation of it, has, to a considerable extent, rescued from oblivion. It is invaluable, on account of the admissions of the grand facts and doctrines of the gospel, as preached by the apostles, and contained in their writings, by an enemy, who lived little more than one hundred and thirty years after the ascension of our Lord. He has nearly eighty quotations from the books of the New Testament, which he not only appeals to as existing, but as universally received by the Christians of that age as credible and divine. He is most minute in his references to the circumstances of the life of Christ and his apostles, which shows that he was well acquainted with them, and that no one denied them. He every where ridicules the idea of our Lord's divinity, contrasting with it that of his poverty, sufferings, and death; which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers, as the source of his acquaintance with the Christian system. "Did your God, when under punishment," he asks, "say any thing

like this?" "You will have him to be God," he insists, "who ended an infamous life, with a miserable death." "If," he proceeds, "he thought fit to undergo such things; and if, in obedience to the Father, he suffered death, it is apparent they could not be painful and grievous to him, he being a God, and consenting to them," &c. See **LARDNER** and **ORIGEN**, *con. Cels.*

**CEMETERY**, a place set apart for the burial of the dead. Anciently none were buried in churches or churchyards; it was even unlawful to inter in cities, and the cemeteries were without the walls. Among the primitive Christians these were held in great veneration. It even appears from Eusebius and Tertullian, that in the early ages they assembled for divine worship in the cemeteries. Valerian seems to have confiscated the cemeteries and other places of divine worship; but they were restored again by Gallienus. As the martyrs were buried in these places, the Christians chose them for building churches on, when Constantine established their religion; and hence some derive the rule, which still obtains in the Church of Rome, never to consecrate an altar without putting under it the relics of some saint.

**CENSURE**, the act of judging and blaming others for their faults. Faithfulness in reproving another differs from censoriousness: the former arises from love to truth, and respect for the person; the latter is a disposition that loves to find fault. However just censure may be where there is blame, yet a censorious spirit or rash judging must be avoided. It is usurping the authority and judgment of God. It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves, and often the cause of disorder and confusion in society. See **RASH JUDGING**.

**CENTURIES OF MAGDEBURG**, the first comprehensive work of the Protestants on church history, and so called because it was divided into centuries, each volume containing a hundred years, and was first written at Magdeburg. Matthias Flaccius formed the plan of it in 1552, in order to prove the agreement of the Lutheran doctrine with that of the primitive Christians, and the difference between the latter and that of the Catholics. John Wigand, Matth. Judex, Basil Faber, Andrew Corvinus, and Thomas Holzhauser, were after Flaccius, the chief writers and editors. Some Lutheran princes and noblemen patronized it, and many learned men assisted in the work, which was drawn with great care and fidelity, from the original sources, compiled with sound judgment, and written in Latin. It was continued by the *centuriatores*, as the editors were called, only to the year 1300; and was published at Basle, 1559-1574, in thirteen volumes, folio. A modern edition by Baumgarten and Semler, but which reaches only to the year 500, appeared

at Nuremburg, 1757-1765, in six volumes, quarto. A good abridgment was prepared by Lucas Osiander; the Tübingen edition of which (1607-1608) comprehends the period from the fourteenth to the sixteenth century. The Catholics, finding themselves attacked in this alarming way, and confuted by matters of fact, Baronius wrote his *Annals* in opposition to the *Centurie*.—*Ency. Amer.*

**CERDONTIANS**, a sect in the first century, so called from Cerdon, who flourished 140 or 141, and came to Rome from Syria. His disciples espoused most of the opinions of Simon Magus and the Manichæans. They asserted two principles, good and bad. The first they called the Father of Jesus Christ; the latter the Creator of the world. They denied the incarnation and the resurrection, and reject the books of the Old Testament.

**CEREMONY**, an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious services, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646, M. Ponce published a history of ancient ceremonies, tracing the rise, growth, and introduction of each rite into the church, and its gradual advancement to superstition. Many of them were borrowed from Judaism, but more from paganism. Dr. Middleton has given a fine discourse on the conformity between the pagan and popish ceremonies, which he exemplifies in the use of incense, holy water, lamps and candles before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends, nay, even the very hierarchy, pontificate, religious orders, &c., of the present Romans, he shows, are all copied from their heathen ancestors. An ample and magnificent representation in figures of the religious ceremonies and customs of all nations in the world, designed by Picart, is added, with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies, which are merely of human appointment. On one side it has been observed that we ought not. Christ alone is king in his church; he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems, at least, to carry in it an imputation on his wisdom and authority, and hath this unanswerable objection to it, that it opens the door to a thousand innovations (as the history of the church of Rome hath sufficiently shown,) which are not only indifferent in themselves, but highly absurd, and extremely detrimental to religion. That the ceremonies were numerous under the Old Testament dispensation is no argument; for, say they, 1. We respect Jewish ceremonies,

because they were appointed of God; and we reject human ceremonies because God hath not appointed them. 2. The Jewish ceremonies were established by the *universal consent* of the nation; human ceremonies are not so. 3. The former were fit and proper for the purposes for which they were appointed; but the latter are often the contrary. 4. The institutor of the Jewish ceremonies provided for the expense of it; but no provision is made by God to support human ceremonies, or what he has not appointed.

These arguments seem very powerful; but on the other side it has been observed, that the desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the length which it is prudent to go in the accommodation of religious ceremonies to human infirmity; and the grand point is to fix a medium in which due regard may be shown to the senses and imagination, without violating the dictates of right reason, or tarnishing the purity of true religion. It has been said, that the Romish church has gone too far in its condescension to the infirmities of mankind; and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observation is not just; the church of Rome has not so much accommodated itself to *human weakness*, as it has abused that *weakness*, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude still hoodwinked in their ignorance and superstition. How far a just antipathy to the church puppet-shows of the Papists has unjustly driven some Protestant churches into the opposite extreme, is a matter that certainly deserves a serious consideration. See *Dr. Stennett's Ser. on Conformity to the World*; *Robinson's Ser. on Ceremonies*; *Booth's Essay on the Kingdom of Christ*; *Mosheim's Ecclesiastical History, with Mac Luine's Notes*, vol. i. p. 203, quarto edition. *Jones's Works*, vol. iv. p. 267.

**CERINTHUS**, one of the earliest heretics, by birth a Jew, who after having studied philosophy in Egypt, went into Asia Minor, where he disseminated his erroneous doctrines. Various opinions have obtained respecting the time at which he flourished, but it is now pretty generally agreed, that it must have been in the first century. Waterland, Michaelis, and others, are decided in their con-

viction, that the Apostle John wrote to confute his heresy; and indeed, it seems impossible to entertain a doubt on the subject, considering the direct bearing of many passages of his writings on the principles of which it consisted; and especially the express declaration of Irenæus, who was well acquainted with Polycarp, that "John wished, by the publication of his Gospel, to remove the error which had been sown in men's minds by Cerinthus." Some have asserted that he was one of the Judaizers referred to in the New Testament, but without sufficient foundation. He was a gnostic in his notion of the creation of the world, which he conceived to have been formed by angels; and his attachment to that philosophy may explain what otherwise seems inconsistent, that he retained some of the Mosaic ceremonies, such as the observance of sabbaths and circumcision, though like other gnostics, he ascribed the law and the prophets to the angel who created the world. What gave most eminence to his name was the fresh change which he introduced in the notion concerning Christ, while the gnostics had all of them been Docetæ; Cerinthus maintained that *Jesus* had a real body, but that he was a mere man, the son of Joseph and Mary. In other points he agreed with the gnostics, and believed that *Christ* was one of the *eons* who descended on *Jesus* at his baptism. The notion of *Jesus* being born of human parents was taught by him with precision, and not without success. He is also regarded as the first person who held the doctrine of a mundane millennium, and is said to have promised his followers the grossest pleasures, and the most sensual gratifications. It is likely that it is to this part of his views that we are to ascribe the opinion which he maintained, contrary to the generality of the gnostics, that Christ had not yet risen, but that he would rise hereafter, viz. at the period of the millennium. It is not improbable that Paul is combating this very heresy in the fifteenth chapter of 1st Corinthians. If he received any part of the New Testament, it is likely it was only the Gospel of Matthew, and that not in its pure state, but as it existed καθ' Ἑβραϊσμός.

According to Irenæus, "there were some who had heard Polycarp tell that John the disciple of our Lord, being at Ephesus, and going to bathe, and seeing Cerinthus in the place, hurried out of the bath without bathing, and aided, Let us flee, lest even the bath should fall to pieces, while Cerinthus, the enemy of truth, is in it." Theodoret and Epiphanius relate the same story, which has nevertheless been questioned by Lampe and Oeder; but it is credited by Mosheim and other eminent moderns. Jerome is stated to have added that, according to Irenæus, the bath actually fell, but no such passage is to be found in the works of Jerome.

CHALDÆE PARAPHRASE, in the rabbinical style, is called Targum. There are three Chaldee paraphrases in Walton's Polyglott, viz. 1. of Onkelos; 2. of Jonathan, son of Uziel; 3. of Jerusalem; but there are seventeen in all.

CHALICE, the cup used to administer the wine in the sacrament, and by the Roman Catholics in the mass. The use of the chalice, or communicating in both kinds, is by the church of Rome denied to the laity, who communicate only in one kind, the clergy alone being allowed the privilege of communicating in both kinds; in direct opposition to our Saviour's words,—*"Drink ye all of it."*

CHANCEL, a particular part of the fabric of a church. Eusebius, describing that of Paulinus, says, "It was divided from the rest by certain rails of wood, curiously and artificially wrought in the form of net-work, to make it inaccessible to the multitude." These rails the Latins call *cancelli*, whence comes the English word *chancel*.

The chancel in England is the rector's freehold, and part of his glebe; and therefore he is obliged to repair it; but where the rectory is inappropriate, the impropiator must do it.

CHANCELLOR, a lay officer under a bishop, who is judge of his court. In the first ages of the church the bishops had those officers, who were called church lawyers, and were bred up in the knowledge of the civil and canon law: their business was to assist the bishop in his diocese.

We read of no chancellors in England during all the Saxon reigns, nor after the conquest, till the reign of Henry II., but that king requiring the attendance of the bishops in his councils of state, and other public affairs, it was thought necessary to substitute chancellors in their room for the despatch of those causes which were proper for their jurisdiction.

A bishop's chancellor hath his authority from the law; and his jurisdiction is not, like that of a commissary, limited to a certain place, and certain causes, but extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations, &c.

CHANT is used for the vocal music of churches. In church history we meet with divers kinds of these: as 1. *Chant Ambrosian*, established by St. Ambrose; 2. *Chant Gregorian*, introduced by Pope Gregory the Great who established schools of chanters, and corrected the church music. This at first was called the *Roman* song; afterwards the *plain* song, as the choir and people sing in unison.

CHANTRY, a little chapel, or particular altar, in a cathedral church, built and endowed for the maintenance of a priest to sing masses, in order to release the soul of the donor out of

purgatory. There were many of these in England before the Reformation; and any man might build a chantry without the leave of the bishop. In the 37th year of Henry VIII. the chantries were given to the king, who had power to issue commissions to seize those endowments; but that being the last year of his reign, several chantries escaped being seized by virtue of those commissions; but they were afterwards vested in his successor, Edward VI.

**CHAPEL**, a place of divine worship, so called. The word is derived from the Latin *capella*. In former times, when the kings of France were engaged in war, they always carried St. Martin's hat into the field, which was kept in a tent as a precious relic; from whence the place was called *capella*, and the priests, who had the custody of the tent, *capellani*. Afterwards the word *capella* became applied to private *oratories*.

There are various kinds of chapels in Britain. 1. Domestic chapels, built by noblemen or gentlemen for private worship in their families. 2. Free chapels, such as are founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor: yet the king may license any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 3. Chapels in universities, belonging to particular universities. 4. Chapels of ease, built for the ease of one or more parishioners that dwell too far from the church, and are served by inferior curates, provided for at the charge of the rector, or of such as have benefit by it, as the composition or custom is. 5. Parochial chapels, which differ from parish churches only in name; they are generally small, and the inhabitants within the district few. If there be a presentation *ad ecclesiam* instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church for themselves and families. 6. Chapels which adjoin to and are part of the church; such were formerly built by honourable persons as burying places. 7. The places of worship used by the Methodists and Protestant dissenters, otherwise denominated meeting-houses, are now almost universally called *chapels*; with respect to which it is required by law, that they shall be certified in the court of quarter sessions, or to the bishop's court, when, on the payment of a small sum, the registration takes place. The doors are not permitted to be kept locked during the time of worship; and, to prevent the congregation from being disturbed, whoever molests it, or interrupts the worship, is, on conviction at the sessions, to forfeit 20*l.*, by statute I. of William and Mary.

**CHAPELS, UNION**, places of worship in which the Church of England service is per-

formed in the morning, and the usual dissenting mode of worship is used in the evening. They were designed to unite persons of both parties: hence their name.

**CHAPLAIN**, a person who performs divine service in a chapel, or is retained in the service of some family to perform divine service.

The origin of the term is generally explained in the following manner:—Bishop Martin is said to have worn a hood (*capa*), which was regarded as possessing miraculous powers, and was, therefore, preserved after his death in a separate house, called, from this hood, *capella* (chapel), and the person stationed in the chapel to show it to superstitious spectators was termed *chaplain*. Charlemagne is reported to have possessed St. Martin's hood among the relics, and to have erected a chapel, called by the name of St. Martin, at the place in Germany where Fûrth afterwards arose. He also built similar chapels at Nuremberg and Altenfurth. Another less probable derivation of the word deduces it indeed from *capella*, but explains it to signify the box in which the Romish missionaries carried the requisites for celebrating the mass, who were thence denominated chaplains.

According to a statute of Henry VIII. the persons vested with a power of retaining chaplains, together with the number each is allowed to qualify, are as follow:—an archbishop, eight; a duke, or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and warden of the Cinque Ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family.

In England there are forty-eight chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland, the king has six chaplains, with a salary of 50*l.* each; three of them having, in addition, the deanery of the chapel royal divided between them, making up above 100*l.* to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in parliament.

**CHAPLET**, a certain instrument of monkish piety, made use of by the Roman Catholics, Greeks, Armenians, and other eastern communions. It is a string of beads, by which they measure, or count, the number of their

ayers. The invention of it is ascribed, by the historians of the crusades, to Peter the hermit, who first taught those warriors to pray by *tale*. St. Dominic, founder of the dominicans, greatly raised the credit of this devout instrument, by giving out that the blessed Virgin had brought him one from heaven. If Peter the Hermit first taught it to the Roman Catholics, it is probable he himself borrowed it from the Turks, who, to this day, make use of a chaplet, or string of beads, in their prayers; and the Turks seem to have had it from the East Indians, who likewise make use of a kind of chaplet. It is also used by the Lamas.

CHAPTER, from the Latin *caput*, head, signifies,—

1. One of the principal divisions of a book, and, in reference to the Bible, one of the larger sections into which its books are divided. This division, as well as that consisting of verses, was introduced to facilitate reference, and not to indicate any natural or accurate division of the subjects treated in the books. The invention has been by some ascribed to Lanfranc, by others to Langton, both archbishops of Canterbury; but it is now pretty generally agreed that the real inventor was Hugo de Sancto Caro, who lived in the thirteenth century, and wrote a commentary on the Scriptures, and first introduced it, when preparing a concordance of the Latin vulgate.

2. A community of ecclesiastics belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean: the body consists of canons or prebends. In England, as elsewhere, the deans and chapters had the right to choose the bishops; but Henry VIII. assumed this right as a prerogative of the crown. The chapter has now no longer a place in the administration of the diocese during the life of the bishop, but succeeds to the whole episcopal jurisdiction during the vacancy of the see. In Prussia, Protestant bishops have been lately elected, and still more recently an archbishop, without the vote of a chapter, by a mere order of government.

CHAPTERS, THE THREE, an appellation given in the sixth century to the following productions:—1. The writings of Theodore of Mopsuestia. 2. The books which Theodoret of Cyrus wrote against the twelve anathemas which Cyril had published against the Nestorians. 3. The letter which Ibas of Edessa had written concerning the council of Ephesus, and the condemnation of Nestorius. These writings being supposed to favour the Nestorian doctrine, Theodore, bishop of Caesarea, who was a zealous Monophysite, prevailed on the Emperor Justinian to publish an edict in the year 544, in which they were ordered to be condemned. This edict was opposed by the African and Western bishops, especially by Vigilius, the Roman pontiff; the conse-

quence of which was that the pontiff was ordered to appear at Constantinople, where he first rejected, and then retracted his rejection of the chapters. They were afterwards condemned anew by Justinian.

CHARGE: 1. A sermon preached by the bishop to his clergy. 2. Among the Dissenters, it is a sermon preached to a minister at his ordination, generally by some aged or able preacher, and containing a view of the Christian ministry in its nature, duties, trials, and encouragements.

CHARITY, one of the three grand theological graces, consisting in the love of God and our neighbour, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. "Charity," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent goodnature which makes us rest satisfied with being free from inveterate malice, or ill will to our fellow creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow as so many native streams. From general goodwill to all, it extends its influence, particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associates of neighbourhood, relations, and friends, and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguishing affection which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; not to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In



parents, it is care, and attention: in children, it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence." See *Barrow's Works*, vol. i. ser. 27, 28; *Blair's Ser.*, vol. iv. ser. 2; *Scott's Ser.*, ser. 14; *Tillotson's Ser.*, ser. 158; *Paley's Mor. Phil.*, vol. i. p. 231; and articles BENEVOLENCE, LOVE.

CHARM, a kind of spell, supposed by the ignorant to have an irresistible influence, by means of the concurrence of some infernal power, both on the minds, lives, and properties of those whom it has for its object.

"Certain vain ceremonies," says Dr. Dodridge, "which are commonly called charms, and seem to have no efficacy at all for producing the effects proposed by them, are to be avoided; seeing if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine that God should permit good angels in any extraordinary manner to interpose, or should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks as are generally made the condition of receiving such benefits."

CHASIDIM, OR "PRIESTS," a Jewish sect, which we must not confound with the party who took the same name in the time of the Maccabees, and rendered themselves famous by the zeal with which they contended for the national institutions. This sect dates its origin no farther back than the year 1740, when its doctrines were first broached by Israel Baalsham, in the small country-town of Flussty, in Poland. In the course of about twenty years, his fame, as an exorcist, and master of the cabbala, spread to such a degree, that he obtained a great number of followers in Poland, Moldavia, and Wallachia. This Rabbi gave out, that he alone was possessed of the true mystery of the sacred name; that his soul at certain times left the body, in order to receive revelations in the world of spirits; and that he was endowed with miraculous powers, by which he was able to control events, both in the physical and intellectual world. His followers were taught to look to him for the absolution of every crime they might commit; to repress every thing like reflection on the doctrines of religion; to expect the immediate appearance of the Messiah; and, in sickness, to abstain from the use of medicine; assured that their spiritual guides, of whom several made their appearance on the death of the founder, were possessed of such merits as would procure for them instant recovery. The accusations of gross immorality brought against the members of this sect by the Lithuanian Rabbi, Israel Loe-

bel, have been called in question, and are supposed rather to have originated in prejudice, than to have any foundation in truth; but it is affirmed by one who has had the best opportunities of investigating, that their morals are most obnoxious, and that the representations that have been given of them are by no means exaggerated. They are not only at enmity with all the other Jews, but form the bitterest and most bigoted enemies of the Christian religion. They believe that the Messiah, whom they are hourly expecting, will be a mere man, but will come with such an effulgence of glory, as to produce a complete regeneration in the heart of every Jew, and deliver them thenceforth from every evil. To their Rabbins, whom they honour with the name of *Zadiks*, or "Righteous," they pay almost divine homage. The extravagance of their gestures during their public service entitles them to the appellation of the "Jewish Jumpers." Working themselves up into ecstasies, they break out into fits of laughter, clap their hands, jump up and down the synagogue in the most frantic manner; and turning their faces towards heaven, they clench their fists, and, as it were, dare the Almighty to withhold from them the objects of their requests. This sect has so increased of late years, that in Russian Poland and European Turkey, it is reported to exceed in number that of the Rabbinites in these countries.

CHASTITY, purity from fleshly lust. In men it is termed continence. See CONTINENCE. There is a chastity of speech, behaviour, and imagination, as well as of body. Grove gives us the following rules for the conservation of chastity—1. To keep ourselves fully employed in labours either of the body or the mind: idleness is frequently the introduction to sensuality.—2. To guard the senses, and avoid every thing which may be an incentive to lust. Does the free use of some meats and drinks make the body ungovernable? Does reading certain books debauch the imagination and inflame the passions? Do temptations often enter by the sight? Have public plays, dancings, effeminate music, idle songs, loose habits, and the like, the same effect? He who resolves upon chastity cannot be ignorant what his duty is in all these and such like cases.—3. To implore the Divine Spirit, which is a spirit of purity; and by the utmost regard to his presence and operations to endeavour to retain him with us. *Grove's Moral Philos.* p. 2. sec. 6.

CHAZINZARIANS, a sect which arose in Armenia in the seventh century. They are so called from the Armenian word *chazus*, which signifies a cross, because they were charged with adoring the cross.

CHEREM, (Heb. *חרם*.) the second sort of anathema among the Jews. The first (called *Niddui*) is merely separation, or the lesser excommunication. The second (*Cherem*), or

the greater excommunication, deprived the excommunicated person of most of the advantages of civil society. He could have no commerce with any one, could neither buy nor sell, except such things as were absolutely necessary to life; nor resort to the schools, nor enter into the synagogues; and no one was permitted to eat and drink with him. The sentence of *Cherem* was to be pronounced by ten persons only, or at least in the presence of ten persons. But the excommunicated person might be absolved by three judges, or even by one, provided he were a doctor of the law. The form of this excommunication was loaded with a multitude of curses and imprecations, taken from different places of the scripture. See ANATHEMA and EXCOMMUNICATION.

**CHERUBICAL HYMN.** An hymn of great note in the ancient Christian church. The original form of it, as it stands in the Constitutions, was in these words: "Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory, who art blessed for ever. Amen." This thrice repeating the word "holy" was in imitation of the Seraphim in the vision of Isaiah. Afterwards, the church added some words to it, and sung it in this form: ἅγιος ὁ θεός, ἅγιος ὁ ἰσχυρός, ἅγιος ἀθάνατος, ἰλησόν ἡμᾶς. i. e. "Holy God, Holy Mighty, Holy Immortal, have mercy upon us." This form is ascribed to Proclus, Bishop of Constantinople, and Theodosius the younger, A. D. 446. The church used this form to declare her faith in the Holy Trinity, applying the title of "Holy God" to the Father, "Holy Mighty" to the Son, and "Holy Immortal" to the Holy Ghost. Thus it continued till the Emperor Anastasius, or, as some say, Peter Gnaphheus, Bishop of Antioch, caused the words ὁ σταυρώθεις δι' ἡμᾶς, "that was crucified for us," to be added to it: which was done with a view to introduce the heresy of the Theopaschites, who asserted that the divine nature itself suffered on the cross. To avoid this inconvenience, Calandio, Bishop of Antioch in the time of the Emperor Zeno, made another addition to it, of the words "Christ our king," reading it thus: "Holy God, Holy Mighty, Holy Immortal, Christ our king, that was crucified for us, have mercy on us." These last additions occasioned great confusions and tumults in the Eastern church, whilst the Constantinopolitan and Western churches stiffly rejected them, and some, the better to maintain the old way of applying it to the whole Trinity, instead of the words, "crucified for us," expressly said, "Holy Trinity, have mercy on us."

This hymn was chiefly sung in the middle of the communion service; as it is at this day in the communion service of the Church of England. It is likewise called by the Greek name *Trisagion*, i. e. "thrice holy," from the trine repetition of the word "holy."

**CHOIR**, that part of a church, or cathedral, where the singers, or choristers, chant, or sing divine service. The word, according to Isidore, is derived *à coronis circumstantium*, because, anciently, the choristers were disposed round the altar. It is properly the chancel.

In the first Common-Prayer Book of King Edward VI. the rubric at the beginning of morning prayer, ordered the priest, "being in the choir, to begin the Lord's-prayer:" so that it was the custom of the minister to perform divine service at the upper end of the chancel near the altar. Against this, Bucer, by the direction of Calvin, made a great outcry, pretending "it was an antichristian practice for the priest to say prayers only in the choir, a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to divine worship as the clergy." This occasioned an alteration of the rubric, when the Common-Prayer Book was revised in the 5th year of King Edward, and it was ordered, that prayers should be said in such part of the church, "where the people might best hear." However, at the accession of Queen Elizabeth to the throne, the ancient practice was restored, with a dispensing power left in the ordinary of determining it otherwise if he saw just cause. Convenience at last prevailed, and by degrees introduced the custom of reading prayers in the body of the church, so that now service is no longer performed in the choir or chancel, excepting in cathedrals.

**CHOREPISCOPI** (της χωρας ἐπισκοποι, bishops of the country.) In the ancient church, when the dioceses became enlarged by the conversions of pagans in the country and villages at a great distance from the city church, the bishops appointed themselves certain assistants whom they called *Chorepiscopi*, because by their office they were bishops of the country. There have been great disputes among the learned concerning this order, some thinking that they were mere presbyters; others that there were two sorts, some that had received episcopal ordination, and some that were presbyters only; others think that they were all bishops. See *Campbell's Lect. on Eccles. Hist. Lect. viii.*

**CHRISM**, oil consecrated by the bishop, and used in the Romish and Greek churches in the administration of baptism, confirmation, ordination, and extreme unction.

**CHRISOME**, in the office of baptism, was a white vesture which the priest put upon the child, saying, "Take this white vesture for a token of innocency."

**CHRIST**, the Lord and Saviour of mankind. He is called Christ, or Messiah, because he is anointed, sent, and furnished by God to execute his mediatorial office. See JESUS CHRIST.

**CHRISTIAN**, a term used in a more lax and vague sense to denote one who professes the

religion of Christ, or who does not belong to any of the other divisions of mankind, such as Jews, Mohammedans, Deists, Pagans and Atheists; or, in a more strict, scriptural, and theological sense, one who really believes the gospel, imbibes the spirit, is influenced by the grace, and obedient to the will of Christ. The former is merely political and conventional; the latter is sacred and proper.

The disciples and followers of Christ, were first denominated Christians at Antioch, A. D. 42. They distinguished themselves in the most remarkable manner, by their conduct and their virtues. The faithful, whom the preaching of St. Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not carefully to instruct them as persons who were entering upon an entire new life. They attended the temple daily, doing nothing different from the other Jews, because it was yet not time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed, and distributed their goods to the wants of their brethren. The primitive Christians were not only remarkable for the consistency of their conduct, but were also very eminently distinguished by the many miraculous gifts and graces bestowed by God upon them.

The Jews were the first and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power; and when they revolted against the Romans, in the time of the emperor Adrian, Barchochebas, who was at the head of that revolt, employed against the Christians the most rigorous punishments to compel them to blaspheme and renounce Jesus Christ. And we find that even in the third century they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians three times a day in their synagogues; and their rabbins would not allow them to converse with Christians upon any occasion; nor were they contented to hate and detest them, but they despatched emissaries all over the world to defame the Christians, and spread all sorts of calumnies against them. They accused them, among other things, of worshipping the sun, and the head of an ass; they reproached them with idleness, and being a useless set of people. They charged them with treason, and endeavouring to erect a new monarchy against that of the Romans. They affirmed, that in celebrating their mysteries, they used to kill a child, and eat his flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice.

Pliny the younger, who was governor of Pontus and Bithynia between the years 103 and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the emperor Trajan, of which the following is an extract: "I take the liberty, Sir, to give you an account of every difficulty which arises to me: I had never been present at the examinations of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me, has been this: I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession have been by my order led to punishment. I have even met with some Roman citizens guilty of this frenzy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome. These persons declare that their whole crime, if they are guilty, consists in this: that on certain days they assemble before sunrise, to sing alternately the praises of Christ, as of God; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery, to observe inviolably their word, and to be true to their trust. This disposition has obliged me to endeavour to inform myself still further of this matter, by putting to the torture two of their women-servants whom they called deaconesses; but I could learn nothing more from them than that the superstition of these people is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the Christians were exposed during the first three centuries. The purity of the Christian morality, directly opposite to the corruption of the pagans, was doubtless one of the most powerful motives of the public aversion. To this may be added the many calumnies unjustly spread about concerning them by their enemies, particularly the Jews; and this occasioned so strong a prejudice against them, that the pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God, was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any god which had not been approved of by the senate. But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were Christians in the senate, in the camp, in the palace; in short every where but

in the temple and the theatres; they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith; insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that (as Tertullian expresses it) were they to have retired into another country, they would have left the Romans only a frightful solitude. For persecutions of the Christians, see PERSECUTION.

Christians may be considered as *nominal* and *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happen to be born in what is called a Christian country, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who may make an open profession of it; and yet, after all, feel but little of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the influences of divine grace, who is convinced of the depravity of his nature, who sees his own inability to help himself, who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and the Holy Spirit as the grand agent in applying the blessings of the Gospel to his soul. His heart is renovated, and inclined to revere, honour, worship, trust in, and live to God. His affections are elevated above the world, and centre in God alone. He embraces him as his portion, loves him supremely, and is zealous in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action, his thoughts spiritual, and his general deportment amiable and uniform. In fine, the *true* Christian character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glowworm.

CHRISTIANS OF ST. THOMAS, a sect of Christians on the coast of Malabar, in the East Indies, to which region the Apostle Thomas is said to have carried the gospel. They belong to those Christians who, in the year 499, united to form a Syrian and Chaldean church, in central and eastern Asia, and are, like them, Nestorians; but it is supposed they existed much earlier, as they are believed to be the Indian Christians from whom a bishop came to the council at Nice in 325. They have retained rather more strongly than the more western Nestorians, the features of their descent from the earliest Christian communities. They still celebrate the *agapæ*; portion maidens from the property of the church; and provide for the poor. Their ideas respecting the Lord's Supper incline to those of the Protestants, but in celebrating it they use bread with salt and

oil. At the time of baptism they anoint the body of the infant with oil. These two ceremonies, with that of the consecration of priests, are the only sacraments which they acknowledge. Their priests are distinguished by the tonsure, are allowed to marry, and were, till the sixteenth century, under a Nestorian patriarch at Babylon, now at Mosul, from whom they receive their bishop, and upon whom they are also dependent for the consecration of their priests. Their churches contain, except the cross, no symbols nor pictures. Their liturgy is similar to the Syrian, and is performed in the Syrian language.

When the Portuguese occupied the East Indies, the Roman Catholic clergy endeavoured to subject the Christians of St. Thomas to the government of the Pope. The archbishop of Goa succeeded, in 1599, in persuading them to submit, and form part of his diocese; in consequence of which they were obliged to renounce the Nestorian faith, adopt a few Catholic ceremonies, and obey a Jesuit, who became their bishop. But after the Portuguese were supplanted by the Dutch, on the coast of Malabar, this union ceased, and they returned to their ancient forms. At present their number amounts to nearly 80,000. They are, under the British government, free from any ecclesiastical restraint, and form among themselves a kind of spiritual republic, under a bishop chosen by themselves, and in which the priests and elders administer justice, using excommunication as a means of punishment. Col. Munro, the late Resident at Travancore, interested himself much for this people, and erected a college at Chotim, for the education both of priests and others, and he made an endowment to support a number of teachers and students. In their political relations to the natives they belong to the class of the *Nairs*, or nobility of the second rank, are allowed to ride on elephants, and to carry on commerce and agriculture, instead of practising mechanical trades, like the lower classes. Travellers describe them as very ignorant, but at the same time of very good morals. See *Monthly Mag.* for 1804, p. 60, and Dr. Kerr's Report to Lord Bentinck, on the state of the Christians inhabiting the kingdom of Cochin and Travancore.—*Evangel. Mag.* 1807, p. 473.

CHRISTIANITY, the religion of Christians.

I. CHRISTIANITY, *foundation of*.—Most, if not all, Christians, whatever their particular tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, have, from the ambiguity of language, been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different sects. These, however, or, at least, the greatest number of them, appeal to the scriptures of the Old and New Testaments as the ultimate standard—the only

infallible rule of faith and manners. If asked by what authority these books claim an absolute right to determine the consciences and understandings of men with regard to what they should believe, and what they should do, they answer, that all Scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books which they call Scriptures are authenticated, they reply, that the Old and New Testaments are proved to be the word of God, by evidences both external and internal. See § 2, and article REVELATION.

II. CHRISTIANITY, *evidences of the truth of*.—The external evidences of the authenticity and divine authority of the Scriptures have been divided into *direct* and *collateral*. The direct evidences are such as arise from the nature, consistency, and probability of the facts, and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences supported by heathen testimonies, or others which concur with and corroborate the history of Christianity. Its *internal* evidences arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural convictions and assistances which are impressed on the mind by the immediate operation of the Divine Spirit. We shall here chiefly follow Dr. Doddridge, and endeavour to give some of the chief evidences which have been brought forward, and which every unprejudiced mind must confess are unanswerable.

First. Taking the matter merely in theory, it will appear highly probable that such a system as the Gospel should be, indeed, a divine revelation. 1. The case of mankind is naturally such as to need a divine revelation, 1 John v. 19; Rom. i.; Eph. iv. 2. There is from the light of nature considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears. 3. We may easily conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been. 4. That the main doctrines of the gospel are of such a nature as we might in general suppose those of a divine revelation would be—rational, practical, and sublime—Heb. xi. 6; Mark xii. 20; 1 Tim. ii. 5; Matt. v. 48; x. 29, 30; Philipians iv. 8; Rom. ii. 6—10.

Secondly. It is, in fact, certain that Christianity is, indeed, a divine revelation: for, I. The books of the New Testament, now in our hands, were written by the first preachers and publishers of Christianity. In proof of this, observe, 1. That it is certain that Christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have

appeared. 2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there. 3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus their master, and which went by the name of those that now make up our New Testament. 4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they were written. 5. That the translation of them now in our hands may be depended upon as, in all things most material, agreeable to the original. Now, II. From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that Christianity is a divine revelation; for, in the first place, it is exceedingly evident that the writers of the New Testament certainly knew whether the facts were true or false. John i. 3; xix. 27, 35; Acts xxvii. 7—9. 2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums, no characters, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. Their integrity, likewise, evidently appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with. John i. 45, 46; vii. 52; Luke ii. 4, 7; Mark vi. 3; Matt. viii. 20; John vii. 48. It is certain that there are in their writings the most genuine traces not only of a plain and honest, but a most pious and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings. 3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false. 4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect more particularly on the nature of those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the Christian scheme, as first exhibited by the apostles. The resurrection of a dead man, and his ascension into an abode in the upper world, were such strange things, that a thousand objections would immediately have been

raised against them ; and some extraordinary proof would have been justly required as a balance to them. Consider the manner in which the apostles undertook to prove the truth of their testimony to these facts ; and it will evidently appear that, instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. See Acts iii., ix., xiv., xix., &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers ; and these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy of divine interposition, and entirely superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependents ; nor were they said to be wrought, as might be suspected, by any confederates in the fraud ; but they were done often in the most public manner. Would impostors have made such pretensions as these ? or, if they had, must they not immediately have been exposed and ruined ? Now, if the New Testament be genuine, then it is certain that the apostles pretend to have wrought miracles in the very presence of those to whom their writings were addressed ; nay, more, they profess likewise to have conferred those miraculous gifts in some considerable degrees on others, even on the very persons to whom they write, and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here ? 5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c. &c. 6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the Gospel which they have transmitted to us as a divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. If we attend to these, we shall find them to be no contemptible arguments ; but must be forced to acknowledge that, the premises being established, the conclusion most easily and necessarily follows ; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the Gospel revelation, and therefore is sometimes put for the whole of it. Acts viii. 37 ; xvii. 18. (See articles MIRACLE and PROPHECY.) 7. The truth of the Gospel has also received further and very considerable confirmation from what

has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the Gospel since its first publication, and he will find it a further evidence of its divine original. We might argue at large from its surprising propagation in the world ; from the miraculous powers with which not only the apostles, but succeeding preachers of the Gospel, and other converts, were endowed ; from the accomplishment of prophecies recorded in the New Testament ; and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it ; and these have generally been either persecution or falsehood, or cavilling at some particulars in Revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause has gained considerably by the opposition made to it ; the more it has been tried, the more it has been approved ; and we are bold to say no honest man, unfettered by prejudice, can examine this system in all its parts, without being convinced that its origin is divine.

### III. CHRISTIANITY, *general doctrines of.*—

“ It must be obvious,” says an ingenious author, “ to every reflecting mind, that, whether we attempt to form the idea of any religion *à priori*, or contemplate those which have already been exhibited, certain facts, principles, or data must be pre-established ; from whence will result a particular frame of mind, and course of action suitable to the character and dignity of that Being by whom the religion is enjoined, and adapted to the nature and situation of those agents who are commanded to observe it. Hence Christianity may be divided into *credenda*, or doctrines, and *agenda*, or precepts. As the great foundation of his religion, therefore, the Christian believes the existence and government of one eternal and infinite Essence, which for ever retains in itself the cause of its own existence, and inherently possesses all those perfections which are compatible with its nature ; such are its almighty power, omniscient wisdom, infinite justice, boundless goodness, and universal presence. In this indivisible essence the Christian recognizes three distinct subsistences, yet distinguished in such a manner as not to be incompatible either with essential unity, or simplicity of being, or with their personal distinction ; each of them possesses the same nature and properties to the same extent. This infinite Being was graciously pleased to create a universe replete with intelligences, who might enjoy his glory, participate his happiness, and imitate his perfections. But as these beings were not

immutable, but left to the freedom of their own will, degeneracy took place, and that in a rank of intelligence superior to man. But guilt is never stationary. Impatient of itself, and cursed with its own feelings, it proceeds from bad to worse, whilst the poignancy of its torments increases with the number of its perpetrations. Such was the situation of Satan and his apostate angels. They attempted to transfer their turpitude and misery to man, and were, alas! but too successful. Hence the heterogeneous and irreconcilable principles which operate in his nature; hence that inexplicable medley of wisdom and folly, of rectitude and error, of benevolence and malignity, of sincerity and fraud, exhibited through his whole conduct; hence the darkness of his understanding, the depravity of his will, the pollution of his heart, the irregularity of his affections, and the absolute subversion of his whole internal economy. The seeds of perdition soon ripened into overt acts of guilt and horror. All the hostilities of nature were confronted, and the whole sublunary creation became a theatre of disorder and mischief. Here the Christian once more appeals to fact and experience. If these things are so—if man be the vassal of guilt, and the victim of misery, he demands how this constitution of things can be accounted for? how can it be supposed that a being so wicked and unhappy should be the production of an infinitely good and infinitely perfect Creator? He, therefore, insists that human nature must have been disarranged and contaminated by some violent shock, and that, of consequence, without the light diffused over the face of things by Christianity, all nature must remain in inscrutable and inexplicable mystery. To redress these evils, to re-establish the empire of rectitude and happiness, to restore the nature of man to its primitive dignity, to satisfy the remonstrances of infinite justice, to purify every original or contracted stain, to expiate the guilt and destroy the power of vice, the Son of God, from whom Christianity takes its name, and to whom it owes its origin, descended from the bosom of his Father, assumed the human nature, became the representative of man; endured a severe probation in that character; exhibited a pattern of perfect righteousness, and at last ratified his doctrine, and fully accomplished all the ends of his mission, by a cruel, unmerited, and ignominious death. Before he left the world, he delivered the doctrines of salvation, and the rules of human conduct, to his apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and whom he invested with miraculous gifts to ascertain the reality of what they taught. To them he likewise promised another comforter, even the Divine Spirit, who should remove the darkness, console the woe, and purify the stains of human nature. Hav-

ing remained for a part of three days under the power of death, he rose again from the grave; appeared to his disciples, and many others; conversed with them for some time, then re-ascended to heaven; from whence the Christian expects him, according to his promise, to appear as the Sovereign Judge of the living and the dead, from whose awards there is no appeal, and by whose sentence the destiny of the righteous and the wicked shall be eternally fixed. Soon after his departure to the right hand of his Father (where, in his human nature, he sits supreme of all created beings, and invested with the absolute administration of heaven and earth,) the Spirit of grace and consolation descended on his apostles with visible signatures of divine power and presence. Nor were his salutary operations confined to them, but extended to all who did not by obstinate guilt repel his influences. These, indeed, were less conspicuous than at the glorious era when they were visibly exhibited in the persons of the apostles. But though his energy be less observable, it is by no means less effectual to all the purposes of grace and mercy. The Christian is convinced that there is, and shall continue to be, a society upon earth who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and who shall be saved by the merits of his death, in the use of these external means of salvation which he hath appointed. He also believes that the sacraments of Baptism and the Lord's Supper, the interpretation and application of Scripture, the habitual exercise of public and private devotion, are obviously calculated to diffuse and promote the interests of truth and religion, by superinducing the salutary habits of faith, love, and repentance. He is firmly persuaded that, at the consummation of all things, when the purposes of Providence, in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity in the actual perception and enjoyment of their Creator's presence, and others to everlasting shame and misery."

CHRISTIANITY, *morality and superiority of.*  
—It has been well observed, "that the two grand principles of action, according to the Christian, are the love of God, which is the sovereign passion in every gracious mind, and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connexion ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even among enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no further resist evil than is necessary for the preservation of personal rights and social happiness. It dictates every relative

and reciprocal duty between parents and children, masters and servants, governors and subjects, friends and friends, men and men; nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity—a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement.”

“Christianity,” it has also been observed, (and with the greatest propriety,) “is superior to all other religions. The disciple of Jesus not only contends, that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy and the common sense of mankind, as Christianity; he likewise avers that it is infinitely more productive of real consolation than all other religious or philosophical tenets which have ever entered into the soul, or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God; which knows that its omnipotent Father will, in proper time, effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in the creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is, therefore, in his judgment, the eternal wonder of angels, and indelible opprobrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race.”

V. CHRISTIANITY, *external propagation of*.—The first community of the followers of Christ was formed at Jerusalem, soon after the death and resurrection of their master. Another at Antioch, in Syria, first assumed, about the year 45, the name of *Christians*, which had originally been given them by their enemies, as a term of reproach; and the travels and ministry of the apostles, and other missionaries, soon spread Christianity through the Roman empire. Palestine, Syria, Nativia, Greece, the islands of the Medi-

terranean, Italy, and the northern coast of Africa, as early as the first century, contained numerous societies of Christians. Their lives were spiritual and holy, their ecclesiastical practices simple, and conformable to the nature of their religion, and the humble circumstances in which they were placed, and they continued to acquire strength amidst all kinds of persecution. At the end of the second century, Christians were to be found in all the provinces; and at the end of the third century almost half the inhabitants of the Roman empire, and of several neighbouring countries, professed the faith of Christ. About this time, endeavours to preserve a unity of belief, and of church discipline, occasioned numberless disputes among those of different opinions, and led to the establishment of an ecclesiastical tyranny, than which nothing is more contrary to the spirit and design of Christianity. At the beginning of the fourth century, when the Christians obtained toleration by means of Constantine the Great, and their religion became that of the empire, the bishops assumed to themselves the power of authoritatively deciding on matters of faith, and making enactments relative to the government of the church. Their views were promoted by the favour of the emperors, (with slight interruptions in the reign of Julian, and some of his successors,) by the increased splendour and various ceremonials of public worship; by the decline of classical learning; the increasing superstition resulting from the increase of ignorance; and by the establishment of convents and monks. In this form, appealing more to the senses than to the understanding, Christianity, which had been introduced among the Goths in the fourth century, was spread among the other Teutonic nations in the west and north of Europe, and subjected to its power, during the seventh and eighth centuries, the rude warriors who founded new kingdoms on the ruins of the Western Empire, while it was losing ground in Asia and Africa, before the encroachment of the Saracens, by whose rigorous measures hundreds of thousands of professed Christians were converted to Mohammedanism; the heretical sects which had been disowned by the orthodox church, being almost the only Christians who maintained their profession in the East.

During the progress of Mohammedanism, which in Europe extended only to Spain and Sicily, the Popes of Rome, who were advancing systematically to the ecclesiastical domination in the west, gained more in the north, and soon after in the east of this quarter of the world, by the conversion of the Slavonic and Scandinavian nations, than they had lost in other regions. For the Mohammedans had chiefly overrun the territory of the Eastern Church, which had been since the fifth century no longer one with the Western, and had



by degrees become entirely separate from it. In the tenth century that church received a large accession of adherents, by the conversion of the Russians, who have ever since continued to be its principal supporters. But the crusaders, who were led partly by religious enthusiasm, partly by the desire of conquest and adventure, to attempt the recovery of the holy sepulchre, gained the new kingdom of Jerusalem, not for the Greek emperor, but for themselves and the Papal hierarchy. The confusion which this finally unsuccessful undertaking introduced into the civil and domestic affairs of the western nations, gave the Roman Church a favourable opportunity of increasing its possessions, and asserting its pretensions to universal monarchy. The intercourse of nations, however, and the return of the crusaders, combined with more liberal views propagated by individuals of a more philosophic turn of mind, and above all, the indignation excited by the scandalous corruptions and vices of the clergy, stood greatly in its way. These kindled an opposition among all the societies and sects against the hierarchy. The foundation and multiplication of ecclesiastical orders, particularly the Franciscans and Dominicans, professedly for the care of souls and the instruction of the people, which had been neglected by the secular priests, did not remedy the evil, because they laboured, in general, more actively to promote the interests of the church and the papacy, than to remove superstition and ignorance; and bold speculations which would not yield to their persuasions, were less likely to be extirpated by the power of the Inquisition, which armed itself with fire and sword. The vast difference of religion, as then taught and practised, from the religion of Jesus Christ; the utter insufficiency of what the church taught to satisfy the mind and heart of men, in reference to their religious wants, became obvious to numbers, partly from their knowledge of Christianity derived from the Bible, which now began to be studied in secret, in spite of the prohibitions of the church; and partly from the bold eloquence and undaunted appeals of individuals among those who were disgusted with prevailing abuses. The ecclesiastical orders were also desirous of pursuing an independent course; offended princes forgot the services of the papal power, in promoting the civilization of barbarous nations, in the first centuries of the middle ages; and the Popes themselves made little effort to reform or conceal the corruption of their court and of the clergy. They even afforded the scandalous spectacle of a schism in the church, which was distracted for more than thirty years, by the quarrels between her candidates, who both asserted their right to the papal chair. Nor could any thing settle this dispute but the decrees of the council of Constance, (1414—1418,) which were very unfavourable to the

papal power. The doctrines of Wickliffe had already given rise to a party opposed to the popedom; and the secession of the adherents of the Bohemian reformer extorted from the council of Basle certain compacts, which being firmly maintained, proved to the friends of reformation what might be effected by a firm and united opposition to the abuses of the Roman Church.

At length Luther was raised up, who, in conjunction with a noble band of witnesses for the truth, exposed the unscriptural dogmas and corrupt practice of the papal hierarchy, translated the Scriptures into the vernacular languages of the nations of Europe; pronounced the authority of God, as expressed in the Bible, to be the ultimate standard of appeal, and opened and explained the divine word in its various and important bearings on the highest interests of man. A spirit of free inquiry was thus awakened, which has not ceased, to the present hour, to produce effects favourable to the emancipation of the human mind both from secular and spiritual tyranny; and in proportion as its legitimate influence has been felt, have been the advantages accruing to the interests of genuine Christianity. Not only has the light of the gospel dispelled to a great extent the mists of ignorance and superstition, in which the whole of Europe was involved, but the religion of Christ, in its purer forms, has been conveyed by the colonists to America, where its benign influence is extensively felt, and from which, there is reason to believe, it will ere long be extended over the southern regions of that vast continent, where unexampled cruelties have for centuries been exercised by the votaries of Roman superstition.

Notwithstanding the obstacles which have been thrown in the way of Christianity, partly by the abettors of infidelity, the apathy and divisions of Protestantism, the unscriptural doctrines that have been taught by many of its ministers, and the unholy effects which have resulted from the connexion of church and state, that divine system has been gradually gaining ground, and is now making rapid progress towards universal conquest. By the exertion of missionary, Bible, tract, and other societies, the truth is not only being brought prominently to light throughout Europe, but in Africa, India, and the islands of the Pacific, its power has been extensively felt; and the period seems rapidly approaching when, in fulfilment of ancient prophecy, the knowledge of the Lord shall cover the earth, as the waters do the sea.

VI. CHRISTIANITY, *success of.*—Despised as Christianity has been by many, yet it has had an extensive progress through the world, and still continues to be professed by great numbers of mankind; though it is to be lamented many are unacquainted with its genuine influence. It was early and rapidly

propagated through the whole Roman empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. "Destitute of all human advantages," says a good writer, "protected by no authority, assisted by no art: not recommended by the reputation of its author, not enforced by eloquence in its advocates, the word of God grew mightily, and prevailed. Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtleties of the philosopher; over the prejudices of the Gentile, and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was prone to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the Gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar degree, and in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed."

"Although," says the elegant Porteus, "Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexion of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince and the madness of the people. It has softened the rigour of despotism, and tamed the insolence of conquest. It has, in some degree, taken away the edge of the sword, and thrown even over the horrors of war a veil of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic

endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors, ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the Gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof of this, among many others, consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were *legal* and *established*, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse, as it confessedly has done, the two former of these inhuman customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*; but this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality with which every species of distress is relieved, is a virtue peculiar to the Christian name."

But we may ask further, what success has it had on the mind of man, as it respects his eternal welfare? How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise of God? Burdened with guilt, incapable of finding relief from human resources, the mind has here found peace unspeakable, in beholding that sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled, with a noble contempt, to despise all. Here death itself, the king of terrors, has lost its sting; and the soul, with a holy magnanimity, has borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss.

In respect to its future spread, we have reason to believe that all nations shall feel its happy effects. The prophecies are pregnant with matter as to this belief. It seems that not only a nation or a country, but the whole habitable globe, shall become the kingdom of our Lord and of his Christ: and who is there that has ever known the excellency of this system; who is there that has ever experi-

enced its happy efficacy; who is there that has ever been convinced of its divine origin, its delightful nature, and peaceful tendency, but what must join the benevolent and royal poet in saying, "Let the whole earth be filled with its glory, amen, and amen?"

See article CHRISTIANITY, in *Enc. Brit.*; *Paley's Evidences of Christianity*; *Lardner's and Macknight's Credibility of the Gospel History*; *Lord Hailes on the Influence of Gibbon's Five Causes*; *Fawcett's Evidences of Christianity*; *Doddridge's ditto*; *Fell's and Hunter's Lectures on ditto*; *Beattie's Evidences of the Christian Religion*; *Soame Jenyns's Evidences of ditto*; *White's Sermons*; *Bishop Porteus's Sermons*, vol. i. ser. 12, 13; and his *Essay on the Beneficial effects of Christianity on the temporal Concerns of Mankind*; *Amer. Encyclop.*, art. CHRISTIANITY; and *Milman's History of Christianity*.

CHRISTIANS, pronounced Christians, the name of a denomination in the United States of America, adopted to express their renunciation of all sectarianism. They sprang up about the year 1800, and have become numerous in all parts of the country, the number of their churches being estimated at about 1000; that of their communicants from 75,000 to 100,000, and that of persons attending their ministry, nearly 300,000. Each church is an independent body; they recognize no creed, nor do they admit of any authority in matters of doctrine; the scriptures, which every individual must interpret for himself, are their only rule of faith: admission into the church is obtained by a simple profession of belief in Christianity, accompanied by evidence of sincerity and piety. In New England they separated principally from the Calvinistic Baptists; in the southern states, from the Methodists; and in the western, from the Presbyterians. There was, therefore, at first, a great diversity of opinion and practice among them, each church retaining some of the peculiarities of the sect from which it seceded. In New England, the churches were established on the principle of close communion, which was soon abandoned. In the south and west they were Pædobaptists, but have since become Baptists. Nearly all were originally Trinitarians; but the doctrine of the Trinity, and other concomitant doctrines, they have now abandoned. To maintain a connexion between the churches, one or more conferences are formed in each state, consisting of members delegated from each church. In 1833 there were thirty-two of these conferences, which again form by delegation the United States General Christian Conference. They have several periodical works ("Christian Herald," Portsmouth, New Hampshire; "Gospel Luminary," New York; "Christian Messenger," Kentucky,) but no theological seminary, believing that whoever understands the

gospel may teach it. They consider Christ to be the Son of God, miraculously conceived, whose death was a ratification of the new covenant, not a propitiatory sacrifice; and the Holy Spirit as the power or energy of God exerted in correcting the wicked and strengthening the good.

CHRISTMAS, the day on which the nativity of our blessed Saviour is celebrated.

The first traces that we find of the observation of this day, are in the second century, about the time of the Emperor Commodus. The decretal epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes.

In the Roman Church three masses are performed:—one at midnight, one at day-break, and one in the morning; and both in the Greek and Roman Churches the Manger, the Holy Family, &c., are sometimes represented at large. Some convents at Rome, chiefly the Franciscans, are famous for attracting the people by such theatrical exhibitions.

This feast is also celebrated in the Church of England, and in the Lutheran churches, but is rejected by the Church of Scotland and the Dissenters; though, in England, some of the latter embrace the opportunity of having preaching, it being a day on which little or no business is done; others object to this as apparently symbolizing with human inventions.

The custom of making presents on Christmas-eve is derived from an old heathen usage, practised among the northern nations, at the feast of the birth of Sol, on the 25th of December, to which it succeeded, and retained the name of *Yule* or *Iwul*; i. e. the "Wheel" or revolution of the sun.

Whether this festival was always observed on the 25th of December, is a point which has been greatly disputed. Dr. Cave is of opinion, that it was at first kept by the Eastern church in January, and confounded with the Epiphany; till, receiving better information from the Western churches, they changed it to that day. Chrysostom, in an homily on this very subject, affirms, that it was not above ten years since, in that church, (that of Antioch), it began first to be observed upon that day; and he offers several reasons

to prove that to be the true day of Christ's nativity. Clemens Alexandrinus reckons, from the birth of Christ to the death of Commodus, exactly one hundred and ninety-four years, one month, and thirteen days. These years, being taken according to the Egyptian account, and reduced to the Julian style, make the birth of Christ to fall on the 25th or 26th of the month of December. Yet, notwithstanding this, the same father tells us, in the same place, that there were some who, more curiously searching after the year and day of Christ's nativity, affixed the latter to the 25th of the month *Pachon*. Now, in that year in which Christ was born, the month *Pachon* commenced the 20th of April; so that, according to this computation, Christ was born on the 16th of May. Hence we may see how little certainty there is in this matter, since, so soon after the event, the learned were divided in opinion concerning it.

Mr. Selden, in his "Table-Talk," speaking of this festival says, "Christmas succeeds the Saturnalia; the same time, the same number of holydays; then the master waited upon the servant like the lord of misrule.

"Our meats and our sports (much of them) have relation to church-works. The coffin of our Christmas pies, in shape long, is in imitation of the cratch. Our choosing kings and queens, on Twelfth-night, hath reference to the three kings. So likewise our eating of fritters, whipping of tops, roasting of herrings, jack of lents, &c., were all in imitation of church-works, emblems of martyrdom. Our tansies at Easter have reference to the bitter herb, though, at the same time, it was always the fashion for a man to have a gammon of bacon, to show himself to be no Jew."

**CHRISTO SACRUM**, a society founded at Delft, in Holland, in 1801, by Onder de Wingard, an aged burgomaster of that city. Its object is to reconcile all denominations who admit the divinity of Jesus Christ, and redemption through the merits of his death. It originally consisted of only four persons, but is said to have increased to between two and three thousand. Members are admitted from all Christian communions, but no efforts are used to make proselytes.

**CHRONICLE, SAMARITAN**, of Abul-Phathach, a history of events, otherwise known under the name of the "Book of Joshua," a copy of which, now in the University of Oxford, was procured by Huntington, from the Samaritans at Naplose, and another was in the possession of the learned Schnurrer. The former extends from the creation of the world to the year of our Lord 1492; the latter only to the time of Mohammed.

**CHURCH**, Scottish *Kirk*, Danish, &c., *Kirke*, German *Kirche*, is generally derived from the Greek *Κυριακόν*, what belongs, or is appropriated to the Lord (*Κυριος*); though some

think it is from the German *Küren*, to elect, choose out, and so corresponding to the Greek *ἐκκλησία*, from *εκ* out of, and *καλεω* I call.

1. The Greek word *Ἐκκλησία* properly denotes an assembly met about business, whether lawful or unlawful, Acts xix. 32, 39.—2. It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. Eph. iii. 21. 1 Tim. iii. 15. Eph. iv. 11, 12.—3. By the word *church*, also, we are to understand the whole body of God's chosen people, in every period of time. Those on earth are also called the militant, and those in heaven the triumphant church. Heb. xii. 23. Acts xx. 28. Eph. i. 22. Matt. xvi. 28.—4. By a particular church we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine articles of the Church of England:—"A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." Acts ix. 31. Gal. i. 2, 22. 1 Cor. xiv. 34. Acts xx. 17. Col. iv. 15.—5. The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish Church, Greek Church, English Church, &c.—6. The word *church* is also improperly used to denote the building in which the members of the Establishment meet for public worship. The Christians of the first century worshipped in private houses, or in the open air, in remote places, because they were not acknowledged by the state, and were often persecuted. It was not till the third century that they could venture to give more publicity to their service, and build places of worship. After the fourth century churches became large, and, in many instances, magnificent edifices. Many heathen temples were converted into churches; and, in the middle ages, edifices were erected for the professed worship of Him who "dwelleth not in temples made with hands," which in loftiness and grandeur were never surpassed. Excepting St. Paul's in London, the Protestants have not erected any very splendid church; and, indeed, their principal object in the construction of their places of worship is, what it ever ought to be, the accommodation of the hearers. In the Roman Catholic and Greek Communions, on the contrary, the effect on the eye is every thing.

**CHURCHES, APOSTOLIC**, such Christian societies as were formed in the days and with the sanction of the Apostles. It clearly appears that such churches were not national; they were not even provincial; for, though there were many believers and professing

Christians in Judea, in Galilee, in Samaria, in Macedonia, in Galatia, and other provinces, yet we never read of a provincial church in any of those places. The particular societies of Christians in these districts are mentioned in the plural number. 2 Cor. viii. 1. Gal. i. 2. Acts ix. 31. No mention is made of diocesan churches in the New Testament. In the days of the apostles, bishops were so far from presiding over more churches than one, that sometimes a plurality of bishops presided over the same church. See Phil. i. 1. Nor do we find any mention made of parochial churches. Some of the inhabitants of a parish may be Infidels, Mohammedans, or Jews; but the apostolic churches consisted of such as made an open profession of their faith in Christ, and subjection to the Gospel. Rom. i. 7. 1 Cor. xiv. 33. On these principles it is maintained that the primitive churches of Christ were properly congregational. The first church at Jerusalem met together in one place at the same time. Acts i. 14, 15. The Church of Antioch did the same. Acts xiv. 27. The Church of Corinth the same. 1 Cor. xiv. 23. The same did the church at Troas. Acts xx. 7. There was a church at Cenchrea, a port of Corinth, distinct from the church in that city. Rom. xvi. He that was a member of one church was not a member of another. The Apostle Paul, writing to the Colossian society, says:—"Epaphras, who is one of you, saluteth you." Col. iv. 12.

Such a church is a body distinguished from the civil societies of the world by the spiritual nature and design of its government; for though Christ would have order kept in his church, yet this is to be done solely by the influence of his authority without any coercive force; a thing inconsistent with the very nature of such a society, whose end is instruction, and a practice suitable to it, which can never in the nature of things be accomplished by penal laws or external coercion. Isa. xxxiii. 22. Matt. xxiii. 8, 10. John xviii. 36. Psa. ii. 6. 2 Cor. x. 4, 5. Zech. iv. 6, &c.

1. *Church members* are those who compose or belong to such a church. As to the *visible church*, it may be observed, that real saintship is not the distinguishing criterion of the members of it. None, indeed, can without it honestly offer themselves to church fellowship; but they cannot be refused admission for the mere want of it; for, 1. God alone can judge the heart. Deceivers may counterfeit saintship.—2. Many that were admitted members in the churches of Judea, Corinth, Philippi, Laodicea, Sardis, &c., afterwards proved that they were unregenerated. Acts v. 1, 10. viii. 13, 23. 1 Cor. v. 11. Phil. iii. 18, 19. As to the *real church*, 1. The true members of it are such as are born again. John iii. 3.—2. They come out from the world. 1 Cor. vi. 17.—3. They openly profess love to Christ. James ii. 14, 26. Mark

viii. 34, &c.—4. They walk in all the ordinances of the Lord blameless. None but such are proper members of the true church; nor should any be admitted to any particular church without scriptural evidence of these characteristics.

2. *Church Fellowship* is the communion that the members enjoy, one with another.

*The ends of church fellowship are*, 1. The maintenance and exhibition of a system of sound principles. 2 Tim. i. 13. 1 Tim. vi. 3, 4. 1 Cor. viii. 5, 6. Heb. ii. 1. Eph. iv. 21.—2. The support of the ordinances of Gospel worship in their purity and simplicity. Rom. xv. 6.—The impartial exercise of church government and discipline. Heb. xii. 15. Gal. vi. 1. 2 Tim. ii. 24, 26. Tit. iii. 10. 1 Cor. v. James iii. 17.—4. The promotion of holiness in all manner of conversation. Phil. i. 27; ii. 15, 16. 2 Pet. iii. 11. Phil. iv. 8.

*The more particular duties are*, 1. Earnest study to keep peace and unity. Eph. iv. 3. Phil. ii. 2, 3; iii. 15, 16.—2. Bearing of one another's burdens. Gal. vi. 1, 2.—3. Earnest endeavours to prevent each other's stumbling. 1 Cor. x. 2, 3. Heb. x. 24, 27. Rom. xiv. 13.—4. Steadfast continuance in the faith and worship of the Gospel. Acts ii. 42.—5. Praying for and sympathising with each other. 1 Sam. xii. 23. Eph. vi. 18.

*The advantages are*, 1. Peculiar incitements to holiness. Heb. x. 25. 2. There are some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints. Psa. xcii. 13, Isa. xxv. 6. Psa. cxxxii. 13, 16. Psa. xxxvi. 8. Jer. xxxi. 12.—3. Such are under the watchful eye and care of their pastor. Heb. xiii. 7.—4. Subject to the friendly reproof or kind advice of the saints. 1 Cor. xii. 25.—5. Their zeal and love are animated by reciprocal conversation. Mal. iii. 16. Prov. xxvii. 17.—6. They may restore each other if they fall. Eccl. iv. 10. Gal. vi. 1.—7. More easily promote the cause, and spread the Gospel elsewhere.

3. *Church ordinances are*, 1. Reading of the Scriptures. Neh. ix. 3. Acts xvii. 11. Neh. viii. 3, 4. Luke iv. 16.—2. Preaching and expounding. 1 Tim. iii. 2. 2 Tim. ii. 24. Eph. iv. 8. Rom. x. 15. Heb. v. 4.—3. Hearing. Isa. lv. 1. James i. 21. 1 Pet. ii. 2. 1 Tim. iv. 13.—4. Prayer. Ps. v. 1, 2; xcv. 6; cxxi. 1; xxviii. 2. Acts xii. 12; i. 14.—5. Singing of psalms. Ps. xlvii. 1—6. Col. iii. 16. 1 Cor. xiv. 15. Eph. v. 19.—6. Thanksgiving. Ps. l. 14; c. James v. 13.—7. The Lord's Supper. 1 Cor. xi. 23, &c. Acts xx. 7.

Baptism is not properly a church ordinance, since it ought to be administered before a person is admitted into church fellowship. See BAPTISM.

4. *Church officers* are those appointed by Christ for preaching the word, and the superintendence and management of church affairs;

such as bishops and deacons. See those articles.

5. As to church order and discipline, it may be observed, that every Christian society formed on the apostolic plan is strictly independent of all other religious societies. No other church, however numerous or respectable; no person or persons, however eminent for authority, abilities, or influence, have any right to assume arbitrary jurisdiction over such a society. They have but one master, who is Christ. See Matt. xviii. 15, 19. Even the officers which Christ has appointed in his church have no power to give new laws to it; but only, in conjunction with the other members of the society, to execute the commands of Christ. They have no dominion over any man's faith, nor any compulsive power over the consciences of any. Every particular church has a right to judge of the fitness of those who offer themselves as members. Acts ix. 26. If they are found to be proper persons, they must then be admitted; and this should always be followed with prayer, and with a solemn exhortation to the persons received. If any member walk disorderly, and continue to do so, the church is empowered to exclude him, 1 Cor. v. 7. 2 Thess. iii. 6. Rom. xvi. 17, which should be done with the greatest tenderness; but if evident signs of repentance should be discovered, such must be received again. Gal. vi. 1.

See *Dr. Owen on the Nature of a Gospel Church and its Government*; *Watts's Rational Foundation of a Christian Church*; *Turner's Compendium of Soc. Rel.*; *Fawcett's Constitution and Order of a Gospel Church*; *Watts's Works*, ser. 53, vol. i.; *Goodwin's Works*, vol. iv.; *Fuller's Remarks on the Discipline of the Primitive Churches*; *Haldane's View of Social Worship*; and *Bryson's Compendious View*.

CHURCH, ABYSSINIAN, that portion of the professing church of Christ which exists in Abyssinia, or the ancient Ethiopia. It is properly a branch of the Coptic, and is governed by a patriarch who is styled *Abuna*, and chosen from among the Coptic priests, subject to the Patriarch of Alexandria, whose usual residence is at Cairo. The Abyssinians admit of only one nature in Jesus Christ, and thus belong to the Monophysites; but they differ from the Eutychians in maintaining that this single nature is composed of two,—the divine and human. They have different orders of priesthood; and the emperor himself receiving holy orders, exercises a kind of supremacy in ecclesiastical affairs. The clergy are maintained from the productions of the country. They have monks and canons. They practise circumcision on females as well as males; abstain from the meats prohibited by the Mosaic law; observe both Saturday and the Lord's day as sabbaths; and are bound by the levirate. They invoke

angels, pray for the dead; have numerous legends, and fictitious miracles; and believe in a kind of purgatory, or middle state, in which the departed are being prepared for bliss. They have no graven images, but worship pictures. They do not believe in transubstantiation, and have the communion in both kinds.

Attempts have been made both on the part of the Church of Rome, and on that of Protestants, to effect a change in their views, but with little success. See *Bruce's Travels* and *Jones's Dict. of Religious Opinions*.

CHURCH, ARMENIAN. In the beginning of the fourth century the Armenians embraced the Christian faith. Their written language owes its cultivation to the translation of the Bible, shortly after that event. The most flourishing period of their literature was in the sixth century, at the time of their separation from the Greek Church, after the council of Chalcedon.

Since that period Armenia has undergone so many revolutions, that it must appear more remarkable that the Armenians should still persevere in the Christian faith, than that they should now deviate in many particulars from the original doctrines of their Church. Their history is very interesting, and, according to Dr. Buchanan, of all the Christians in Central Asia, they have preserved themselves most free from Mohammedan and Papal corruptions.

The state of their Church underwent a considerable change, early in the seventeenth century, in consequence of the incursions of Abbas the Great, King of Persia, into Armenia. This prince, to prevent the Turks from approaching to his frontier, laid waste that part of Armenia that lay contiguous to his dominions, and ordered the inhabitants to retire into Persia; and, in the general emigration that ensued, the more opulent and better sort of the Armenians removed to Ispahan, the capital of Persia, where the generous monarch granted them a beautiful suburb for their residence, with the free exercise of their religion, and where they have a considerable monastery, the seat of the bishop at this day. During the whole of his reign, these happy exiles experienced the most liberal treatment, and enjoyed the sweets of liberty and abundance; but after his death the scene changed: his successors were not equally generous; persecution ensued, and the Armenian church declined daily, both in credit and numbers. The storm of persecution that arose upon them, shook their constancy; many of them apostatized to the Mohammedan religion: so that it was justly to be feared that this branch of the Armenian Church would gradually perish. On the other hand, the state of religion in that Church derived considerable advantages from the settlement of a vast number of Armenians in

different parts of Europe for the purposes of commerce. These merchants, who had fixed their residence, during this century, at London, Amsterdam, Marseilles, and Venice, were not unmindful of the interests of religion in their native country; and their situation furnished them with favourable opportunities of exercising their zeal in this good cause, and particularly of supplying their Asiatic brethren with Armenian translations of the holy Scriptures, and other theological books, from the European presses, especially from those of England and Holland. These pious and instructive productions, being dispersed among the Armenians who lived under the Persian and Turkish governments, contributed, no doubt, to preserve that illiterate and superstitious people from falling into the most consummate and deplorable ignorance.

The Armenian was considered as a branch of the Greek Church, till nearly the middle of the sixth century, when the heresy of the Monophysites spread far and wide through Africa and Asia, comprehending the Armenians also among its votaries. But, though the members of this church still agree with the other Monophysites in the main doctrines of that sect, relating to the unity of the divine and human nature in Christ, they differ from them in so many points of faith, worship, and discipline, that they do not hold communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor with either the Copts or the Abyssinians.

Sir P. Ricaut gives the following statement of the doctrines of their church:

They allow and accept the articles of faith according to the Council of Nice; and are also acquainted with the Apostles' Creed, which they have in use. As to the Trinity, they accord with the Greeks, acknowledging three Persons in one Divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and that he freed the souls of all the damned from thence, by the grace and favour of his glorious presence; not for ever, or by a plenary pardon or remission, but only as reprieved unto the end of the world, at which time they shall again be returned unto eternal flames.

He denies that this church is attached to the Eutychian or Monophysite heresy; and, in support of this opinion, produces a translation of its *Tavanank*, or creed, containing the sum of the Armenian faith, which they teach their children, and which is repeated by them in the course of divine service, in the same manner as the Apostles' Creed by us. But this instrument is far from being conclusive, and, on this subject, Sir P. departs from general opinion.

They maintain that the souls and bodies of the prophet Elias and the Virgin Mary, only, are in heaven. Yet, notwithstanding

their opinion that no other prophets or saints shall be admitted into heaven until the day of judgment, by a certain imitation of the Greek and Latin Churches, they invoke them with prayers; reverence and adore their pictures or images, and burn lamps and candles before them.

Their manner of worship is performed after the eastern fashion, by prostrating their bodies, and kissing the ground three times, (which the Turks likewise practise in their prayers.) At their first entrance into church, they uncover their heads, and cross themselves three times; but afterwards cover their heads, and sit cross-legged on carpets, after the manner of the Turks. The most part of their public divine service they perform in the morning, before day, which is very commendable; and I have been greatly pleased to meet hundreds of Armenians in a summer morning, about sun-rising, returning from their devotions at the church, wherein, perhaps, they had spent two hours before, not only on festival, but on ordinary days of work. In like manner, they are very devout on vigils to feasts, and Saturday evenings, when they all go to church, and returning home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches it is otherwise observed; for the Psalter is divided into eight divisions, and every division into eight parts; at the end of every one of which is said the *Gloria Patri*, &c.

The Armenian is the language that is still used in the services of this church; and in her rites and ceremonies there is so great a resemblance to those of the Greeks, that a particular detail here might be superfluous. Their liturgies also are either essentially the same with those of the Greeks, or at least ascribed to the same authors. And the fasts which they observe annually are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community.

In addition to these fasts, they fast on Wednesdays and Fridays throughout the year, except in the weeks between Easter and Ascension-day, and in that which follows the feast of the Epiphany. Their seasons of festivity correspond, in general, with those of other churches, except that they commemorate our Lord's nativity, not on the 25th of December, but on the 6th of January, thereby celebrating, in one festival, his birth, epiphany, and baptism.

Their most favourite saints, who have each of them a day in the calendar, are Surp Savorich, (or St. Gregory,) Surp Chevorich, (or St. Demetrius,) Surp Nicolo, and Surp Serchis, (or St. George.)

They practise the trine immersion, which

they consider to be essential to baptism : and "after baptism, they apply the *Myron*, or Chrism; anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in form of a cross; and then they administer unto the child the holy eucharist, which they do only by rubbing the lips with it. *Surp Usium*, as they call the holy eucharist, they celebrate only on Sundays and festivals, though on other days they perform the public services of the church; whereby it appears that they have other morning services besides that of the communion. They put no water into the wine, nor leaven into the bread, as do the Greeks; and their manner of distributing the communion is by sopping the bread into the wine, so that the communicant receives both species together, which is different from the form and custom of the Latin, Greek, and Reformed Churches. They differ from the Greeks in that they administer bread unleavened, made like a wafer; they differ from the Romans in that they give both species to the laity, which the priest doth by putting his fingers into the chalice, out of which he takes the wafer soaked in the wine and delivers that unto the communicant."

When the Armenians withdrew from the communion of the Greek Church, they made no change in their ancient episcopal form of church government: they only claimed the privilege of choosing their own spiritual rulers. The name and office of Patriarch was continued: but three, or, according to Sir P. Ricaut, four prelates shared that dignity. The chief of these resides in the monastery at Etchmiazin, near Erivan, and at the foot of Mount Ararat, in Turcomania. His jurisdiction extends over Turcomania, or Armenia Major; and he is said to number among his suffragans eighteen bishops, besides those who are priors of monasteries. His opulent revenues of 600,000 crowns are considered as a fund for his numerous charities; for though elevated to the highest rank of ecclesiastical power and preferment, he rejects all the splendid insignia of authority; and in his ordinary dress and mode of living, he is on a level with the poorest monastic.

The second patriarch of the Armenians, who is called The Catholic, and at present acknowledges his subordination to the patriarch of Etchmiazin, resides at Cis, a city near Tarsus, in Cilicia; he rules over the churches established in Cappadocia, Cilicia, Cyprus, and Syria; and hath twelve archbishops under his jurisdiction.

The third and last in rank, of the Armenian patriarchs, who has no more than eight or nine bishops under his dominion, resides in the island of Aghtamar, or Aghtainan, on the great lake of Van, or Varaspuracan.

Besides these prelates, who are patriarchs in the true sense of that term, the Armenians

have other spiritual leaders, who are honoured with the title of Patriarch; but this indeed is no more than an empty title, unattended with the authority and prerogatives of the patriarchal dignity.

In the Armenian Church, as in the Greek, a monastery is considered as the only proper seminary for dignified ecclesiastics; for it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their patriarchs and *mustabets* (or *martabets*) i. e. bishops, must remain in a state of strict celibacy; at least no married priest can be promoted in their church until he shall have become a widower. It is likewise necessary that their dignified clergy should have assumed the sanctimonious air of an ascetic.

Their monastic discipline is extremely severe. The religious neither eat flesh nor drink wine; they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the Psalter through, besides many other spiritual exercises.

The orders or regulations by which they are governed, are those of St. Gregory, St. Basil, and St. Dominic.

Of the Armenian clergy in general, the situation is truly deplorable, as the chief part of their income arises from what we call surplice fees. A principal function among them is the reading of prayers over the graves of the deceased, continued even for years; and many of these poor priests are seen daily at Constantinople so occupied, especially in the Armenian cemetery of the Campo de Morti.

The Armenians are to be found in every principal city of Asia: they are the general merchants of the East, and are in a state of constant motion from Canton to Constantinople. Their general character is that of a wealthy, industrious, and enterprising people. Once in their lives, they generally perform a pilgrimage to Jerusalem; and in 1819, the number of Armenian pilgrims was 1400, a number nearly equal to the Greeks.

The Church of Armenia may be rendered an important instrument in the work of evangelizing the western parts of Asia. Divine Providence has placed that ancient church in a most important situation, and has preserved it many centuries, in the midst of a numerous people, who are yet aliens from the Christian community, and strangers to the hope of the gospel.

The glory of this church has indeed long since departed; but if, after sitting so many ages in the dust, she should at length arise and shine as in former days, it would be like life from the dead! All the regions of Western Asia would behold her light, and fifty millions of people, now sitting in darkness, would be cheered by her beams. From Ar-



\*menia, the word of life would naturally advance into Persia, Mesopotamia, Syria, Palestine, and Asia Minor; and thus, without a crusade, the Church of Christ might recover those long-lost regions, where the light of divine truth first dawned upon the world, where the Saviour was born, and where the standard of the Cross was first planted.

See, on the subject of this article, *Yeates's Indian Church History*, p. 47, &c.; *Adams's Religious World*; *Sir Paul Ricaut's Present State of the Greek and Armenian Churches*, Lond. 1679, 8vo.; *Father Simon's Crit. Hist. of the Religions and Customs of the Eastern Nations*, Lond. 1685, 8vo., and *Henderson's Biblical Travels in Russia*, 1826.

CHURCH OF ENGLAND is the church established by law in the southern division of this kingdom, and in Ireland.

When and by whom Christianity was first introduced into Britain, cannot perhaps be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. It is also said that numbers of persons professed the Christian faith here about the year 150; and according to Usher, there was in the year 182 a school of learning, to provide the British churches with proper teachers. Popery, however, was established in England by Austin the monk; and the errors of it we find every where prevalent, till Wickliffe was raised up by Divine Providence to refute them. The Church of England remained in subjection to the Pope until the time of Henry VIII. Henry, indeed, in early life and during the former part of his reign, was a bigoted papist. He burnt the famous Tyndal, (who made one of the first and best translations of the New Testament,) and wrote in defence of the seven sacraments against Luther, for which the Pope gave him the title of "The Defender of the Faith;" but falling out with the Pope about his marriage, he took the government of ecclesiastical affairs into his own hand; and having reformed many abuses, entitled himself supreme head of the church. See REFORMATION.

The doctrines of the Church of England, which are contained in the thirty-nine articles, are certainly Calvinistical, though this has been denied by some modern writers, especially by Dr. Kipling, in a tract entitled "The Articles of the Church of England proved not to be Calvinistic." These articles were founded, for the most part, upon a body of articles compiled and published in the reign of Edward VI. They were first passed in the Convocation, and confirmed by royal authority in 1562. They were afterwards ratified anew in the year 1571, and again by Charles I. The law requires a subscription to these articles, of all persons who are admitted into holy orders. In the course of the last century, disputes arose among the clergy respecting the propriety of subscribing to any

human formulary of religious sentiments. An application for its removal was made to parliament in 1772, by the petitioning clergy, and received the most public discussion in the House of Commons, but was rejected in the House of Lords.

The government of the Church of England is episcopal. The king is the supreme head. There are two archbishops and twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies; so that every prelate has a seat and a vote in the House of Peers. Dr. Hoadley, however, in a sermon preached from this text, "My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdiction; which gave rise to various publications, termed, by way of eminence, the Bangorian Controversy, because Hoadley was then Bishop of Bangor. Dr. Wake, Archbishop of Canterbury, formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines; but this project came to nothing. In the Church of England there are deans, archdeacons, rectors, vicars, &c.; for an account of which, see the respective articles.

The Church of England has a public form read, called a Liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time, several attempts have been made to amend the liturgy, articles, and some other things relating to the internal government, but without effect. See LITURGY.

The greatest part of the inhabitants of England are professedly members of this church; but comparatively few either of her ministers or members strictly adhere to the articles in their true sense. See *Mr. Overton's True Churchman*; *Bishop Jewell's Apology for the Church of England*; *Archbishop Potter's Treatise on Church Government*; *Tucker's ditto*; *Hooker's Ecclesiastical Polity*; *Pearson on the Creed*; *Burnet on the Thirty-nine Articles*; *Bishop Pretyman's Elements of Theology*; and *Mrs. H. More's Hints on forming the Character of a Young Princess*, vol. ii. ch. 37. On the subject of the first introduction of Christianity into Britain, see the 1st vol. of *Henry's History of Great Britain*.

CHURCH, GALRICAN, the ci-divant church of France, under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes, but as derived to her from her first original, and which she took care never to relinquish. These liberties depended upon two maxims: the first, that the pope had no right to order any thing in which the temporalities and

civil rights of the kingdom were concerned: the second, that notwithstanding the pope's supremacy was admitted in cases purely spiritual, yet in France, his power was limited by the decrees of ancient councils received in that realm.

The liberties, or privileges, of the Gallican Church are founded upon these two maxims, and the most considerable of them are as follows:—

1. The king of France has a right to convene synods, or provincial and national councils, in which, amongst other important matters relating to the preservation of the state, cases of ecclesiastical discipline are likewise debated.

2. The pope's legates *à latere*, who are empowered to reform abuses, and to exercise the other parts of their legatine office, are never admitted into France, unless at the desire or with the consent of the king; and whatever the legates do there, is with the approbation and allowance of the king.

3. The legate of Avignon cannot exercise his commission in any of the king's dominions, till after he hath obtained his majesty's leave for that purpose.

4. The prelates of the Gallican Church, being summoned by the pope, cannot depart the realm upon any pretence whatever, without the king's permission.

5. The pope has no authority to levy any tax or imposition upon the temporalities of the ecclesiastical preferments, upon any pretence, either of loan, vacancy, annates, tithes, procurations, or otherwise, without the king's order, and the consent of the clergy.

6. The pope has no authority to depose the king, or grant away his dominions to any person whatever. His holiness can neither excommunicate the king, nor absolve his subjects from their allegiance.

7. The pope likewise has no authority to excommunicate the king's officers, for their executing and discharging their respective offices and functions.

8. The pope has no right to take cognizance, either by himself or his delegates, of any pre-eminences or privileges belonging to the crown of France, the king being not obliged to argue his prerogatives in any court but his own.

9. Counts palatine, made by the pope, are not acknowledged as such in France, nor allowed to make use of their privileges and powers, any more than those created by the emperor.

10. It is not lawful for the pope to grant licenses to churchmen, the king's subjects, or to any others holding benefices in the realm of France, to bequeath the issues and profits of their respective preferments, contrary to any branch of the king's laws, or the customs of the realm; nor to hinder the relations of the beneficed clergy, or monks, to succeed to

their estates, when they enter into religious orders, and are professed.

11. The pope cannot grant to any person a dispensation to enjoy any estate or revenues in France, without the king's consent.

12. The pope cannot grant a license to ecclesiastics to alienate church lands, situate and lying in France, without the king's consent, upon any pretence whatever.

13. The king may punish his ecclesiastical officers for misbehaviour in their respective charges, notwithstanding the privilege of their orders.

14. No person has any right to hold any benefice in France, unless he be either a native of the country, naturalized by the king, or has a royal dispensation for that purpose.

15. The pope is not superior to an oecumenical or general council.

16. The Gallican Church does not receive, without distinction, all the canons, and all the decretal epistles, but keeps principally to that ancient collection, called *Corpus Canonicum*, the same which Pope Adrian sent to Charlemagne towards the end of the eighth century, and which, in the year 860, under the pontificate of Nicolas I., the French bishops declared to be the only canon-law they were obliged to acknowledge, maintaining that in this body the liberties of the Gallican Church consisted.

17. The pope has no power, for any cause whatsoever, to dispense with the law of God, the law of nature, or the decrees of the ancient canons.

18. The regulations of the apostolic chamber, or court, are not obligatory to the Gallican Church, unless confirmed by the king's edicts.

19. If the primates or metropolitans appeal to the pope, his holiness is obliged to try the cause, by commissioners or delegates, in the same diocese from which the appeal was made.

20. When a Frenchman desires the pope to give him a benefice lying in France, his holiness is obliged to order him an instrument, sealed under the faculty of his office; and, in case of refusal, it is lawful for the person pretending to the benefice to apply to the parliament of Paris, which court shall send instructions to the bishop of the diocese to give him institution, which institution shall be of the same validity as if he had received his title under the seals of the court of Rome.

21. No mandates from the pope, enjoining a bishop or other collator to present any person to a benefice upon a vacancy, are admitted in France.

22. It is only by sufferance that the pope has what they call a right of prevention, to collate to benefices which the ordinary has not disposed of.

23. It is not lawful for the pope to exempt the ordinary of any monastery, or any other

ecclesiastical corporation, from the jurisdiction of their respective dioceses, in order to make the person so exempted immediately dependent on the holy see.

These liberties are esteemed inviolable: and the French kings, at their coronation, solemnly swear to preserve and maintain them. The oath runs thus:—*Promitto vobis et personis quod unicuique de vobis et ecclesiis vobis communis canonum privilegium et debitum legem atque iustitiam servabo.*

In the established church the Jansenists were very numerous. The bishoprics and prebends were entirely in the gift of the king; and no other Catholic state, except Italy, had so numerous a clergy as France. There were in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents.

Since the repeal of the edict of Nantz, the Protestants have suffered much from persecution. A solemn law, which did much honour to Louis XVI., late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages and privileges of their Roman Catholic brethren.

The above statement was made previously to the French revolution: great alterations have taken place since that period. And it may be interesting, to those who have not the means of fuller information, to give a sketch of the causes which gave rise to those important events.

About the middle of the last century, a conspiracy was formed to overthrow Christianity, without distinction of worship, whether Protestant or Catholic. Voltaire, D'Alembert, Frederick II., king of Prussia, and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence, to attack, to debase, and annihilate Christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the Christian religion, but they were the instigators and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardour and constancy which denotes the most finished conspirators.

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the cures, or great body of acting clergy, seldom possessed more than twenty-eight pounds sterling a year, and the vicars about half the sum. The clergy, as a body, independent of their titles, possessed a revenue arising from their property in land, amounting to five millions sterling annually; at the same time they were exempt from taxation. Before the levelling system had taken place, the clergy

signified to the commons the instructions of their constituents, to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away; in lieu of which, it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the church were then considered as national property by a decree of the Constituent Assembly. The religious orders, viz., the communities of monks and nuns, possessed immense landed estates: and, after having abolished the orders, the Assembly seized the estates for the use of the nation: the gates of the cloisters were now thrown open. The next step of the Assembly was to establish what is called *the civil constitution of the clergy*. This, the Roman Catholics assert, was in direct opposition to their religion. But though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain their civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath; great numbers, however, refused, (among whom were one hundred and thirty-eight bishops and archbishops,) and were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed, or banished from their country, seeking through a thousand dangers a refuge among foreign nations. A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the Catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of further information are referred to Abbé Barruel's "History of the Clergy."

Some think that there was another cause of the revolution, and which may be traced as far back at the least as the revocation of the edict of Nantz in the seventeenth century, when the great body of French Protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure (say they) must needs be the general prevalence of infidelity. Let the religious part of the nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century infidelity was the fashion, and that not only among the princes and noblesse, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so they were united in sustain-

ing the calamitous effects which that monster has produced. However unprincipled and cruel the French revolutionists were, and however much the sufferers, as fellow-creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, "Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The Catholic religion is now again established, but with a toleration of the Protestants, under some restriction.—See the *Concordat*, or religious establishment of the French Republic, ratified September 10th, 1801.

**CHURCH, GREEK**, that portion of professing Christians who conform in their creed, usages, and church government to the views of Christianity introduced into the former Greek empire, and matured, since the fifth century, under the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. A schism between the East and West might early have been anticipated. The foundation of a new Rome at Constantinople; the political partition of the Roman empire into the Oriental or Greek, and the Occidental or Latin; the elevation of the bishop of Constantinople to the place of second patriarch of Christendom, inferior only to the patriarch of Rome, effected in the councils of Constantinople, A. D. 381, and of Chalcedon, 451; the jealousy of the latter patriarch towards the growing power of the former,—were circumstances which, together with the ambiguity of the edict known under the name of the *Henoticon*, (*which see*), granted by the Greek emperor Zeno, A. D. 482, produced a formal schism in what till then had formed the Catholic Church. Felix II., patriarch of Rome, pronounced sentence of excommunication against the patriarchs of Constantinople and Alexandria, who had been the leading agents in the *Henoticon*, in A. D. 484, and thus cut off all ecclesiastical fellowship with the congregations of the East attached to these patriarchs. The sentiments of the imperial court being changed, the Roman patriarch, Hormisdas, was able, indeed, to compel a reunion of the Greek Church with the Latin, in A. D. 519; but this union, never seriously intended, and loosely compacted, was again dissolved by the obstinacy of both parties, and the Roman sentence of excommunication against the Iconoclasts among the Greeks, in 733, and against Photius, the patriarch of Constantinople, in 862. The augmentation of the Greek church, by the addition of newly-converted nations, excited afresh, about this time, the jealousy of the Roman pontiff; and his bearing towards the Greeks was the more haughty in consequence of his having re-

nounced his allegiance to the Greek emperor and had a sure protection against him in the new Frankish-Roman empire. Photius, on the other hand, charged the Latins with arbitrary conduct in inserting an unscriptural addition into the creed, respecting the procession of the Holy Ghost, and in altering many of the usages of the ancient orthodox church: for example, in forbidding their priests to marry, repeating the chrism, and fasting on Saturday, as the Jewish sabbath. But he complained, with justice, in particular, of the assumptions of the pope, who pretended to be the sovereign of all Christendom, and treated the Greek patriarchs as his inferiors. The deposition of this patriarch, twice effected by the pope, did not terminate the dispute between the Greeks and Latins; and when the patriarch of Constantinople, Michael Cerularius, added to the charges of Photius, against the Latins, an accusation of heresy in 1054, on account of their use of unleavened bread at their communion, and of the blood of animals that had died by strangulation, as well as on account of the immorality of the Latin clergy in general. Pope Leo IX. having in retaliation excommunicated him in the most insulting manner, a total separation ensued of the Greek church from the Latin. From this time pride, obstinacy, and selfishness frustrated all the attempts which were made to reunite the two churches, partly by the popes, in order to annex the East to their see, partly by the Greek emperors, in order to secure the assistance of the princes of the West against the Mohammedans. Neither would yield to the other in respect to the contested points,—while the Catholic religion acquired a more complete and peculiar character under Gregory VII.; and, in consequence of the scholastic theology, the Greek church retained its creed as arranged by John of Damascus in 730, and its ancient constitutions. The conquest of Constantinople by the French crusaders and the Venetians, A. D. 1204, and the cruel oppressions which the Greeks had to endure from the Latins and the papal legates, only increased their exasperation; and although the Greek emperor Michael II. (Palæologus, who had re-conquered Constantinople in 1261) consented to recognize the pope's supremacy, and by his envoys and some of the clergy who were devoted to him, abjured the points of separation, at the assembly held at Lyons in 1274; and though a joint synod was held in Constantinople in 1277, for the purpose of strengthening the union with the Latin church, the great body of the Greek church was nevertheless opposed to this step; and Pope Martin IV. having excommunicated the emperor Michael in 1281, from political motives, the councils held at Constantinople in 1283 and 1285 by the Greek bishops, restored their old doctrines, and the separation from the Latins.

The last attempt to unite the two churches was made by the Greek emperor, John VII., when very hard pressed by the Turks, together with the patriarch Joseph, in the councils held, first at Ferrara in 1438, and the next year at Florence, Pope Eugene IV. presiding; but the union there concluded, having the appearance of submission to the Roman see, was altogether rejected by the Greek clergy and the nation at large, so that in fact the schism of the two churches continued. The efforts of the Greek emperors, who had always had most interest in these attempts at union, ceased with the overthrow of their empire and the conquest of Constantinople by the Turks in 1453; and the exertions of the Roman Catholics to subject the Greek church effected nothing but the acknowledgment of some few Greek congregations in Italy, Hungary, Galicia, Poland, and Lithuania, which congregations are now known under the name of *United Greeks*.

In the seventh century, the territory of the Greek church embraced, besides East Illyria, Greece Proper, with the Morea and the Archipelago, Asia Minor, Syria, with Palestine, Arabia, Egypt, and numerous congregations in Mesopotamia and Persia; but the conquests of Mohammed and his successors have deprived it, since 630, of almost all its provinces in Asia and Africa; and even in Europe the number of its adherents was considerably diminished by the Turks in the fifteenth century. On the other hand, it was increased by the accession of several Slavonic nations, and especially of the Russians, who, under the great Prince Vladimir, in the year 988, embraced the creed of the Greek Christians. To this nation the Greek church is indebted for the symbolical book, which, with the canons of the first and second Nicene, of the first, second, and third Constantinopolitan, of the Ephesian, and Chalcedonian general councils, and of the Trullan council, held at Constantinople in 692, is the sole authority of its members in matters of doctrine. After the learned Cyrillus Lucaris, patriarch of Constantinople, had suffered martyrdom for his professed approbation of the principles of Protestantism, A. D. 1629, an exposition of the doctrines held by the Russians was drawn up in the Greek language, by Peter Mogislaus, bishop of Kiev, 1642, under the title of the "Orthodox Confession of the Catholic and Apostolic Church of Christ," signed and ratified 1643, by all the patriarchs of the Greek church, to whom had been added, in 1589, the patriarch of Moscow. It was printed in Holland, in Greek and Latin, 1662, with a preface by the patriarch Nectarius of Jerusalem. In 1696 it was published by the last Russian patriarch; and in 1722, at the command of Peter the Great, by the Holy Synod; it having been previously declared to be in all cases valid as the standard of the

Greek church, by a council held at Jerusalem in 1672, and by the Ecclesiastical Rule of Peter the Great, drawn up in 1721, by Theophanes Procoviez.

Like the Roman Catholic, the Greek Church recognises two sources of doctrine, the Bible and tradition, under which last it comprehends not only those doctrines which were orally delivered by the apostles, but also those which have been approved of by the Greek fathers, especially John of Damascus, as well as by the seven above-named general councils. The other councils, whose authority is valid in the Latin communion, this church does not recognise; nor does it allow the patriarchs or synods to introduce new doctrines. It holds its tenets to be so obligatory and necessary, that they cannot be denied without the loss of salvation. It is the only church which holds that the Holy Spirit proceeds from the Father only: thus differing both from the Catholics and Protestants, who agree in deriving the third person both from the Father and the Son. Like the Latin Church, it has seven sacraments: baptism, chrism, the eucharist, confession, penance, ordination, marriage, and extreme unction; it is peculiar, first, in holding that full purification from original sin requires a trine immersion, or aspersion, and in joining chrism with it as the completion of baptism; secondly, in adopting, as to the eucharist, the doctrine of transubstantiation, but ordering the bread to be leavened, the wine to be mixed with water, and both elements to be distributed to the laity, even to children, the communicant receiving the bread in a spoon filled with the consecrated wine; thirdly, all the clergy, with the exception of the monks, and of the higher clergy chosen from among them, down to the bishops inclusively, are allowed to marry a virgin, but not a widow; nor are they allowed to marry a second time; and therefore the widowed clergy are not permitted to retain their livings, but go into a cloister, where they are called *hieromonachi*.

Rarely is a widowed bishop allowed to preserve his diocese; and from the maxims that marriage is not suitable for the higher clergy in general, and that second marriage at least is improper for the lower, there is no departure. The Greek Church does not regard the marriage of the laity as indissoluble, and frequently grants divorces; but is as strict as the Roman church with respect to the forbidden degrees of relationship, especially of the ecclesiastical relationship of god-parents: nor does it allow the laity a fourth marriage. It differs from the Catholic Church in anointing with the holy oil, not only the dying, but the sick, for the restoration of their health, the forgiveness of their sins, and the sanctification of their souls. It rejects the doctrine of purgatory, does not admit of predestination, denies works of supererogation, and dis-

allows of indulgences and dispensations; only a printed form is sometimes given to the dead, at the request and for the comfort of the survivors. It allows no carved, sculptured, or molten images of holy persons or things; but the representations of Christ, of the Virgin Mary, and the saints, which are objects of religious worship both in churches and private houses, must be merely painted, and at most inlaid with precious stones. In the invocation of the saints, and especially of the Virgin, the Greeks are as zealous as the Latins. They also hold relics, crosses, and graves to be sacred; and crossing themselves in the name of Jesus, they consider as having a wonderful and blessed influence. Besides fasting every Wednesday and Friday, they have four general fasts annually.

The service of the Greek Church consists almost entirely in outward forms. Preaching and catechising constitute the least part of it: indeed, in the seventeenth century, preaching was strictly forbidden in Russia, under the Tzar Alexis, to prevent the diffusion of novel doctrines. In Turkey, it is confined almost exclusively to the higher clergy, because they alone possess some degree of knowledge. Each congregation has its own choir of singers, instrumental music being altogether excluded in the Greek Church. Besides the mass, which is regarded as the chief part of the service, the liturgy consists of passages of Scripture, prayers and legends of the saints, and in the recitation of the creed, or of sentences which the priest begins, and the people, officiating in a body, finish.

The convents, for the most part, conform to the strict rule of St. Basil. The Greek abbot is termed *higumenos*; the abbess, *higumene*. The abbot of a Greek convent, which has several others under its inspection, is termed *archimandrite*, and has a rank next to that of a bishop. The lower clergy in the Greek Church consist of readers, singers, deacons, &c., and of priests, such as the popes and protopopes or archpriests, who are the first clergy in the cathedrals and metropolitan churches. The members of the lower clergy can never rise higher than protopopes; since the bishops are chosen from among the monks; and from among the bishops, the archbishops, metropolitans, and patriarchs.

In Russia, there are thirty-one dioceses; with which of them the archiepiscopal dignity shall be united, depends on the will of the emperor. The seats of the four Russian metropolitans are,—Petersburgh, with the jurisdiction of Novogorod; Kiev, with that of Galicia; Kasan, with that of Sviyaschk; and Tobolsk, with that of all Siberia. The patriarchal dignity of Moscow, which the patriarch Nikon is said to have abused, Peter the Great abolished by presenting himself unexpectedly before the bishops, who were assembled, in 1702, to elect a new patriarch,

and declaring, "I am your patriarch;" and, in 1721, the whole ecclesiastical government of the empire was intrusted to a college of bishops and secular clergy, called the *holy synod*, first at Moscow, now at Petersburg. Under this synod now stand, besides the metropolitans, 11 archbishops, 19 bishops, 12,500 parish churches, and 425 convents, 58 of which are connected with monastic schools for the education of the clergy, for the better effecting of which object, they are aided by a large annual pension from the state.

The Greek Church, under the Turkish dominion, remained, as far as was possible under such circumstances, faithful to the original constitution. The dignities of patriarch of Constantinople, Alexandria, Antioch, and Jerusalem, still exist. The first, however, possesses the ancient authority of the former archbishop of Constantinople; takes the lead as œcumenical patriarch in the holy synod at that place, composed of the four patriarchs, a number of metropolitans and bishops, and twelve secular Greeks; exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire; and is recognised as head of the Greek Church by the (not united) Greeks in Galicia, in the Bukowina, or Sclavonia, and in the Seven Islands. The other three patriarchs, as almost all the people in their dioceses are Mohammedans, have but a small sphere of action, (the patriarch of Alexandria has but two churches at Cairo,) and live, for the most part, on the aid afforded them by the patriarch of Constantinople. This patriarch has a considerable income, but is obliged to pay nearly half of it as a tribute to the sultan. The Greeks, under the Turkish government, are not allowed to build any new churches—have to pay dearly for permission to repair the old ones—are not allowed to have steeples or bells to their churches, nor even to wear the Turkish dress—generally perform religious service by night—and are, moreover, obliged to pay tolls, from which the Turks are exempt; but the males also pay to the sultan, after their fifteenth year, a heavy poll-tax, under the name of *exemption from beheading*.

The attachment of the Greek Church to the old institutions has stood in the way of all attempts at improvement: only in Russia, a number of sects have sprung up, which the government not only tolerates, but some of which it supplies with consecration to their clergy through the regular bishops. As might be expected, true religion is at the very lowest ebb in all the departments of this communion; yet strong hopes may be entertained of a revival, from the circumstance that the free use of the holy Scriptures, in the vernacular language, is not interdicted, as in the Church of Rome.

CHURCH, HIGH. See HIGH CHURCHMEN.

**CHURCH OF IRELAND** is the same as the Church of England, and is governed by four archbishops and eighteen bishops.

**CHURCH, LATIN, or WESTERN,** comprehends all the churches of Italy, Portugal, Spain, Africa, the North, and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and of the north of Europe, have been separated from it almost ever since the Reformation.

**CHURCH, LUTHERAN.** See LUTHERANISM. **CHURCH, REFORMED,** comprehends the whole Protestant churches in Europe and America, whether Lutheran, Calvinistic, Independent, Quaker, Baptist, or of any other denomination who dissent from the Church of Rome. The term *reformed* is now, however, employed on the continent of Europe, to distinguish the Calvinists from the Lutherans.

**CHURCH OF ROME, or ROMAN CATHOLIC CHURCH.** The Roman Catholics unanimously own Peter as the founder of the Church of Rome, though it is disputed by some Protestants, whether he ever was in that city. Those who deny it ground their opinion up in the silence of Luke and Paul in this matter, who, having been both at Rome, would not have failed, say they, to have mentioned Peter, and the Christians converted by him, if he had ever preached the Gospel in that city. They endeavour to confirm this opinion by the chronological history of the Acts of the Apostles, and likewise by the first Epistle of Peter; from the last of which they undertake to prove, that he executed his commission in Asia, and died at Babylon.

To this it is answered, that the silence of Luke is no good argument; for that evangelist, in the Acts of the Apostles, takes no notice of Paul's journey into Arabia, and of his return, first to Damascus, and then to Jerusalem. As to the argument from chronology, those who maintain the affirmative, set up another account of time, more agreeable as they think to the best ecclesiastical historians and chronologers, and exactly coinciding with the Acts of the Apostles, and the Epistles of Peter and Paul. It is, in few words, this:—

In the thirty-fifth year of Christ, Peter and John went to Samaria, where having preached the Gospel, Peter returned to Jerusalem; whither Paul came, three years after his conversion, to visit him, in the year of Christ, 39. The Church having rest, and being unmolested by its enemies, Peter now took the opportunity to visit the several churches already planted by the disciples, in which progress he came to Antioch, the capital of the East; and here, being its first bishop, and having given necessary orders for the government of that church, he returned into Judea, where he visited the towns

of Lydda, Joppa, and Cesarea, in the years 40 and 41. After the conversion of the centurion Cornelius, he went to Jerusalem in the year 42. At this time Barnabas and Paul were sent to Antioch, where they preached the Gospel with great success in the year 43. From thence they returned to Jerusalem, where Peter then was, bringing with them the contributions they had collected for the support of the Christians of Judea, in the year 44. In the mean time, Herod Agrippa, king of Judea, put the Apostle James, brother of John, to death, just before Easter, and soon after seized on Peter; who, being miraculously released by an angel, travelled through Antioch into Asia Minor, where he planted new churches in Cappadocia, Galatia, Pontus, and Bithynia; from whence he embarked for Rome, where he arrived the latter end of the year 44, which was the second of the Emperor Claudius. Here, having converted many Jews and Gentiles, he planted a church, of which he himself was the first bishop, in the year 45. He continued to govern this church till his martyrdom, which fell out in the year 69, being the thirteenth of the Emperor Nero; upon which computation, he was bishop of Rome twenty-five years; not that he was resident all that time in Rome, for in the year 51, he was obliged to quit the city, because of the Emperor Claudius's edict, which banished all the Jews, under which name they included the Christians; nor was he returned to Rome when Paul was carried prisoner thither, in the year 59, and this may account for the silence of Paul in this matter.

As to the epistle of Peter, dated from Babylon to the Christians in Asia, it is answered, that by Babylon, in that place, is plainly meant the city of Rome; and Eusebius, Jerome, and all the ancient writers, assure us that this epistle was written at Rome.

Lastly, that Peter was at Rome, may be proved, say they, by the concurrent testimony of all antiquity: this truth being asserted by Papias, a disciple of John the Evangelist, by Caius, contemporary with Tertullian, by Clemens Alexandrinus, Origen, Eusebius, Athanasius, &c. among the Greeks, and by Irenaeus, Tertullian, Cyprian, Lactantius, &c. among the Latins, and is a fact that never was called in question till the sixteenth century.

Rome is the centre of the Popish, or Roman Catholic religion, and the pope, or bishop of the see of Rome, as successor of St. Peter, claims the supremacy over the Universal Christian Church. This claim is founded on the words of our Saviour to St. Peter: "Thou art Peter, and upon this rock will I build my Church." The best summary of the doctrines of that church, is the famous creed of Pope Pius IV., which may be con-

considered as a true and unquestionable body of popery. It consists of twenty-four articles. The twelve first are the articles of the Nicene Creed, and need not be cited here. The twelve last are the additional doctrines, which the Church of Rome has superadded to the original Catholic faith,—they are as follows:—

XXIII. I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observations and constitutions of the same church.

XIV. I do admit the Holy Scriptures in the same sense that holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous sense of the Fathers.

XV. I do profess and believe, that there are seven Sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one, viz.—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage; and that they do confer grace; and that, of these, Baptism, Confirmation, and Orders, may not be repeated without sacrifice. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the above-said sacraments.

XVI. I do embrace and receive all and every thing, that hath been defined and declared, by the holy Council of Trent, concerning Original Sin, and Justification.

XVII. I do also profess, that in the Mass, there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation.

XVIII. I confess that, under one kind only, whole and entire, Christ, and a true sacrament, is taken and received.

XIX. I do firmly believe that there is a Purgatory, and that the souls kept prisoners there do receive help by the suffrages of the faithful.

XX. I do likewise believe that the Saints, reigning together with Christ, are to be worshipped and prayed to; and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

XXI. I do most firmly assert that the images of Christ, of the blessed Virgin, (the mother of God,) and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.

XXII. I do affirm that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

XXIII. I do acknowledge the holy Catholic and Apostolic Roman Church to be the mother and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ.

XXIV. I do undoubtedly receive and profess all other things, which have been delivered, defined, and declared, by the sacred Canons, and œcumenical Councils, and especially by the holy Synod of Trent; and all other things contrary thereto, and all heresies, condemned, rejected, and anathematized by Church, I do likewise condemn, reject, and anathematize.

The worship of this church is liturgical, and, throughout the greatest part of its extent, the Latin language is used in all public and authorized religious worship, although that language has for many ages ceased to be a vulgar tongue. Her object in this practice is, we are told, "to preserve uniformity; to avoid the changes to which living languages are exposed, and thereby to prevent the novelties which might be thus introduced; to facilitate the commerce of different churches on religious matters; and to promote a spirit of study and learning among the ministers;" nor does she admit that by this practice her members sustain any injury or loss. She does not, however, require as a condition of communion, the adoption of the Latin language and rite.

The liturgy, or order of the mass, almost universally adopted, is that contained in the Roman missal.

Masses are divided into solemn or high mass, and plain or low mass; mass sung or said; public mass, or private mass.

A solemn mass is mass offered up with all the due solemnities, by a bishop or priest, attended by a deacon, subdeacon, and other ministers, each officiating in his part. Such a mass is always sung; and hence a choir of singers accompanies it, with an organ, if possible, and, at times, other instrumental music. Mass, when divested of all these solemnities, and in which only the priest officiates, is a plain or low mass. The priest, however, may either sing the mass, attended by the choir, or say it. Hence the difference between mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the clerk to attend the officiating priest. When the mass is numerously attended, all or many of those present may partake of the sacrifice by communion, or none may communicate but the priest. These differences make the mass public or private; and it has been remarked,



that private masses have become more common in latter ages.

The liturgy of the mass will be found in the Roman Missal, which contains, besides the calendar, the general rubrics or rites of the mass, and such parts of it as are invariably the same.

After the prayers of the liturgy or missal, those held in the greatest veneration by Roman Catholics are the prayers contained in the Church Office, or Canonical Hours. This office is a form of prayer and instruction combined, consisting of the psalms, lessons, hymns, prayers, anthems, versicles, &c. in an established order, separated into different portions, and to be said at different hours of the day.

These canonical hours of prayer are still regularly observed by many religious orders, but less regularly by the secular clergy, even in the choir. When the office is recited in private, though the observance of regular hours may be commendable, it is thought sufficient if the whole be gone through any time in the twenty-four hours.

The church office is contained in what is called the Breviary; and those branches of this church who have different liturgies from the Roman, have also breviaries differing in language, rite, and arrangement. Even in the Latin church, several dioceses, and several religious bodies, have their particular Breviaries. The Roman Breviary is, however, the most general in use. It is divided much in the same manner as the missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints did not interfere) the whole Psalter would be gone over, though several psalms, viz. the 118th (alias 119th), are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the acts of the Saints and writings of the holy fathers. The Lord's Prayer, the Hail Mary or Angelical Salutation, the Apostles' Creed, and the Confiteor, are frequently said. This last is a prayer by which they acknowledge themselves sinners; beg pardon of God; and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four; to which we may add the Doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient father.

The Roman Breviary contains also a small office in honour of the Blessed Virgin, and likewise what is called the Office of the Dead. We there find besides, the penitential and the gradual Psalms, as they are called, together with the Litanies of the Saints and

of the Virgin Mary of Loretto, so called because used in the church of our Lady in Loretto, which are the only two that have the sanction of the church.

In the public worship of this church every thing is fixed and uniform. And as the missal and breviary contain the prayers and rites adopted in ordinary religious assemblies for the purpose of sacrifice or prayer, so the Pontifical and Ritual contain the forms and prayers with which the sacraments are administered: the blessing of God invoked upon his creatures; the power of evil spirits over the souls and bodies of the faithful destroyed or restrained; the method also of deprecating the wrath of God in times of public calamity and of returning him thanks for signal public blessings; finally, directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of the dead. Such of the above functions as belong to the episcopal character or office are to be found in the Pontifical; those which belong to simple priests, or even the inferior clergy, are inserted in the Ritual.

On the subject of the administration of the sacraments, our limits will not permit us to descend to particulars.

Of the many benedictions used in this church, some, besides those accompanying the administration of their sacraments of confirmation and holy orders, are reserved to bishops exclusively, as the consecration of holy oil, chrism, &c. Some are performed by priests in their own right, and others by delegated authority from the bishop.

In addition to such benedictions this church blesses houses, ships, springs, fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, oil, palms, &c., &c. It would be ridiculous, even to recite the wonderful virtues which her members attribute to their holy water, and the many superstitious uses to which they apply it. They seldom go into or out of a church without sprinkling themselves with it. On solemn days the priest passes down the middle aisle, to perform that office, using a brush; at other times they serve themselves with it from a font placed near the church door for that purpose. Another of their ceremonies, connected with this and most others, and used on most occasions and in all places, is the sign of the cross.

Roman Catholics maintain that God has left with his church a power over unclean spirits, in consequence of which they are cast out from such persons or things as, by the permission of God, they have been able to abuse; or their power over them is at least restricted. The forms of prayer which this church makes use of for that purpose are called Exorcisms, and the persons who are authorised to use them are called Exorcists. This function,

however, according to modern practice, is seldom discharged by any but priests.

The prescribed forms for all benedictions, exorcisms, and processions, &c., will be found in the "Roman Pontifical and Ritual."

Those now enumerated are, properly speaking, the only prayers which can be said to have the sanction of the church; yet her members are furnished with many forms for private devotion. And "when, to acquire a greater ease in the observance of the law of God, a man makes use of certain means which he is not obliged by any law to use, and which others, who are not thought to neglect their duty, do not in fact avail themselves of, he is said by Roman Catholics to perform works of supererogation."

Of their numerous forms of private devotion, the "Chapter (or Rosary) of the Blessed Virgin," and the "Angelus Domini," may be noticed. The former was instituted, we are told, by those who could not read, that they might repeat the Lord's Prayer, the Hail Mary, and the Doxology, a certain number of times, in lieu of every canonical hour; whilst at the same time they commemorate the mysteries of the life of Christ, and honour his Virgin mother.

For above three centuries a practice has prevailed in this church of commemorating at morning, noon and night, the incarnation of Christ, by a short form of prayer, which from the words with which it begins in Latin, is called the "Angelus Domini."

In conformity with the Roman Catholic practice of praying for the dead, "it is also very customary to offer up for their repose, at the first hour of the night, the Penitential Psalms, with a prayer suited to that end."

The government of the church of Rome is hierarchical.

Besides those having jurisdiction, there are bishops in *partibus infidelium*, as they are called, or, more briefly, in *partibus*—i. e. persons who, that they may enjoy the dignity and honours of episcopacy, and thereby be qualified to render some particular services to the church in general, are named to sees "in infidel countries," of which they cannot possibly take possession.

In Ireland, the succession of the hierarchy never having been interrupted, the Roman Catholic bishops there have their sees in the country, as before the Reformation, and enjoy an ordinary jurisdiction; whereas those in England and Scotland, where the succession has failed, enjoy merely a delegated jurisdiction, and are called vicars apostolic, from their being delegates or vicars of the pope, who occupies the apostolic see. He, of course, has the right of nominating them, although, in practice, the nomination takes place on the recommendation of the other vicars, or of the clergy who are interested. In England there are four apostolic-vicars, and in Scotland two.

A metropolitan, or an archbishop, besides the jurisdiction common to him with other bishops in his own diocese, has also a jurisdiction, defined by the canon law, and customs, over all the bishops of his province, who are his suffragans; summons them every third year to a provincial synod, and the constitutions framed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the metropolitans and other bishops of the kingdoms, or nations, where they hold their dignified rank. The constitutions of the national council convoked by the primate, bind all the churches in that nation; and the constitutions of the patriarchal council bind all the patriarchate. But these two titles are now, in fact, merely honorary in most of those who enjoy them.

Above all these is the pope, who has the power (in the opinion of all Roman Catholics, *jure divino*) of feeding, ruling, and governing the whole church; and exercises his jurisdiction over all clergy as well as laity. This power they say "is purely spiritual, entirely unconnected with any temporal authority."

His care and solicitude extends to all Roman Catholic bishops in the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentences upon ecclesiastical causes referred to him, (which ought to be the case with all those of great importance,) and receives appeals from all Roman Catholic bishops in the world.

It is he, we are told, who convokes general councils; invites to them all the Roman Catholic bishops dispersed throughout the globe; presides in them personally or by his legates; and confirms their decrees. He constitutes new bishopricks, and confirms the nomination of bishops: deprives bishops of their sees for their crimes, and those unjustly deprived of them he restores. The pope's dominion over his brother is, indeed, carried to such a height, and so confirmed by the Council of Trent, that they are become, in fact, little better than his vicars. They swear obedience to him in as strong terms as any subject can use towards his sovereign, and in terms but little consistent with their duty to their king and country.

As all Roman Catholic churches had always their senate, composed of priests and deacons, whose counsel and assistance the bishop used in the government of his diocese; so the pope had always his, composed of cardinals, who assisted him in the government of the universal church.

Thus all "Roman Catholics obey their bishops—the bishops the metropolitans—the metropolitans the primates and patriarchs—and all of them their head, the pope; and of all these is composed one church, having one faith, under one head."

The discipline of the Church of Rome is now regulated by what is called the *Canon Law*, which has taken place of the Canons of the Apostles, the Apostolical Constitutions, and all the ancient compilations on that subject. The Canon Law consists, 1. Of the *Decrees of Gratian*; a compilation made up of the decrees of different popes and councils, and of several passages of the holy fathers and other reputable writers. 2. Of the *Decretals*, in five books. 3. Of the compilation, known by the name of the *Sixth Book of Decretals*. 4. Of the *Clementines*. 5. Of the decretals, known under the name of *Extravagantes*. These, containing besides the decrees of popes, and the canons of several councils, constitute the body of the Canon Law.

It is, however, only in matters of faith that she professes to admit of no diversity; her discipline is not every where perfectly uniform; nor does she consider some variety, in matters of worship or discipline, as subversive of peace, or as breaking the bonds of communion.

The fast of Lent consists of forty days, in imitation of our Saviour's forty days' fast in the wilderness; and it is kept once a year "to do penance for sin," and as a preparation for celebrating the great feast of Easter.

The Wednesdays, Fridays, and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quatuor tempora*, or *ember days*. Besides abstaining at least from flesh meats, it is essential to a fast day that only one full meal, and that not before noon, be taken in the four-and-twenty hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh; and in the Latin Church, Saturday, with a few exceptions; unless Christmas-day falls upon them.

Another point of discipline in this Church is clerical celibacy. Her members profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony without any prejudice to their ordination or their function.

"The use of sacred vestments, as well as of various ceremonies, has been universally adopted by the Roman Catholic Church, professedly for the greater decency of her public worship."

Besides the Lord's day, Roman Catholics universally keep a vast number of holidays.

There are several orders of monks in Catholic countries, in every quarter of the globe, at this day. They have Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canons Regular, and others. All these different orders take the solemn vows of poverty, chastity, and obedience; and all firmly hold the

Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the pope to each order, in their names, which they generally take from that of their founder, and such like distinctions pertaining merely to discipline. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the pope.

Of nuns, as of the monks, there are different orders, each following their own rules, and wearing a peculiar habit. The solemn vows of poverty, chastity, and obedience, are taken by them also; and they are commonly under the government of the bishops, but sometimes are under the jurisdiction of regular clergymen of their own order. After their profession, they are never allowed to go without the enclosure of the convent, during life, without the leave of the bishop, or some cogent reason, such as a nunnery taking fire, &c.; and no man is allowed to enter it without a similar permission, which may be granted for a necessary cause. Roman Catholics think that the origin of nuns is to be found even in the primitive church.

It is an article of the discipline of the Church of Rome, not to put the Old or New Testament, in the vulgar tongue, into the hands of the children or unlearned; and that, in consequence, "no part whatever of the Bible in the vulgar tongue is taught in the Roman Catholic charity schools."

The Roman Catholic religion is very extensively diffused, and is more generally professed than any other system of Christianity.

In *Europe*, it is the established and only religion in Italy, Spain, and Portugal; in the *ci-devant* Austrian and French Netherlands; in Sicily, Sardinia, and the other Mediterranean islands adjacent to Italy and Spain. In France, perhaps ten to one of the inhabitants are Roman Catholics. In Poland, and throughout the hereditary dominions of the house of Austria, the case is the same with the great majority of the inhabitants, and probably with almost one-half of the rest of the German population. In Hungary alone they exceed 4,000,000; and about the same number are found within the dominions of Prussia. A considerable number of her Britannic Majesty's European subjects profess the doctrine of the Church of Rome. In Ireland, the Roman Catholics are nearly three to one of all other denominations; in England, their number is nearly 250,000, and in Scotland about 50,000. The Roman Catholic religion is also established in seven of the Swiss cantons. In Holland, too, and in the Protestant cantons of Switzerland, and also in Russia, many of its members may be found. Sweden and Denmark contain a few; and in the provinces of European Turkey they are more numerous than is generally supposed. In that extended country there are Roman Catholic arch-

bishops, chapters and monasteries, and a numerous body of laity dwelling together by thousands.

In *Asia*, many of the subjects of the Grand Seignior are Roman Catholics. The Maronites of Mount Libanus, with their patriarch and bishops, are all of this communion. There are besides many others throughout Syria, Mesopotamia, and Armenia. Some Roman Catholics are to be found in Persia. Throughout Hindostan and the other southern parts of Asia, Siam, Cochin China, Tonquin, and the vast empire of China itself, the number of Roman Catholics is very great. And in the Philippine Isles, and others of the Eastern Ocean, the Roman Catholic religion is very generally established.

The mission to China is supplied by the college of St. Joseph at Macao, which is now under the direction of the priests of the Missionary Congregation. From the report of the state of the missions in 1810, it appears that there were then in China, Tonquin, Cochin-China, and Siam, 14 bishops, 7 apostolical vicars, 43 European missionaries, 231 native priests, and 585,000 Roman Catholic Christians.

The great body of Roman Catholics, from the banks of the Krishna to Cape Comorin, amounting to about 755,000, is intrusted to the care of two titular archbishops, two titular bishops, and three bishops *in partibus*, with the title of vicars-apostolic.

In *Africa*, the Roman Catholic religion prevails in many parts of its vast extent. Not to mention Madeira, the Canary and Cape de Verd Islands, the inhabitants of which are all Roman Catholics, a great proportion of the inhabitants of Loango, Congo, and Angola, adhere to the doctrines of the Church of Rome. The same holds true of several kingdoms on the eastern coast of that continent, viz. Mocaranga, Mozambique, Zanguebar, and Melinda. In Guinea, too, in the Mohammedan states of the North, and in Egypt, not a few Christians of the Church of Rome are to be found.

*America*.—The whole of the southern continent of America, including the native aborigines, and the descendants of the European colonists, profess to be members of the Church of Rome, with the exception of most of the Dutch at Surinam, and of a few wandering tribes in the interior, towards the southern promontory. The same religion is professed throughout the Spanish settlements in North America, and in the Spanish and *ci-devant* French West Indies, as well as by three-fourths of the inhabitants of Canada, where it is the established religion.

All the clergy and members of this church throughout the United States were under the superintendence of the Bishop of Baltimore, till the year 1809, when that town (the capital of Maryland) was created a metropolitan see,

and four new dioceses were erected, viz. Boston, New York, Philadelphia, and Bard's Town, in the State of Kentucky. The bishops of all these dioceses are suffragans to the archbishop of Baltimore. And in addition to these, two other dioceses have more lately been erected, out of part of the archdiocese, viz. Virginia, and the Carolinas and Georgia. The bishop of Louisiana, now one of the United States, whose residence is St. Louis, in the new State of Missouri, is not a suffragan of the archbishop of Baltimore.

The cathedral of Baltimore, which was built in 1820, is said to be the finest church in the United States, and to have cost upwards of £50,000 sterling. In most of the dioceses now specified, there is one or more colleges or seminaries, under the direction of Roman Catholic clergymen. The Jesuits also have a thriving college at Georgetown in Maryland, and the English Dominicans have one in Kentucky. There are, besides, five or six seminaries for ladies in the United States; some of these, however, are merely for the education of females: but in others the members are required and expected to take the vows of poverty and continency. The Roman Catholics are rapidly increasing in North America, by emigration from Europe, and in other ways. Their number, some years ago, was estimated at 600,000. Large sums of money are annually expended in the erection of chapels, and the support of priests. The contributions in Austria, made for the support of Catholic missions in North America, amounted, in 1829 and 1830, to 49,382 florins.

According to the Roman Court Calendar of 1822, the number of living cardinals was then 44, and the number of patriarchs, archbishops, and bishops, scattered over the Christian world, amounted to 550, exclusive of those *in partibus infidelium*.—*Broughton's Dictionary; Adams's Religious World Displayed*.

CHURCH, or KIRK OF SCOTLAND.—The word *Kirk*, signifying church, was used in Scotland even before the Reformation, and is still retained there, where it is chiefly confined to the Establishment, and the Relief Synod.

The principles of the Reformation were first introduced into Scotland about the year 1527, when they excited the apprehensions of the priesthood, who attempted to arrest their progress by many acts of cruelty against their professors.

The sovereign and the priesthood combined to preserve the dominion of error; whilst the greater part of the nobility, to gain the objects which they fondly contemplated, espoused the interests of the people, and joined in enlarging the sphere of civil and religious liberty. Thus it happened that the hierarchy came to be regarded in Scotland, by all who were partial to the Protestant faith, as the

ally of despotism and the engine of persecution.

It was not, therefore, to be expected, that when the Protestants gained a decided ascendancy, much inclination would be shown to uphold a system of ecclesiastical polity, associated with what they most abhorred; and the celebrated Andrew Melville, on his arrival in Scotland from Geneva, in 1574, taking advantage of these feelings, and of every political event that might facilitate his design, was enabled to effect, in 1592, the introduction of that Presbyterian polity which he found established in Geneva, and which has finally been fixed in Scotland.

James VI., to whom this form of church government was most obnoxious, was desirous that Episcopacy, as more consonant to monarchy, should be restored. To effect this, he made many efforts, even before his accession to the English throne; and after that event he was enabled to accomplish his object. His unfortunate son, Charles I., formed the scheme of assimilating, in all respects, the Churches of England and Scotland. With this view he determined to introduce a liturgy, which in Scotland had never been regularly used; and he insisted upon the reception of a set of canons, abolishing the control over ecclesiastical measures which the inferior church judicatories had been permitted to exercise. The violence with which all this was resisted is known to every reader of the history of Britain. The zeal of the multitude was inflamed to fury; the clergy were insulted, and Episcopacy was again contemplated as the engine of Popery and of despotism. The discontented in Scotland made a common cause with those who were disaffected to prelacy in the southern part of the island: they bound themselves by the deed entitled *The Solemn League and Covenant*, to exterminate prelacy as a corruption of the Gospel; and they took an active part in those measures which terminated in the death of Charles and the erection of the Commonwealth. Upon the restoration of Charles II., he re-established Episcopacy in Scotland, under circumstances little calculated to conciliate the affections, and to secure the reverence of the people to that form of church polity. The Presbyterians, undismayed, adhered to their principles; and, upon the abdication of James II., they looked forward with confidence to the triumph of their cause. And though the Prince of Orange was eager to preserve in both parts of the island the same form of ecclesiastical government, the bishops conceived that they could not conscientiously transfer their allegiance to him, whereby the way was opened for that establishment of Presbytery which some of his most zealous adherents had pressed upon him, and which was ratified by act of parliament in 1690. Thus Scotland and England having

been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different sentiments on the subject of religion, and at last to different religious establishments; and when they were incorporated into one kingdom by the Treaty of Union in 1707, both kingdoms gave their assent to a declaration, that Episcopacy shall continue in England, and that the Presbyterian church government shall be the only government of Christ's church in that part of Great Britain called Scotland.

The same establishment is also guaranteed by the fifth article of the Union with Ireland.

The only Confession which appears to have been legally established before the Revolution in 1688, is that which is published in the "*History of the Reformation in Scotland*," attributed to John Knox. It consists of twenty-five articles, and was the Confession as well of the Episcopal as of the Presbyterian church. The Covenanters, indeed, during the Commonwealth, adopted *The Westminster Confession*. And at the Revolution this Confession was received as the standard of the national faith; and the same acts of parliament which settled Presbyterian church government in Scotland ordain, "That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the (*i. e.* this) Confession of Faith, declaring the same to be the confession of his faith." By the Act of Union in 1707, the same is required of all "professors, principals, regents, masters, and others bearing office" in any of the four universities in Scotland.

*The Westminster Confession of Faith*, then, and what are called the *Larger* and *Shorter Catechisms*, which are generally bound up with it, contain the public and avowed doctrines of this church; and it is well known that these formularies are strictly and properly Calvinistical.

In the Church of Scotland the public worship is extremely simple, and but few ceremonies are retained. There is no liturgy or public form in use; and the minister's only guide is, "*The Directory for the Public Worship of God*," which prescribes rather the matter than the words of our addresses to God: nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, "the Sacrament of the Lord's Supper should be dispensed in every parish four times in the year;" but this law is now seldom adhered to, unless in most chapels of ease. In country parishes it is often administered not above once a year, and in towns generally only twice a year. The people are prepared for that holy ordi-

ance by a fast and public worship on some day of the preceding week, generally on Thursday, and by a sermon on the Saturday; and they meet again in the kirk on the Monday morning for public thanksgiving, and sermon.

They have no altars or chancels in the kirks, and the communion tables are not fixed, but introduced for the occasion; and are sometimes two or more in number, and of considerable length. At the first table, the minister, immediately upon concluding what they call the Consecration Prayer, usually proceeds to read the words of the institution, and, without adding more, to distribute the elements, which he does only to the two communicants who sit nearest him on each end. It is usual for the elders to administer to the rest. But before, or during the services of the succeeding tables, addresses of some length are made to the communicants by the minister, or by one of the ministers, (for there are generally two, three, or more present,) standing at the head of the communion-table.

In conducting public worship, this church is little in common with the Church of England. She has no festivals. Days of public fasting and thanksgiving she does indeed sometimes observe, particularly those commanded by his Majesty, together with the fast previous to the celebration of the holy communion, and the day of thanksgiving after it; but she has no Lent Fast—no kneeling at public prayer—no public worship of God without a sermon, or public instruction—no instrumental music—no consecration of churches or of burying-grounds—no funeral service or ceremony—no sign of the cross in baptism—no regular use of the Lord's Prayer—and no administration of the holy communion in private houses, not even to the sick or dying.

In singing, an old metrical version of the Psalms is used; but besides the Psalms of David, a collection of translations and paraphrases in verse, of several passages of sacred Scripture, together with some hymns, has been introduced of late years, by permission of the General Assembly, and a new version of the Psalms in metre is now in progress.

For government and discipline, see PRESBYTERIANISM.

The General Assembly, in the present state of the church, consists of the following members, viz. :—

- 200 Ministers representing Presbyteries.
- 89 Elders, representing Presbyteries.
- 67 Elders, representing Royal Boroughs.
- 5 Ministers or Elders, representing Universities.

The connexion of what is called the Scots Kirk at Campvere, in Holland, with the establishment in Scotland, which had been dissolved by the Batavian Republic, has lately been restored; and congregations joined with this church, and represented in the General Assembly, have been established in the different presidencies of India.

In Scotland, and the islands of Scotland, she contains within her bounds 893 parishes, and about 1,500,000 members. The number of ministers belonging to her, who enjoy benefices, and possess ecclesiastical authority, is 940. Of this number, 77 are placed in collegiate charges, and the remaining 863 ministers are settled in single charges, each of them having the superintendence of a whole parish. In very populous parishes, chapels of ease are erected with consent of the kirk, and are supported by voluntary subscriptions; but the ministers who officiate in them are not included in this number, as they are not members of any ecclesiastical courts.

The duties of the Scotch clergy are numerous and laborious. They are required to officiate regularly in the public worship of God; and, in general, they must go through this duty twice every Sunday, (exclusive of other occasional appearances,) delivering every Sunday a lecture and a sermon, with prayers. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers in all cases, and the discourses in most instances, are delivered without the use of papers. They are expected to perform the alternate duties of examining their people from the Scriptures and catechisms of the church, and of visiting them from house to house, with prayers and exhortations. The charge of the poor devolves, in a very particular manner, on the clergy; and in them also is vested the superintendence of all schools within their bounds.

The provision which has been made, by the law of Scotland, for the support of the established clergy, consists in a stipend, payable in victual or money, or partly in each; a small glebe of land; and a manse (parsonage-house) and office-houses.

An act of parliament passed in 1810, granting 10,000*l.* per annum for augmenting the smaller parish stipends in Scotland. By this act, the lowest stipend assigned to a minister of the establishment is 150*l.* sterling, with a small sum, generally 8*l.* 6*s.* 8*d.*, for communion elements. Stipends, where the teinds are not exhausted, are, with the exclusion of communion elements, wholly paid in victual, generally oatmeal and barley, in equal proportions; and the court frequently allocates, as it is termed, to a minister from sixteen to eighteen chalders. If the stipend exhaust the teind, it is sometimes paid in

money; and there are cases in which the teind was originally set apart in money, and not in victual.

The whole church establishment, as a burden on land, may be stated in one view as follows, viz., a glebe, of perhaps about six or seven acres, out of nearly 21,000, and the grass, where it is allowed; a stipend of about 9*d.* in the pound of the land rents; and buildings and communion charges, amounting to 4*d.* or 5*d.* more in the pound of these land rents. All these, put together, constitute the burdens of the Scottish Ecclesiastical Establishment, in so far as proprietors of land are affected by them; and are not supposed to exceed 300,000*l.* per annum.

Patronage was abolished in Scotland A.D. 1649; was revived at the Restoration; was partly abrogated at the Revolution; and again revived in 1712; and the ranks of dissenters there have been thronged, perhaps, from no other cause so much as the abuse of patronage; notwithstanding, this church, according to Dr. Chalmers, has still a *veto*, and can set aside any presentee, not merely on the ground of his moral or literary qualifications, but "generally, on the principle that it is not for the cause of edification that his presentation should be sustained."

The internal state of the church of Scotland, it has been supposed by some, has been of late years undergoing an improvement, by the decided increase of the party usually termed *Evangelical*. In the appointment of ministers to vacant churches, both in town and country, much greater attention is now paid than formerly to the wishes of the people; and popular candidates, as they are called, are those whom the patrons of the present day most frequently present to livings. If this party should go on increasing in the same proportion, the reign of the *Moderates*, or Low-doctrine, but High-churchmen, must ere long terminate. It is, however, greatly to be deplored, that along with this increase in the number of evangelical ministers, a spirit of intolerance and bigotry is rapidly gaining ground. Individuals, for instance, carry their jealousy so far as to dissuade their parishioners from hiring dissenting servants. Others, contrary to their former practice, refuse to intimate from their pulpits sermons to be preached on public occasions for common objects, by dissenting ministers; and there are others who stand aloof from societies in which they would be required to co-operate with brethren who do not belong to the established church. To the production of this spirit and state of feeling, the controversy relating to the British and Foreign Bible Society has greatly contributed. — *Adams' Religious World Displayed*; Edin. Theol. Mag. Nov. 1830.

CHURCH, SYRIAN. See SYRIAN CHRISTIANS.

CHURCH, FATHERS OF THE. See FATHERS.

CHURCH, STATES OF THE, the pope's dominions in Italy. They originated with the grant of Pepin, king of the Franks, in 754, who bestowed on Stephen II., bishop of Rome, some districts which the Lombards, against whom Stephen solicited Pepin's assistance, had taken from the exarchate. Charlemagne confirmed this grant in 774, and in return received the title of *Roman Emperor*, from Leo III., in 800. During succeeding centuries the popes sometimes gained accessions to their temporal dominions; at other times encroachments were made upon them. At present the states of the church cover a surface of 17,185 square miles, with 2,460,000 inhabitants, 90 towns, 212 market places, and 3500 villages. They are situated in the centre of Italy, between Lombardy, Tuscany, and Naples, and the Tuscan and Adriatic Seas. The revenue is estimated at 12,000,000, and the national debt at 200,000,000 of florins. There is a standing army of 9000 men. The navy consists of two frigates and a few small vessels. In 1816 these states, with the exception of Rome, Tivoli, and Subjago, which are under the immediate administration of the pope, were divided into seventeen delegations, which, when under the government of cardinals, are called *legations*.

CHURCHWARDENS, officers chosen yearly, either by the consent of the minister, or of the parishioners, or of both. Their business is to look to the church, churchyard, and to observe the behaviour of the parishioners; to levy a shilling forfeiture on all such as do not go to church on Sundays, and to keep persons orderly in church-time, &c.

CHURCHYARD, a piece of ground adjoining to the church, set apart for the interment of the dead. In the Church of Rome, churchyards are consecrated with great solemnity. If a churchyard which has been thus consecrated shall afterwards be polluted by any indecent action, or profaned by the burial of an heretic, an excommunicated or unhaptised person, it must be *reconciled*; and the ceremony of the reconciliation is performed with as much ceremony as that of the consecration! See CONSECRATION.

CIRCUMCELLIANS, in Latin *Circumcelliones*, a branch of the sect of the Donatists; they abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering course of life they had their name. They exercised all sorts of cruelty, and treated every one they met in the most brutal manner. They ran about like madmen, and carried several kinds of arms. This rendered them famous all over the world, and the disgrace of their sect; whence Theodoret speaking of the Donatists, says scarce anything but what is true only of the Circumcellians.

**CIRCUMCISION**, a custom prevailing among several eastern nations, of cutting off the prepuce of the virile member. It was enjoined as a religious rite on Abraham and his posterity. The Mohammedan circumcision is probably an ancient Ishmaelite custom, which was received from Abraham, the common father of the Israelites and Ishmaelites. It was not introduced into Arabia by the Koran of Mohammed, but was already in use among his nation, and was adopted, and has been introduced by his followers, as a sacred rite, and one of the essential parts of Islamism, into all countries where this religion has been received, there is also a kind of circumcision or excision performed on the female sex. In Egypt Mohammedan maidens are frequently circumcised; and the Abyssinians circumcise both sexes.

**CIRCUMCISION, FEAST OF THE**, a festival celebrated on the 1st of January, in commemoration of the circumcision of Christ. The day was anciently kept as a fast, in opposition to the custom of the pagans, who feasted on it in honour of the god Janus.

**CISTERCIAN MONKS**, a religious order, founded in the eleventh century, by St. Robert, a Benedictine, and abbot of Molème. Robert, being ordered by the pope to resume the government of the abbey of Molème, was succeeded in that of Cîteaux, by Alberic; and Pope Paschal, by a bull of the year 1100, took that monastery under his protection. Alberic drew up the first statutes for the monks of Cîteaux, or Cistercians, in which he enjoined the strict observance of the rule of St. Benedict.

The habit of these religious of the monastery of Cîteaux was at first black, but they pretend that the Holy Virgin, appearing to St. Alberic, gave him a white habit, from which time they changed their black habit for a white one, only retaining the black scapulary. In memory of this change they keep a festival on the 5th of August, which they call, "The descent of the blessed Virgin at Cîteaux, and the miraculous changing from black to white."

The number of those who embraced the Cistercian order increasing, it was necessary to build more monasteries. Accordingly, in 1113, Stephen, abbot of Cîteaux, built that of La Ferté, in the diocese of Chalons. The next year, he founded Pontigni, in the diocese of Auxerre. Clairvaux, in the diocese of Langres, was built in 1115. The order increased further in 1118, by the founding of four other monasteries, which were Prully, La Cour-Dieu, Trois Fontaines, and Bonnevaux; and, in the following year, 1119, Bouras, Fontenay, Cadovin, and Maran, were founded. Then Stephen formed all these monasteries into one body, and drew up the constitutions of the order, which he called "The Charter of Charity," containing, in five chapters, all

the necessary rules for the establishment and government of the order.

This order made a surprising progress. Fifty years after its institution, it had 500 abbeys, and 1000 years afterwards, it boasted of 1800 abbeys, most of which had been founded before the year 1200. This great progress must be ascribed to the sanctity of the Cistercians, of whom Cardinal De Vitry, in his Western History, says, "The whole Church of Christ was full of the high reputation and opinion of their sanctity, as it were with the odour of some divine balsam; and that there was no country or province wherein this vine, loaded with blessings, had not spread forth its branches." And, describing their observances, he says, "They neither wore skins nor shirts, nor ever ate flesh, except in sickness, and abstained from fish, eggs, milk and cheese; they lay only upon straw beds, in their tunics and cowls; they rose at midnight, and sang praises to God till break of day; they spent the day in labour, reading, and prayer; and, in all their exercises, they observed a strict and continual silence; they fasted from the Feast of the Exaltation of the Holy Cross till Easter; and they exercised hospitality towards the poor, with extraordinary charity."

The order of Cistercians became in time so powerful, that it governed almost all Europe, both in spirituals and temporal. It did also great service to the church by means of the eminent men it produced. These religious were employed by the pope to convert the Albigenses. Some authors say, there have been six popes of this order: but it will be difficult to find any more than Eugenius III. and Benedict XII. It boasts of about forty cardinals, a great number of archbishops, bishops, &c. &c.

**CLARENDON, CONSTITUTIONS OF**, sixteen articles formed at the council held at that place, in the reign of Henry II., bearing that all differences relative to the right of patronage should be tried in the civil courts; that no churches, which are fees of the crown, can be disposed of in perpetual donation without the king's consent; that all clergymen, charged with crimes against the laws, shall appear before the Lord Chief Justice, as well as before the ecclesiastical courts, and none of them, after conviction, be protected by the church; that no clergyman shall go out of the kingdom, without his Majesty's consent, and their giving proper security of their doing nothing to the prejudice of him or his subjects; that accusations of laymen, in ecclesiastical courts, shall be proved by respectable witnesses; that excommunicated persons shall not be compelled to reside in any particular locality; that no person holding immediately of the king, or any of his barons, should be excommunicated, &c., without first acquainting the king or his chief justice;



that none shall appeal from the archbishop's court without his Majesty's consent; that bishops and abbots must perform the services annexed to their tenures when required, be present at all trials, except when sentences of blood, or of losing life or limb, are to be pronounced; that the revenues of all vacant bishoprics, abbeys, or priories of a royal foundation, shall be paid into the king's exchequer; that the king shall have the power of convening the electors of bishops, abbots, and priors, and the electors must do homage to him before the consecration; that he shall punish every wrong done to the superior clergy, and they shall prosecute such as injure him; that no goods of forfeited persons shall be protected from his seizure, in churches or churchyards; that all pleas of debt shall be tried in civil courts, &c. These articles were designed to abridge and curb the power of the clergy, which, under the presidency, and owing to the ambition and influence of Thomas à Becket, had grown to an intolerable height.

CLARISSSES, an order of nuns, so called from their founder, St. Clara. She was of the town of Assisa, in Italy, and, having renounced the world to dedicate herself to religion, gave birth to this order in the year 1212; which comprehends, not only those nuns who follow the rule of St. Francis, according to the strict letter, and without any mitigation, but those likewise who follow the same rule, softened and mitigated by several popes.

The reputation of St. Clara, being very great, soon gained her a great number of followers; for whom several monasteries began to be erected in several parts of Italy. In the year 1219, the order passed into Spain, and presently after into France. In the year 1224, St. Francis, at the request of St. Clara, prescribed rules for the government of the Clarisses, in which he forbade them to have any possessions, and enjoined them silence from the comply to the tierce of the following day. He gave them for their habit three tunics and a mantle. The rules of the Clarisses were approved by Gregory IX. and Innocent IV.

The order of St. Clara, which had made a great progress during the life of the founder, made a still greater after her death, and is at present one of the most flourishing orders of nuns in Europe.

In Italy there are monasteries of Clarisses, some of which take the name of "Nuns of the Strict Observance;" others that of "Solitaries of the Institution of St. Peter of Alcantara." The former had for their foundress Frances de Jesus-Maria, of the house of Farnese, who built their first monastery at Albana, in the year 1631. These nuns observe the rule of St. Clara in its utmost rigour. The other had for their founder Cardinal Barberini, who built their first monastery in the town of

Farsa. They were denominated from St. Peter of Alcantara, because, in all things, they imitated the rigorous and penitent life of that saint.

After Ferdinand Cortez had conquered Mexico for the king of Spain, Isabella of Portugal, wife of the emperor Charles V., sent thither some nuns of the order of St. Clara, who made several settlements there, particularly at Zuchimilci, Tetzeuci, Quans-thitlani, Telmanaci, Tapeaca, Thevacana, and in several other places. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarisses in religion, and such works as were suitable to persons of their sex. These communities of Indian girls are so considerable, that they usually consist of no less than four or five hundred.

CLARKE, DR. SAMUEL, a celebrated divine of the sixteenth century, was born at Norwich, on the 11th of October, 1675, his father being an alderman of that city. He received his first education in the free school in that place, under the superintendence of the Rev. Mr. Burton, but was, in a short time, removed to Caius College, Cambridge. Whilst at that university, he devoted much of his time to the study of theology; and diligently cultivated a knowledge of the Old Testament in the original Hebrew; the New, in the original Greek; and the primitive Christian writers. Before he arrived at the age of twenty-one, he largely contributed to the Newtonian system; a study, the knowledge of which, by application and industry, he made himself master of. He translated Rohault's *Physica*, for the use of young students, which has been considered the most concise and best that has been written. In 1699, he published "Three practical Essays upon Baptism, Confirmation, and Repentance," containing full instructions for a holy life, with earnest exhortations to young persons, drawn from the consideration of the severity of the discipline of the primitive church; and in 1701, his "Paraphrase on the Four Gospels" was put to press. In the year 1704, he delivered a lecture on "The Being and Attributes of God;" and in the following year, on the "Evidence of Natural and Revealed Religion," in which he displayed a force of reasoning, a vein of piety, and an extent of knowledge, that proved that his mind was at once vast and comprehensive, and that he was indeed no ordinary man. These sermons he afterwards enlarged on, improved, and published: and the work is a standard book in the English language. Dr. Hoadley, bishop of Winchester, when speaking of this work, and of his writings, said, "He has in them laid the foundation of true religion too deep and strong to be shaken, either by the superstition of some, or the infidelity of others." In 1706, Dr. Clarke obtained the rectory of

St. Bennet's, Paul's Wharf, in London, where he executed the duties of his ministerial office with zeal and devotion. During this year he translated Sir Isaac Newton's Treatise on Optics into Latin. He enjoyed the peculiar patronage and friendship of this great man, and it was at his request that that admirable translation was accomplished. His patron was so well pleased with the performance, that he presented him with the sum of 500*l.* as a mark of his approbation and esteem. He also introduced him to court, and procured him the favour of Queen Anne, who appointed him one of her chaplains. She also made him the presentation of the rectory of St. James's, Westminster, where he read lectures on the Church Catechism for many months in the year, on a Thursday evening; and which have been since published, and received, as they merited, very general approbation. In 1709, he took his degree of Doctor in Divinity, at Cambridge; and soon afterwards became engaged in a warm controversy on the "Scripture Doctrine of the Trinity," which tended greatly to spread Arianism over the country. He seems to have been led into the erroneous views which he adopted, and attempted to defend, by his metaphysical turn of mind, and by pursuing improperly the language of human creeds respecting the generation of the Son of God. About this time he was presented by Mr. Lechmere, Chancellor of the Duchy of Lancaster, to the Mastership of Wigston's Hospital, in Leicester; and in 1727, the offer was made him of the place of Master of the Mint, but this he refused.

His death was very sudden and painful. On the morning of the day he preached before the judges at Serjeants' Inn, he was seized with a pain in his side, which, in the evening, ascended to his head, and proved fatal on the following morning, May the 17th, 1729.

**CLERGY**, (from the Greek word, *κληρος*, heritage,) in the general sense of the word, as used by us, signifies the body of ecclesiastics of the Christian church, in contradistinction to the laity; but, strictly speaking, and according to Scripture, it means the church. The New Testament writers apply this term to the whole Christian church, 1 Pet. v. 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part. The word clergy, however, among us, always refers to ecclesiastics. In North America it is applied to ministers of all denominations. When a Catholic priest receives the tonsure, he repeats a part of the sixteenth Psalm:—"The Lord is the portion of mine inheritance," &c. According to the doctrine of the Romish church, a clergyman is endowed, in his spiritual character, with supernatural powers, which distinguish him from the layman, such as the power to forgive sins, and

to consecrate the bread, so as to convert it into the real body of Christ, &c.

The clergy, after the apostolic age, consisted of bishops, priests and deacons; but in the third century, many inferior orders were appointed, such as sub-deacons, acolythists, readers, &c. The clergy of the church of Rome are divided into regular and secular.—The regular consists of those monks or religious who have taken upon them holy orders of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. The Protestant clergy are all secular. (For ARCHBISHOPS, BISHOPS, DEANS, &c., &c., see those articles.)

The clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the Reformation on account of the ill use which the popish clergy had endeavoured to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and before the trial takes orders, he shall, notwithstanding, appear, and be sworn. Neither can he be chosen to any temporal office, as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function, though the clergy are now often found filling the office of justice of the peace. During his attendance on divine service, he is privileged from arrests in civil suits. In cases of felony, also, a clerk in orders shall have the benefit of clergy, without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

*Benefit of Clergy*, was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed only to those who were in orders; but, by the statute of 18 Eliz., every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and so burnt in the hand, and set free for the first time, if the ordinary or deputy standing by do say, *Legis ut clericus*: otherwise he shall suffer death. As the clergy have their privileges, so they have also their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the House of Commons; and by statute 21 Henry VIII. c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of 10*l.* per month, and total avoidance of the lease; nor upon like pain to keep any taphouse or brewhouse; nor

engage in any trade, nor sell any merchandise, under forfeiture of the treble value; which prohibition is consonant to the canon law.

The number of clergy in England and Wales amount, according to the best calculation, to 18,000. The revenues of the clergy were formerly considerable, but since the Reformation they are comparatively small, at least those of the inferior clergy. See the *Bishop of Llandaff's Valuation of the Church and University Revenues*; or, *Core on the Revenues of the Church*, 1797, second edition; *Burnet's History of his own Times*, conclusion. See MINISTER.

CLERK. 1. A word originally used to denote a learned man, or man of letters, but now is the common appellation by which clergymen distinguish themselves in signing any deed or instrument. 2. Also the person who reads the responses of the congregation in the church, or gives out the hymns at a meeting.

CLUNIAC MONKS, religious of the order of Clugni. It is the first branch of the order of St. Benedict.

St. Bernon, of the family of the Earls of Burgundy, was the founder of this order. In the year 910, he built a monastery for the reception of Benedictine monks, in the town of Clugni, situated in the Mazonnois, a little province of France, on the river Garonne.

The monks of Clugni (or Cluni) were remarkable for their sanctity. They every day sang two solemn masses. They so strictly observed silence, that they would rather have died than break it before the hour of prime. When they were at work, they recited psalms. They fed eighteen poor persons every day, and were so profuse of their charity in Lent, that one year, at the beginning of Lent, they distributed salt meat, and other alms, among 7000 poor.

The preparation they used for making the bread, which was to serve for the Eucharist, is worthy to be observed. They first chose the wheat grain by grain, and washed it very carefully. Then a servant carried it in a bag to the mill, and washed the grindstones, and covered them with curtains. The meal was afterwards washed in clean water, and baked in iron moulds.

The extraordinary discipline observed in the monastery of Clugni soon spread its fame in all parts. France, Germany, England, Spain, and Italy, desired to have some of these religious, for whom they built new monasteries. They also passed into the East; and there was scarcely a place in Europe where the order was not known.

The principal monasteries in which the discipline and rules of Clugni were observed, were those of Tullis in the Limousin, Aurillac in Auvergne, Bourgdien and Massay in Berri, St. Bennet on the Loire in the Orléannois, St. Peter le Vif at Sens, St. Allire of

Clermont, St. Julian of Tours, Sarlat in Périgord, and Roman-Mourier in the country of Vaux.

This order was divided into ten provinces, being those of Dauphiné, Auvergne, Poitiers, Saintonge, and Gascony, in France; Spain, Italy, Lombardy, Germany, and England.

At the general chapters, formerly held yearly, and now every three years, two visitors are chosen for every province, and two others for the monasteries of nuns of this order, fifteen definitors, three auditors of causes, and two auditors of excuses. There were formerly five principal priories, called the five first daughters of Clugni; but, since the dissolution of the monasteries in England, which involved that of St. Pancrace, at Lewes in Sussex, there remain but four principal priories, being those of La Charité sur Loire, St. Martin des Champs at Paris, Souvigni, and Souxillangea.

The Cluniac monks were first brought into England by William, Earl of Warren, about the year of our Lord 1077. These religious, though they lived under the rule of St. Benedict, and wore a black habit, yet, because their discipline and observances differed in many things from those of the Benedictines, therefore they were not called Benedictines, but Monks of the order of Clugni. In the reign of Henry V., the Cluniac monasteries, by reason of the war between England and France, were cut off from the obedience of the Abbot of Clugni, nor were they permitted to have any intercourse with the monasteries of their order out of England. The monasteries of Cluniac monks in England amounted in number to thirty-eight. See BENEDICTINES.

COCCEIANS, a school which arose in the seventeenth century, so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the

mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace—that when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure—that this yoke, which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect, before the coming of the Messiah, the entire remission of their iniquities—that indeed good men, even under the Mosaic dispensation, were, immediately after death, made partakers of everlasting glory; but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation which rejoices the faithful under the dispensation of the Gospel—and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.

**COLLICALA**, (worshippers of the heavens,) an obscure sect of African heretics, who seem to have mixed up some parts of Judaism and Paganism with Christianity.

**CENOBITE**, one who lives in a convent, or in a community, under a certain rule; in opposition to a hermit, who lives in solitude. Cassian makes this difference between a convent and a monastery, that the latter may be applied to the residence of a single religious or recluse; whereas the convent implies cenobites, or numbers of religious living in common. Fleury speaks of three kinds of monks in Egypt; anchorites, who live in solitude; cenobites, who continue to live in community; and sarabaites, who are a kind of monks-errant, that stroll from place to place. He refers the institution of cenobites to the time of the Apostles, and makes it a kind of imitation of the ordinary lives of the faithful at Jerusalem; though St. Pachomius is ordinarily owned to be the institutor of the cenobite life, as being the first who gave a rule to any community.

**COLLECT**, a short prayer. In the liturgy of the Church of England, and the mass of the Romanists, it denotes a prayer accommodated to any particular day, occasion, or the like. In general, all the prayers in each office are called collects, either because the priest speaks in the name of the whole assem-

bly, whose sentiments and desires he sums up by the word "Oremus," "Let us pray," or because those prayers are offered when the people are assembled together. The Popes Gelasius and Gregory are said to have been the first who established collects. Dr. De-spence, of Paris, wrote a treatise on collects, their origin, antiquity, &c.

**COLLEGIANS**, or **COLLEGIANTS**, a sect formed among the Arminians and Baptists in Holland, about the beginning of the seventeenth century: so called because of their colleges or meetings twice every week, where every one, females excepted, has the same liberty of expounding the Scripture, praying, &c. They are said to be all either Arians or Socinians: they never communicate in the college, but meet twice a year, from all parts of Holland, at Rhinsbergh (whence they are also called *Rhinsbergers*), a village two miles from Leyden, where they communicate together; admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines, without regard to his sect or opinion. They have no particular ministers, but each officiates as he is disposed. They baptize by immersion.

**COMMENDAM**, the trust or administration of the revenues of a vacant benefice, till it is provided with a regular incumbent. The practice, resorted to chiefly for the purpose of making up the smaller incomes of some of the bishops, has given occasion to great abuses; the bishops procuring several benefices, all of which they have held under this pretext, without directly violating the canon law. When a parson is made bishop, his parsonage becomes vacant; but, if the king give him power, he may still hold it *in commendam*.

**COMMENTARY**, an exposition; book of annotations or remarks. There are some people so wise in their own conceit, and think human helps of so little worth, that they despise commentaries on the Scriptures altogether; but every student or preacher, whose business is to explain the sacred oracles, to make known the mind of God to others, to settle cases of conscience, to oppose the sophistry of sceptics, and to confound the arguments of infidels, would do well to avail himself of the most judicious, clear, copious, critical, and sound commentaries on the Bible. Nor can I suppose that commentaries can be useless to the common people; for though a spirit of serious inquiry, with a little good sense, will go a great way in understanding the Bible, yet as the language is often figurative, as allusions are made to ancient customs, and some parts require more investigation than many common Christians have time for, a plain exposition certainly must be useful. Expositions of the Bible, however, may be

made a bad use of. He who takes the *ipse dixit* of a commentator, without ever examining whether the meaning given comport with the text; he who gives himself no trouble to investigate the Scripture for himself, but takes occasion to be indolent because others have laboured for him, surely does wrong. Nor can it be said that those preachers use them properly, who, in making their sermons, form their plans from the commentator before they have thought upon the text. The best way is to employ our own talents; first, by prayer, study, and attention to form our scheme, and then to examine the opinions of others concerning it. We shall here present the reader with a view of some of those commentaries which are the most generally approved. And, 1. *Henry* takes the lead for common utility. The sprightly notes, the just inferences, the original thoughts, and the warm applications to the conscience, make this work justly admired. Though making no pretensions to criticism, he gives the results of deep critical research. It is true that there are some expressions which do not agree with the evangelical system; but, as the late Mr. Ryland observes, "Tis impossible for a person of piety and taste to read him without wishing to be shut out from all the world to read him through without one moment's interruption." Mr. Henry did not live to complete this work. He went as far as the end of Acts. Romans was done by Dr. Evans; the 1 Corinthians, Sam. Brown; 2 Corinthians, Dr. Mayo; Galatians, Mr. Bayes; Ephesians, Mr. Boswell; Philippians, Mr. Harris; Colossians, Mr. Harris; 1 and 2 Thessalonians, Mr. Mayo; 1 and 2 Timothy, Mr. Atkinson; Titus, Jer. Smith; Philemon, Mr. Mottershead; Hebrews, Mr. Tong; James, Mr. Wright; 1 Peter, Mr. Hill; 2 Peter, Mr. Morril; 1, 2, and 3 John, Mr. Reynolds; Jude, Mr. Billingsley; and Revelations, by Mr. Tong.

2. "Poli Synopsis Criticorum," five folio volumes. This is a valuable work, and ought to be in the possession of every student: it is much esteemed abroad, three editions of it having been published on the continent.

3. Rosenmüller's *Scholia* on the Old and New Testament contain a vast fund of biblical illustration, and should be in the library of every theological student. It is only to be regretted that the "*Scholia*" of the younger Rosenmüller, on the Old Testament, should be strongly tinged with neology.

4. Poole's *Annotations*, a rich and useful work. These were printed at London in 1685, in two volumes, folio. Poole did not complete this work himself. Mr. Jackson, of Moulsey, is the author of the annotations on the 59th and 60th chaps. of Isaiah. Dr. Collings drew up the notes on the rest of Isaiah, Jeremiah, and Lamentations, as also those on

the four Evangelists, the two Epistles to the Corinthians, and that to the Galatians. Those to Timothy, Titus, Philemon, and the Revelation, Ezekiel, and the minor Prophets, were done by Mr. Hurst. Daniel, by Mr. Cooper; the Acts, by Mr. Vincke; the Epistle to the Romans, by Mr. Mayo; the Ephesians, Mr. Veale; the Philippians and Colossians, Mr. Adams; the Hebrews, Mr. Obadiah Hughes; the epistle of St. James, the two of St. Peter, and that of Jude, by Mr. Veale; the three epistles of St. John, by Mr. Howe.

5. Dr. Gill's in nine vols. quarto, is an immense work: and though it contains a great deal of repetition and extraneous matter, there is certainly a vast fund of information in it, especially on Hebraical and Rabbinical subjects.

6. Brown's *Self-interpreting Bible*, in two vols. quarto. Its chief excellences are the marginal references, which are exceedingly useful to preachers; and the close, plain, and practical improvement to each chapter.

7. Scott's *Exposition* is excellent, as it abounds with practical remarks, and the last edition contains choice marginal references. The improvements are also very useful for families.

8. Dr. Adam Clarke's *Commentary*, with critical notes and marginal references, possesses considerable merit, and will be found a valuable treasure for the biblical student.

9. *Clericus in Vet. et Nov. Test.*

#### *On the New Testament.*

1. Burkitt contains many ingenious observations, fine turns, natural plans, and pungent addresses to the conscience. There are some expressions, however, that grate upon the ear of the evangelical Christian.

2. Guyse's *Paraphrase* is deservedly held in high estimation for sound doctrine, fair explication, and just sentiment.

3. Doddridge's *Family Expositor*. The criticisms in this work render it valuable. It must be owned that the Doctor laboured to come as near as possible to the true sense of the text.

4. Bezae *Annotiones*, in quibus ratio interpretationis redditur; accessit etiam J. Camerarii in Novum Fœdus commentarius, fol. Cantab. 1642, contains, besides the old Latin version, Beza's own version; and in the side margin is given a summary of the passage, and in the argumentative parts the connexion.

5. Wolfii *Curæ Philologicæ et Criticæ* in Omnes Libros Nov. Test. 5 vols. 4to. 1739. Hamb. Basil, 1741. This is in a great measure a compilation after the manner of Poole's *Synopsis*, but interspersed with his own critical animadversions.

6. Bengelii *Gnomon Nov. Test.* 4to. Tübingæ, 1759, and Ulmæ, 1763, contains an instructive preface, a perspicuous analysis of

each book, with short notes. It is a perfect contrast to that of Wolfius.

7. Hammond's Paraphrase and Annotations upon all the books of the New Testament, folio.

8. Whitby's Paraphrase and Commentary on New Test., two vols. folio.

9. Wesley's Explanatory Notes, 4to. or three vols. 12mo. For different translations, see article BIBLE.

#### Commentators on Select Parts.

1. Ainsworth on the Pentateuch, Psalms, and Song of Solomon.

2. Patrick's Commentaries on the Historical Parts of the Holy Scriptures, three vols.

3. Lightfoot's Works, two vols. folio, contain a chronicle of the times, and the order of the text of the Old Testament. The harmony, chronicle, and order of the New Testament; the harmony of the four Evangelists; a commentary on the Acts; *Herm Hebraicæ*, &c.; on the four Evangelists, Acts, and 1 Corinthians.

4. Chrysostomi Opera, eight vols. folio, contain expositions of various parts.

5. Calvini Opera Omnia, nine vols., contain commentaries on the Pentateuch, Joshua, homilies on Samuel, sermons on Joh, commentaries on Psalms, Isaiah, Evangelists, Acts, Paul's epistles, and the other catholic epistles; and prælectiones on Jeremiah, Ezekiel, Daniel, and the Minor Prophets.

6. Preb. Lowth on the Prophets.

7. Pocock on some of the Minor Prophets.

8. Locke on Paul's Epistles.

9. Hutcheson on the Smaller Prophets.

10. Newcome on Ezekiel and Minor Prophets.

11. Macknight's Harmony of the Gospel, and Literal Translation of all the Apostolical Epistles, with Commentary and Notes.

12. Olshausen. One of the best German commentaries of the modern evangelical school.

13. Campbell's Translation of the Gospels, with Notes and Dissertations.

14. Bloomfield's Critical Digest on all the books of the New Testament, except the Apocalypse. It contains a vast quantity of important critical materials.

15. His Notes under the Text of his Greek N.T.

#### On Select Books.

*On Genesis*: Bush.

*On Ruth*: Macgowan, Lawson.

*On Job*: 1. Caryl, 2 vols. folio.—2. Hutchinson, 1669, folio.—3. Goode.—4. Chappelow.—5. Heath.—6. Peter's Critical Dissertation. 7. Stock.—8. Fry.—9. Lee.—10. Wemyss.—11. Umbreit.

*On the Psalms*: 1. Molleri Enarr. Psalm. folio, 1619.—2. Hammond's Paraphrase.—3. Amesii Lectiones in Omnes Psalmos, Oct.

1636.—4. Dickson. 5.—Horne's Commentary.—6. Dr. Morison. *On Select Psalms*: 1. Hildersham's 152 Lectures on Psalm li.—2. De-coetlegon's Sermon on Psalm li.—3. Greenham on Psalm cxix.—4. Manton on Psalm cxix.—5. Owen on Psalm cxxx.—6. Luther on the 15 Psalms of Degrees.—7. Horton on Psalms iv. xlii. li. and lxiii.

*On Proverbs*: Dr. Mayer, Taylor, Io. Trapp, Geier, Case, Holden.

*Ecclesiastes*: Broughton, Jermyn, Ward-law.

*Canticles*: Bp. Foliot, Mercier, Sanchez, Bossuet, Cocceius, James, Ainsworth, Durham, Bishop Hall, Bishop Patrick, Dove, Trapp, Jackson, Dr. Collings, Gill, Percy, Harmer, Durell, Goode; but the most recent, and perhaps the best, is Williams's new translation, with commentary, &c., where the reader will find a list of other names who have translated and written on parts of this book.

*Isaiah*: Vitringa, Lowth, M'Culloch, Gesenius, Hilzig, Barnes, Henderson.

*Jeremiah*: Blayney.

*Ezekiel*: Greenhill, Newcome.

*Daniel*: Willet's Hexapla, folio, Sir Isaac Newton, Wintle.

*Hosea*: Burroughs, Bishop Horsley's translation, with explanatory notes.

Of the other Minor Prophets, see *Commentaries on Select Parts*.

*Gospels*: See above, and article HARMONY. Also Hildersham on John iv., folio; Burgess on John xvii.; Manton on John xvii.; Lampe on John.

*Acts*: Mayer, Trapp, Du Veil, Olshausen.

*Romans*: Wilson, Parr, Turner, Tholuck, Stuart, Hodge, Haldane.

*Galatians*: Luther, Fergusson, Perkins, Winer, Usteri.

*Ephesians*: Ferguson, Goodwin.

*Colossians*: Byfield, Davenant, Elton.

*Titus*: Thomas Taylor.

*Hebrews*: Owen, M'Lean, Stuart.

*James*: Manton.

1 *Peter*: Leighton, N. Byfield on the first three chapters, and Steiger.

2 *Peter*: Adam.

*John*: Hardy on 1 Epistle, and Hawkins on the three Epistles of John.

*Jude*: Jenkins, Manton, Otes.

*Revelation*: Mede, Daubuz, Brightman, Peganius, Waple, Robertson, Vitringa, Pyle, Goodwin, Lowman, Sir Isaac Newton, Durham, Cradock, Moore, Bishop Newton, Bryce Johnston, Woodhouse, Jones.

As this article may be consulted for the purpose of obtaining information as to the best helps for understanding the Scriptures, we may add to the above—Jacobi Elsner, *Observat. Sacrae*, Alberti *Observ. Philolog.*; Lamberti Bos, *Exercitat. Philolog.*; Lamberti Bos, *Observat. Miscell.* Fortuita Sacra; and the Edinburgh Biblical Cabinet.

These, together with Wolfius and Raphaelius, before mentioned, says Dr. Doddridge, are books which I cannot but recommend to my young friends, as proper not only to ascertain the sense of a variety of words and phrases which occur in the apostolic writings, but also to form them to the most useful method of studying the Greek classics—those great masters of solid sense, elegant expression, just and lively painting, and masculine eloquence, to the neglect of which I cannot but ascribe that enervate, dissolute, and puerile manner of writing, which is growing so much on the present age, and will probably consign so many of its productions to speedy oblivion. See also books recommended under the articles BIBLE, SCRIPTURES.

COMMISSARY, an officer of the bishop, who exercises spiritual jurisdiction in places of a diocese so far from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court without great inconvenience.

COMMUNICATING, a term made use of to denote the act of receiving the Lord's Supper. Those of the reformed and of the Greek Church communicate under both kinds; those of the Romish, only under one. The oriental communicants receive the species of wine by a spoon; and anciently they sucked it through a pipe, as has been observed by Beat. Rheanus on Tertullian.

COMMUNION, in its strict and proper sense, signifies doing something in common with another, Acts ii. 42, where *κοινωνία* properly signifies the ordinance of *common* contribution to the necessities of the saints, which was observed in the primitive church in connexion with the breaking of bread. 2. In a more general sense, it denotes conformity or agreement, 2 Cor. vi. 14; Eph. v. 11. 3. Communion is also used for the Lord's Supper, because we herein make a public profession of our conformity to Christ and his laws; and of our agreement with other Christians in the spirit and faith of the gospel. See LORD'S SUPPER.

The fourth Council of Lateran decrees, that every believer shall receive the communion, at least, at Easter; which seems to import a tacit desire that they should do it oftener, as in effect they did it much oftener in the primitive days. Gratian, and the Master of the Sentences, prescribe it as a rule for the laity to communicate three times a year—at Easter, Whitsuntide, and Christmas; but in the thirteenth century, the practice prevailed of never approaching the eucharist at Easter; and the council thought fit to enjoin it then by a law, lest their coldness and remissness should go farther still; and the Council of Trent renewed the same injunction, and recommended frequent communion, without enforcing it by an express decree. In the ninth century, the communion was

still received by the laity in both kinds, or rather the species of bread was dipped in the wine, as is owned by the Romanists themselves. M. de Marca observes, that they received it at first in their hands; and believes the communion, under one kind alone, to have had its rise in the West, under Pope Urban II., in 1096, at the time of the conquest of the Holy Land. It was more solemnly enjoined by the Council of Constance, in 1414. The twenty-eighth canon of the Council of Clermont enjoins the communion to be received under both kinds distinctly; adding, however, two exceptions—the one of necessity, the other of caution—the first in favour of the sick, and the second of the abstemious, or those who had an aversion for wine. It was formerly a kind of canonical punishment for clerks guilty of any crime, to be reduced to lay communion—*i. e.* only to receive it as the laity did—*viz.* under one kind. They had another punishment of the same nature, though under a different name, called *foreign communion*, to which the canons frequently condemned their bishops and other clerks. This punishment was not any excommunication or deposition, but a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It had its name because the communion was only granted to the criminal on the foot of a foreign clerk—*i. e.* being reduced to the lowest of his order, he took his place after all those of his rank, as all clerks, &c. did in the churches to which they did not belong. The second Council of Agda orders every clerk that absents himself from the church to be reduced to foreign communion.

*Church communion* is fellowship with any particular church. See CHURCH FELLOWSHIP. It is sometimes applied to different churches united in doctrine and discipline. The three grand communions into which the Christian Church is divided are those of the Church of Rome, the Greek Church, and the Protestant Church; but originally, all Christians were in communion with each other, having one faith and discipline.

*Free Catholic communion*, a term made use of in relation to the Lord's Supper, by which it is understood that all those who have been baptized, whether in infancy or adult age, may, on a credible profession of their faith, sit down at the Lord's table with others of different denominations. Some of the Antipædobaptists object to free or mixed communion, and do not allow of persons who have been baptized in their infancy to join in the celebration of the Lord's Supper with them; because they look upon such as not having been baptized at all, and, consequently, not to be admitted to the table. Others, however, suppose that this ought to be no objection; and that those who believe themselves to be really baptized, (though in infancy,) are par-

takers of grace, belong to the true Church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion about a mere ordinance.

When the kingdom of heaven was first set up among men, there was only one name by which its subjects were designated, but one authority to which they all bowed, and one fellowship to which they all belonged. A primitive Christian could have formed no idea of the character of a person, or the kind of treatment to which he was entitled, whom he was called to recognise as a believer, but with whom he must not have communion in the most sacred ordinance of the Gospel. There were differences of opinion and practice then as well as now, but such a thing as that just adverted to could neither have been understood nor practised. Had Christianity been left to maintain and extend itself in the world by its own unaided power, and its own scriptural means, it is probable that this state of things would have continued. But when it was thought necessary to define it more accurately than God himself had done; to require men to submit to human expositions of the faith, rather than the faith itself; and to employ coercive measures to preserve and enforce uniformity of opinion and practice, the glorious unity of the Church of Christ was invaded and destroyed by the very means devised to preserve it.

The wretched state of division which still subsists in the Christian Church, is chiefly owing to the continuance of these causes. Terms of communion, entirely of human framing, continue to enclose and hedge up the several parties into which the Christian world is divided, and to keep them separate from one another. God is not sufficiently trusted to take care of his own cause, and to preserve his kingdom from ruin. Man must devise his schemes of preservation and enlargement, must interpose the use of his power, and the dictum of his authority to maintain unity and peace.

It cannot be doubted, that if Christians acted more according to their own feelings, and less under the influence of authority, custom, or interest, a different state of things would soon appear. Did they consult the Scriptures more, and human opinion less—were it their sole object to ascertain facts and principles as the groundwork of their own obedience, instead of looking for the confirmation of hypotheses, or for arguments to justify received systems; and did they, in connexion with this conduct, determine to hold fellowship with all whom they could regard as holding the same head, substantial unity in the Church of Christ would soon be again restored. But if men will give up nothing that they have been taught by tradition or authority to receive—if a difference of opinion on some of the five points is deemed

incompatible with the acknowledgment of the Christian character—if the ministry of a servant of Christ is considered invalid, unless he has received it from episcopal or presbyterian hands—if Christian communion is made dependent on submission to a particular form of baptism, or a particular mode of administering the Lord's Supper—if all churches must be regarded as sectarian and schismatical which are not established by human laws—then, while these things are thus viewed and maintained, it would be absurd to look for love and union among the followers of Christ. Killingworth, Booth, and Kinghorn, have written against free communion; Robinson, Hall, Mason, and others in defence of it.—*Orme's Life of Baxter.*

COMMUNION, *spiritual* or *divine*, is that delightful fellowship and intercourse which a believer enjoys with God. It is founded upon union with him, and consists in a communication of divine graces from him, and a return of devout affections to him. The believer holds communion with God in his works, in his word, and in his ordinances. There can be no communion without likeness, nor without Christ as the mediator. Some distinguish communion with God from the sense and feeling of it—that is, that we may hold communion with him without raptures of joy; and that a saint, even under desertion, may have communion with God as really, though not so feelingly, as at any other time. This communion cannot be interrupted by any local mutations: it is far superior to all outward services and ordinances whatsoever; it concerns the whole soul, all the affections, faculties, and motions of it being under its influence: it is only imperfect in this life, and will be unspeakably enlarged in a better world. In order to keep up communion with God, we should inform ourselves of his will, John v. 39; be often in prayer, Luke xviii. 1; embrace opportunities of retirement, Ps. iv. 4; contemplate the divine perfections, providences, and promises, Ps. civ. 34; watch against a vain, trifling, and volatile spirit, Eph. iv. 30; and be found in the use of all the means of grace, Ps. xxvii. 4. The advantages of communion with God are, deadness to the world, Phil. iii. 8; patience under trouble, Job i. 22; fortitude in danger, Ps. xxvii. 1; gratitude for mercies received, Ps. ciii. 1; direction under difficulties, Prov. iii. 5, 6; happiness in death, Ps. xxiii. 4; and an earnest desire for heaven and glory, 2 Tim. iv. 7, 8. See *Shaw's Immanuel*; *Owen and Henry on Communion*; and article *FELLOWSHIP*.

COMMUNION-SERVICE, the office in the liturgy of the Church of England for the administration of the eucharist, or sacrament of the Lord's Supper.

The compilers of the Common Prayer Book extracted this office out of several



ancient liturgies—as those of St. Basil, St. Ambrose, and St. Gregory; but Bucer having found great fault with it, it underwent several alterations. The office was originally designed to be distinct, and, consequently, to be used at a different time from morning prayer. A custom which, Bishop Overall says, was observed in his time, in York and Chichester; and he imputes it to the negligence of the ministers, and carelessness of the people, that they are ever huddled together into one office.

By the last rubric after this office, part of it is appointed to be read on every Sunday and holiday, though there be no communicants; and the reason seems to have been, that the Church may show her readiness to administer the sacrament upon those days, and that it is not hers, but the people's fault, that it is not administered; or it might be so ordered, for the sake of reading the Decalogue, or Ten Commandments, the collects, epistles, and gospels, and the Nicene Creed; together with the Offertory, or sentences of Scripture, and the prayer for Christ's Church.

This service, even when there is no communion, is generally read at the communion table, or altar; though in some places it is performed in the reading desk.

COMPREHENSION, in English church history, denotes a scheme proposed by Sir Orlando Bridgman, in 1667-8, for relaxing the terms of conformity on behalf of the Protestant Dissenters, and admitting them into the communion of the church. A bill for this purpose was drawn up by Judge Hale, but disallowed. The attempt was renewed by Tillotson and Stillingfleet, in 1674, and the terms were settled to the satisfaction of the non-conformists; but the bishops refused their assent. The scheme was likewise revived again immediately after the Revolution. The king and queen expressed their desire of an union; however, the design failed, after two attempts, and the Act of Toleration was obtained.

CONCEPTION, IMMACULATE, the opinion entertained in the Roman and Greek Churches, that the Virgin Mary was conceived without the stain of original sin. St. Bernard in the twelfth century, rejected this doctrine in opposition to the canons of Lyons, and it afterwards became a subject of vehement controversy between the Scotists and the Thomists. The Dominicans espoused the opinion of Thomas, who impugned the dogma; the Franciscans that of Scotus, who defended it. Sixtus IV., himself a Franciscan, allowed of toleration on the point. In the fifth session of the Council of Trent, it was resolved that the doctrine of the conception of all men in original sin was not intended to include the Virgin. The controversy was revived in the university of Paris, towards the close of the sixteenth century. During the pontificates of Paul V. and Gregory XV., such was the

dissension it occasioned in Spain, that both Philip and his successor sent special embassies to Rome in the vain hope that this contest might be terminated by a bull. The dispute ran so high in that kingdom, that, in the military orders of St. James, of the Sword, of Calatrava, and of Alcantara, the knights, on their admission, vowed to maintain the doctrine. In 1708, Clement XI. appointed a festival to be celebrated throughout the church, in honour of the immaculate conception. Since that time it has been received in the Church of Rome as an opinion, but not as an article of faith. It is firmly believed in the Greek church, in which the feast is celebrated under the name of the *Conception of St. Anne*. Peter of Alva et Astorga published more than forty huge volumes on this subject.

CONCEPTION OF OUR LADY, NUNS OF THE ORDER OF, a religious order, founded by Beatrix de Sylva, sister of James, first Count of Poralegro in Portugal. This lady being carried to the court of Castile, by Elizabeth, daughter of Edward, King of Portugal, whom the King of Castile had married, and the king having fallen in love with her on account of her great beauty, the jealous queen locked her up in a chamber, where she left her without meat or drink for three days. In this condition she implored the assistance of the Holy Virgin, who appeared to her, and comforted her, promising her a speedy release, which soon happened. But Beatrix, fearing the further resentment of the queen, privately withdrew from court, and fled to Toledo; where arriving, she retired to a monastery of Dominican nuns, in which she continued forty years, in the practice of all sorts of austerities. Here the Virgin Mary again appeared to her, and inspired her with the design of founding an order in honour of her own immaculate conception. To this end, she obtained of the queen a grant of the palace of Galliana, where was a chapel dedicated to the honour of St. Faith. Beatrix, accompanied by twelve young maids of the Dominican monastery, took possession of it in the year 1484. These religious were habited in a white gown and scapulary, and a blue mantle, and wore on their scapulary the image of the blessed Virgin. Pope Innocent VIII. confirmed the order in 1489, and granted them permission to follow the rule of the Cisterians. The foundress died in the year 1490, at sixty-six years of age.

After the death of Beatrix, Cardinal Ximenes put the nuns of the Conception under the direction of the Franciscans, as being the most zealous defenders of the Immaculate Conception: at the same time, he gave them the rule of St. Clara to follow. The second convent of the order was founded, in the year 1507, at Torrigio, in the diocese of Toledo, which produced seven others; the first of

which was at Madrid. This order passed into Italy, and got footing in Rome and Milan. In the reign of Lewis XIV., King of France, the Clarisses of the suburb of St. Germain, at Paris, embraced the order of the Conception. These religious, besides the grand office of the Franciscans, recite on Sundays and holidays a lesser office, called "the office of the Conception of the Holy Virgin."

**CONCLAVE**, the assembly or meeting of the cardinals, shut up for the election of a pope. Conclave also signifies the place in which the cardinals of the Romish Church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot: these are numbered, and drawn by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the church allow the cardinals to make choice of such a place for the conclave as they think most convenient; yet it is generally held in the Vatican.

The following account of the formalities which precede the opening of the Electoral College, and of the organization of the assembly, is given in a French paper:—As soon as the pope dies, rooms or apartments are prepared in the Vatican, equal in number to the members of the sacred college. These apartments, or cells, formed of wood-work in the vast halls of the palace, are very modestly furnished. They have no separate fire-place, and the fathers must warm themselves at fires common to all. The chambers for the cardinals and the officers of their suite are very gloomy; the windows, with the exception of the higher panes, being walled in.

The clock of the capitol announces the death of the pope, and the vacancy of the see. It tolls for nine days and nine nights without interruption. In the mean time, the funeral ceremonies of the deceased are preparing. On the ninth day, the body of the last pope displaces, in the church of St. Peter, that of his predecessor. During the interregnum, or the time that intervenes between the death of one, and the election of another pontiff, the executive power of the state is exercised by the cardinal great chamberlain. The legal term for the opening of the conclave is the tenth day after the death of the pope, but it rarely happens that the necessary preparations can be completed by that time; thirteen or fourteen days are generally allowed for the previous arrangements, and for the arrival of the foreign cardinals in Rome. If the assembly opens before, it is only for the sake of form. They do nothing till the arrival of such fathers from France, Spain, Austria, Poland, or other

Catholic countries, as wish to attend. The preliminary operations are, therefore, trifling and unimportant. When the members are assembled, and the conclave proceeds seriously to its task, three cardinals are elected every day to be the delegates to the sacred college, and to transact the affairs of the papacy with foreign ambassadors. These representatives of the Catholic powers deliver their credential letters to the ephemeral commissioners of the sacred college at the grating of their temporary prison. The time of deliberation is prolonged according to the number and power of the candidates, the difficulty of adjusting adverse pretensions, or the success of diplomatic intrigues. Though apparently cut off from all communication of the external world, these ghostly fathers often receive directions as to their choice, offers of bribes, or information of the designs of their rivals, through the grating of their cells, or the only part of the window which the law leaves open. A letter sometimes is transmitted in the stuffing of a fowl, or under the crust of a pie.

**CONCORD**, *form of*.—Form of concord, in ecclesiastical history, a standard book among the Lutherans, composed at Torgau, in 1576, and thence called the Book of Torgau, and reviewed at Berg, by six Lutheran doctors of Germany, the principal of whom was James Andreæ. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe condemnation of all who differed from the compilers of it; particularly with respect to the majesty and omnipresence of Christ's body, and the real manducation of his flesh and blood in the eucharist. It was first imposed upon the Saxons by Augustine, and occasioned great opposition and disturbance. The dispute about it was revived in Switzerland in 1718, when the magistrates of Bern published an order for adopting it as a rule of faith; the consequence of which was a contest that reduced its credit and authority.

**CONCORDANCE**, a book containing the principal words in the Holy Scriptures, in alphabetical order, with part of the connexion, and a designation by chapter and verse of the places in which they are to be found. This class of books is of great importance to the interpreter of the word of God. While the Scriptures remained in manuscript, or were not divided into sections and paragraphs, indices of their words and phrases could neither be formed nor used. As soon as any regular divisions began to be made, the importance of concordances, or alphabetical indices, was felt, and learned men devoted their labours to form them. The following are the most important works of this description in Hebrew, Greek, Latin, and English:—

## I. HEBREW CONCORDANCES.

The first Hebrew concordance was the work of Rabbi Mordecai Nathan, which he began in 1438, and finished in 1448, after ten years' hard labour by himself and some assistants. It was printed at Venice in 1523, fol., by Dan. Bomberg. It is entirely Hebrew, and entitled "The Light of the Way." It was reprinted somewhat more correctly at Basil, by Frobenius, in 1581, and translated into Latin by Reuchlin, in 1556; but both the Hebrew and Latin editions are full of errors. These were mostly corrected, and other deficiencies supplied, by Marius de Calasio, a Franciscan friar, who published "Concordantiæ Sacrorum Bibliorum Hebraicorum, et Latinorum. Romæ, 1621, 4 vol. fol."—This large and splendid work retains the Hebrew text, and also the order and method of Nathan's Concordance. It contains also Reuchlin's Latin Translation of Rabbi Nathan's Explanation of the Hebrew Roots, with enlargements by Calasio; the Rabbinical, Chaldeæ, Syriac, and Arabic words derived from, or agreeing with, the Hebrew roots in signification; a literal Version of the Hebrew Text; the differences between the Vulgate and Septuagint are marked in the margin; proper names of persons, places, &c. It is a very complete, but exceedingly heavy work. Calasio died in 1620.

"Concordantiæ Bibliorum Ebraicæ, nova et artificiosa methodo dispositæ, &c. Basil, 1632, fol."—This concordance is the work of John Buxtorf, the father, but was published by his son. The ground-work of it is the concordance of Rabbi Nathan. It is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meaning more accurately given. Buxtorf bestowed much labour and attention on it. The references are made by Hebrew letters to the chapters and verses of the different books in the Hebrew Bible; and as so much of the text is exhibited as is necessary to show the connexion in which any word is used, it is decidedly by far the best work of the kind extant. It only wants the particles as given by Noldius, to render it complete. It was abridged by Christian Ravius, under the title of "Fons Zionis, sive Concordantiarum Hebraicarum et Chaldaicarum Jo. Buxtorffii Epitome. Berolini, 1677, 8vo."—The concordance of Calasio was re-published in London, under the direction of William Romaine, in 1747-1749, 4 vols. fol. It is more accurate than its prototype; but it is a very prolix work; and as only a small edition was published, it is become scarce. All the crowned heads in Europe, his Holiness not excepted, were subscribers to this work.

"The Hebrew concordance, adapted to the English Bible, disposed after the manner of Buxtorf. By John Taylor, D.D. Lond. 1754,

2 vols. fol."—This is a very useful work of the kind, especially to the English scholar. It was the fruit of many years' labour of the industrious author, and was published under the patronage of all the English and Irish bishops.

"Concordantiæ Librorum Vet. Test. Sacrorum Hebraicæ atque Chaldaicæ, &c., &c., auctore Julio Furstio. Lipsiæ 1837—1840, fol." This work is beautifully printed, and apparently with great accuracy; and will take the place of Buxtorf's, in which the author remarks he has found more than nine thousand mistakes in the references to the chapters and verses of the Hebrew. It is a Lexicon as well as a concordance, and contains the results of very extensive and careful philological research.

"Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus, et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur, &c. Hafniæ, 1675, fol. 1679, 4to."—This concordance, the work of Christian Noldius, professor of theology at Copenhagen, where he died in 1683, supplied an important desideratum. It contains the particles, or indeclinable words omitted in former concordances. It investigates their various significations; points out the Greek particles which correspond with the Hebrew and Chaldaic ones; and explains the meaning of many passages of Scripture, which depend on the force and connective power of the indeclinable words. The best edition of Noldius is that published at Jena, in 1734, 4to, under the care of Tympius. It contains as an appendix a Lexicon to the Hebrew particles, by John Henry Michaelis, and Christ. Roerber. It is an exceedingly valuable work, and has been of great service to all who have since been employed on the critical examination of the Bible.

## II. GREEK CONCORDANCES TO THE SEPTUAGINT.

"Conradi Kircheri Concordantiæ Veteris Testamenti Græcæ Ebræis vocibus respondentæ, &c. Francof. 1607, 2 vols. 4to."—The author of this work was a Lutheran minister at Augsburg. It possesses considerable merit; but rather inconsistently for a Greek concordance, follows the order of the Hebrew words, placing the corresponding Greek word after it; in consequence of which it is more useful in consulting the Hebrew than the Greek Scriptures.

"Abrahami Trommii Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpret., cujus voces secundum ordinem elementorum sermonis Græci digestæ recensentur contra atque in Opere Kircheriano factum fuerat. Amst. 1718, 2 vols. fol."—The author of this learned and most laborious work was minister of Groningen, and published the concordance in

the 84th year of his age. He was born in 1633, and died in 1719. It is the most accurate and complete index to the Septuagint that has been, or is ever likely to be published. It follows, as is stated in the title, the order of the Greek words; of which it first gives a Latin translation, and then the Hebrew word or words for which the Greek term is used in the Seventy. Then the different places in which they occur in the Scriptures follow in the order of the several books and chapters; the whole branch of the sentence to which they belong being inserted in the same manner as in Cruden's English Concordance. When the word occurs in any of the ancient Greek translators, Aquila, Symmachus, Theodotian, the places where it is found are referred to at the end of the quotations from the LXX. The words of the Apocrypha are placed at the close of each enumeration. There are two indices at the end of the work, the one Hebrew and Chaldaic; by examining which, the Greek term used in the Seventy for any Hebrew or Chaldee word is at once seen, with the Latin version, and the place where it is found in the concordance; so that Tromm) serves tolerably well for a Hebrew concordance. The other index contains a Lexicon to the Hexapla of Origen, and comprehends the Greek words in the Fragments of the old Greek translators published by Montfaucou.

"I wish as earnestly," says Michaelis, "that this concordance were in the hands of every theologian, as that Pasor, and other works of that nature, were banished from the schools. By the help of it, we may discover at one view not only the sense and construction of a word in dispute, but likewise the Hebrew expression of which it is a translation, and thus easily determine whether a phrase be a Hebraism or not. It is true the work is incomplete, the Septuagint version of Daniel is totally wanting, being at that time unknown, and several words in the remaining books are omitted; but these omissions are not so numerous as might be expected in so many thousand words."

### III. GREEK CONCORDANCES TO THE NEW TESTAMENT.

"*Xysti Betuleii Concordantiæ Græcæ Novi Testamenti*. Basil, 1546, fol."—This is the first Greek concordance to the New Testament, and is exceedingly rare. The author was a German Lutheran divine, who was born in 1500, and died at Augsburg in 1554. His proper name was Birck.

"*Concordantiæ Græco-Latinæ Novi Testamenti ab Henrico Stephano concinnatæ*. Genev. 1594, fol. Ac cum supplemento, 1600. 2da editio, auctior, 1624."—This work was projected, and partly executed by Robert Stephens, and completed and published by his son Henry. It is, however, so inaccurate,

that Schmidt, the compiler of the next concordance, could scarcely admit that it was the work of the Stephenses.

"*Erasmi Schmidii Novi Testamenti Jesu Christi Græci, hoc est, originalis Linguae, rarior, &c.* Vitemb. 1638, fol."—This is a much more correct and valuable work than that of the Stephenses. The author was a Lutheran divine, and professor of the Greek language in the university of Wittenberg, where he died in 1637. Another edition of this concordance, revised and corrected, was published at Gotha, in 1717, with a preface by E. S. Cyprian. Of this edition, a very beautiful reprint, in 2 vols. 8vo. issued from the Glasgow university press in 1819; and an Abridgment of it was published by Bagster, 1830, 32mo. edited by Mr. Greenfield.

"*Lexicon Anglo-Græco-Latinum Novi Testamenti, &c.*; or an alphabetical Concordance of all the Greek Words contained in the New Testament, both English, Greek, and Latin, &c. By Andrew Symson. Lond. 1658, fol."—This work partakes more of the nature of a lexicon than of a concordance. According to the author's account, "By it any word may be rendered into Greek and Latin, English and Latin, and Greek and English." Parkhurst says, "it is a performance, which whilst it exhibits the prodigious labour of its author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm, that he would have rendered all future Greek and English lexicons to the New Testament in a great measure superfluous; but by injudiciously making the English translation the basis of his work, and by separating the etymological part of the Greek from the explanatory, he has rendered his book in a manner useless to the young scholar, and in truth hardly manageable by any but a person of uncommon application."

"*A Concordance to the Greek Testament, with the English Version to each Word, the principal Hebrew roots corresponding to the Greek Words of the Septuagint, with short critical Notes and an Index.* By John Williams, LL.D. Lond. 1767, 4to."—This is a very useful and convenient work; it is much more portable than the larger concordances, and is sufficient for all common purposes, as it is in general very accurate.

### IV. CONCORDANCES TO THE LATIN VULGATE.

The compiler of the first concordance to the Bible in any language was Hugo de St. Caro, or Cardinal Hugo, a Dominican, who died about 1362. He had engaged in writing a commentary on the Scriptures, and in order to facilitate this work, projected a concordance, in which he is said to have em-

ployed nearly five hundred of his brethren. From this work have been derived all the concordances to the Scriptures in the original languages. It was improved by Conrad of Halberstadt, who flourished about 1290, and by John of Segovia in the following century. The first printed concordance to the Vulgate appeared under the following title :

"Concordantiæ Bibliorum et Canonum. Bononiæ, Hugonis de Colonia, 1479, folio."

After the revision of the Latin Vulgate by Sixtus V. a concordance to it appeared, entitled :—

"Concordantiæ Sacr. Bibliorum Vulgatæ editionis, Hugone Cardinali autore. &c. Opera et studio Francisci Lucæ Brugensis. Antverpiæ, 1617. Genève, 1625. Parisiis, 1683."—The greater number of the concordances to the Latin Vulgate are reprints of this edition. The best is that printed at Avignon, in 1786, in 2 vols. fol.

#### V. CONCORDANCES TO THE ENGLISH BIBLE.

"The Concordance of the New Testament most necessary to be had in the hands of all soche as desire the communication of any place contained in the New Testament. Imprinted by Mr. Thomas Gybson. *Cum privilegio regali*."—This is the first concordance to any part of the English Scriptures. It has no date, but must have been published before 1540. It is probable from the epistle to the reader, that it was the work of John Day, assisted by Gybson the printer.

"A Concordance, that is to saie, a worke, wherein by the order of the letters of the A, B, C, ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mentioned. By Jhon Marbeck. Lond. 1550, fol."—This is the first English concordance to the entire Bible. The account which the author gives of his undertaking, when summoned before the Bishops and condemned by them, is very interesting. "When Thomas Mathews' Bible came first out in print, I was much desirous to have one of them; and being a poor man, not able to buy one of them, determined with myself to borrow one amongst my friends, and to write it forth. And when I had written out the five books of Moses in fair great paper, and entering into the book of Joshua, my friend, Master Turner, chanced to steal upon me unawares, and seeing me writing out the Bible, asked me what I meant thereby? And when I had told him the cause: Tush! quoth he, thou goest about a vain and tedious labour. But this were a profitable work for thee, to set out a concordance in English. A concordance, said I, what is that? Then he told me it was a book to find out any word in the whole Bible by the letter, and that there was such a one in Latin already. Then I told him I had no learning

to go about such a thing, Enough, quoth he, for that matter, for it requireth not so much learning as diligence. And seeing thou art so painful a man, and one that cannot be unoccupied, it were a good exercise for thee." He accordingly borrowed a Latin concordance, and had gone through the letter L, when his papers were seized. When he was set at liberty, as his papers were not restored to him, he had his concordance to begin again, which, when completed, he showed to a friend, who promised to assist him in having it presented to the king, in order to have it published by his authority; but Henry VIII. died before that could be brought about. His friend, however, to whom he could not say nay, requested a copy of it, which he accordingly transcribed for him. When Edward VI. was settled on the throne, he renewed his thoughts of publishing his work, and consulted Grafton, the printer, concerning it; "who," says he, in his introduction, "seeing the volume so houghe and great, saied the charges of imprinting thereof would not only be importunate, but the bokes when finished would bear so excessive a price, as few should be able to attain unto them. Wherefore, by his advice, I yet once again anewe writte out the same in such sort, as the work now appereth." (*Turnley's Bib. Lit.* vol. iii. p. 118.) The diligence and labours of such a man deserve to be recorded. The work is necessarily imperfect, and refers to the chapters only, not to verses. Subsequently to this, a number of concordances, or indices to the Bible, were published under various titles, and possessing different degrees of merit. The chief of these are the following :

"Knight's Concordance Axiomaticall. Lond. 1610, fol.—Clement Cotton's Concordance. Ibid. 1618, fol.—Newman's Large and Complete Concordance. Ibid. 1643, fol.—Bernard's Thesaurus Biblicus. Ibid. 1644, fol.—Robert Wickens's Concordance, complete and perfect, with a dedication to Dr. Owen. Ibid. 1655, 8vo.—Powell's New and Useful Concordance. Ibid. 1671, 8vo.—The Cambridge Concordance. Camb. 1689, fol.—And Butterworth's Concordance, which followed in 1767, 8vo."—All these are superseded by the correct and invaluable work of Alexander Cruden, entitled, "A complete Concordance to the Holy Scriptures of the Old and New Testament." 1737, 4to. The author published three editions during his own life, and several have been published since his death. The London edition of 1810 is the most correct. The work is uncommonly complete, the definitions of leading words remarkably accurate, and the references exceedingly correct. The work is in the hands of every student, and requires no recommendation from us. An edition in royal 8vo, very beautifully printed, has lately been issued by the Religious Tract Society.—A new

Concordance, on an improved plan, has been published by the Rev. D. King of Glasgow.

"A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. Crutwell. Lond. 1790, 4to."—This is a work of immense labour, and for occasional consultation may be useful; but the references are often so numerous under a single verse, that it is scarcely possible to examine them all, or to perceive the design of each. The margin of Scott's Bible is in general far preferable.

**CONCORDATE**, a convention between the Pope of Rome, as the head of the Catholic church, and any secular government, for the settling of ecclesiastical relations. Treaties which the pope, as a secular sovereign, concludes with other princes respecting political concerns, are not called *concordates*. One of the most important of the earlier concordates is that of Worms, called also the *Calixtine concordate*, made in 1122, between Calixtus II. and Henry V., in order to put an end to the long contest on the subject of investiture; and which has since been considered a fundamental ordinance in respect to the relations between the Catholic church and the government in Germany. Most of the concordates have been extorted from the popes by the different civil powers. This was done as early as the fifteenth century; for when the council of Constance urged a reformation of the papal court, Martin V. saw himself obliged, in 1418, to conclude concordates with the Germans, and soon afterwards, also, with other nations. The popes, however, succeeded, even in the fifteenth and sixteenth centuries, in concluding concordates for their own advantage. This was the case with those of Aschaffenburg. That also which was made by Leo X. and Francis I. of France (1516), was chiefly to the advantage of the pope. In later times, particularly towards the end of the eighteenth century, the papal court could no longer maintain a successful struggle with the spirit of the times, and with the secular powers, and was obliged to resign many privileges by concordates. Buonaparte, when first consul of the French Republic, concluded a concordate with Pope Pius VII. July 15, 1801, which went into operation in April, 1802. It re-established the Catholic church in France, and has become the basis of the present ecclesiastical constitution of that country. The government obtained by it the right of appointing the clergy; the public treasury gained by the diminution of the large number of metropolitan and episcopal sees to sixty; the pope was obliged to give up the plan of restoring the spiritual orders, and the influence which he exercised by means of delegates, but re-

tained the right of the canonical investiture of bishops, and the revenues connected with this right. The interests of the papal religion suffered by this compact, inasmuch as most of the dioceses became now too large to be properly administered; and the lower clergy, the very soul of the church, who were in a poor condition before, were made entirely dependent on the government. Louis XVIII. concluded at Rome, with Pius VII. (July 11, 1817,) a new concordate, by which that of 1516, so injurious to the liberties of the Gallican church, was again revived; the concordate of 1801, and the *articles organiques* of 1802, were abolished; the nation subjected to an enormous tax by the demand of endowments for forty-two new metropolitan and episcopal sees, with their chapters and seminaries; and free scope afforded to the intolerance of the Roman court by the indefinite language of article 10, which speaks of measures against the prevailing obstacles to religion and the laws of the church. This revival of old abuses, this provision for the luxury of numerous clerical dignitaries at the expense of the nation, could please only the ultra-royal nobility, who saw in it the means of providing their sons with benefices. The nation received the concordate with almost universal disapprobation; voices of the greatest weight were raised against it, and the new ministers saw themselves obliged to withdraw their proposition. The pope was more fortunate in the concordate made with Naples (Feb. 16, 1818) at Terracina, in which stipulations were made for the exclusive establishment of Catholicism in that kingdom; for the independence of the theological seminaries on the secular power; the free disposal of benefices to the value of 12,000 ducats, in Naples, in favour of Roman subjects; the reversion of ancient places to the church; unlimited liberty of appeal to the papal chair; the abolition of the royal permission, formerly necessary for the pastoral letters of the bishops; the right of censorship over books; besides many other highly important privileges. The king obtained the right to appoint bishops, to tax the clergy, to reduce the number of episcopal sees and monasteries which existed before the time of Murat. The quiet possession of the estates of the church, which had been alienated, was also secured to the proprietors. In the concordate concluded with Bavaria, July 5, 1817, two archbishoprics were established for the 2,400,000 Catholics in Bavaria. Seminaries, moreover, were instituted and provided with lands; the nominations were left to the king, with the reservation of the papal right of confirmation; the limits of the civil and ecclesiastical jurisdiction were precisely settled, and the erection of new monasteries was promised. This concordate was published in May, 1818, together with the new political constitution, by which all apprehensions for the Protestant

church in Bavaria were allayed. The other German princes have also formed a plan for a common concordate with the pope.

CONCUBINAGE, the act of living with a woman to whom the man is not legally married. It is also used for a marriage with a woman of inferior condition, (performed with less solemnity than the formal marriage,) and to whom the husband does not convey his rank. As polygamy was sometimes practised by the patriarchs, it was a common thing to see one, two, or many wives in a family; and besides these, several concubines. 2 Sam. iii. 3, &c. 1 Kings xi. 3. 2 Chron. xi. 21. But ever since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, concubinage has been forbidden and condemned among Christians.

CONDESCENSION is that species of benevolence which designedly waves the supposed advantages of birth, title, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce in him. It is enjoined on the Christian, and is peculiarly ornamental to the Christian character. Rom. xii. 16. The *condescension* of God appears every way great, when we consider his infinite perfection, his absolute independence of his creatures, his purposes of mercy toward them, and his continual care over them.

CONDITION, the term of a bargain to be performed. It has been debated whether *faith* should be called the *condition* of our salvation. If by it we mean a valuable equivalent for the benefit received, or something to be performed in our own strength, or that will be meritorious, it is certainly inapplicable; but if by it be meant, that it is only a means *without which* we cannot be saved, in that sense it is not improper. Yet as the term is often made use of improperly by those who are mere legalists, perhaps it would be as well to decline the use of it.

CONFERENCE, the act of discoursing with another, in order to treat upon some subject or to settle some point of dispute. *Conference meetings*, in a religious sense, are meetings assembled for the purpose of relating experience, discoursing on some religious subject, or for transacting religious business. "Religious conference," says a divine, "is one way of teaching religion. We all have leisure time, and it is well spent when it is employed in set conferences on religion. There the doubting man may open all his suspicions, and confirmed Christians will strengthen his belief; there the fearful may learn to be valiant for the truth; there the liberal may learn to devise liberal things; there the tongue of the stammerer may learn to speak plainly; there *Paul* may withstand *Peter* to the face, because he deserves to be blamed; there the Gospel may be communicated severally to them of

reputation; there, in one word, ye may all prophesy one by one, that all may learn, and all may be comforted. One hour in a week spent thus, will contribute much to our edification, provided we abstain from the disorders that have often disgraced, and sometimes destroyed, this excellent Christian practice. Time should be kept, order should be preserved, no idle questions should be asked, freedom of inquiry should be nourished; immodest forwardness should be restrained; practical, experimental, and substantial subjects should be examined; charity, with all its gentle train, should be there, for she openeth her mouth with wisdom, and in her tongue is the law of kindness." See EXPERIENCE MEETINGS.

CONFERENCE, HAMPTON COURT, a meeting of the Puritans and their opponents, appointed by James I. to be held at that place in January, 1604. Archbishop Whitgift, eight bishops, and eight or ten other learned dignitaries, were appointed to defend the cause of Conformity, while only Reynolds, Chatterton, and Knewstubs, were allowed to maintain that of the Puritans. James himself was moderator, and his courtiers were the witnesses. Reynolds, who was the principal speaker on the side of the nonconformists, insisted that certain alterations should be made in the Thirty-nine Articles; that confirmation should be considered, plurality of benefices disallowed, and preaching ministers everywhere settled; that the reading of the Apocrypha in public worship, the baptismal interrogation of infants, the sign of the cross in baptism, the sacerdotal vestments, the symbolical ring in marriage, and the churching of women, should be abolished, because they were relics of popery. Bancroft stood forth as the champion of the other party; and the king himself, having no relish for puritanical notions, and proud of his theological abilities, poured forth his royal dicta, and threatened the Puritans with expatriation, if they did not conform.

CONFERENCE, METHODIST. See METHODIST.

CONFESSION, the verbal acknowledgment which a Christian makes of his sins. Among the Jews, it was the custom, on the annual feast of expiation, for the high priest to make confession of sins to God, in the name of the whole people; besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make confession of them to God; but violations of the second table were to be acknowledged to their brethren. Among the modern Jews, some of them scourge themselves at the confession in the following manner: two of them perform the ceremony by turns on each other, the patient lying along upon the ground, with his face towards the north; he must not lie east and west, because that is the position of the residence of God. The penitent receives

thirty-nine strokes with a bull's penis, during which he smites his breast; while the operator repeats the 38th verse of the 78th Psalm, giving a stroke at every word he pronounces. The words of the verse, which are exactly thirteen in number in the Hebrew text, repeated three times, make the number of strokes thirty-nine. The penitent then rises, and pays him who has disciplined him in the same coin.

Confession, according to Dr. Watts, is the third part of prayer, and includes, 1. A confession of the meanness of our original, our distance from God, our subjection to him, and constant dependence on him. 2. A confession of our sins, both original and actual, in thought, life, omission, and commission. 3. A confession of our desert of punishment, and our unworthiness of mercy. 4. A confession or humble representation of our wants and sorrows of every kind.

Confession also may be considered as a relative duty, or the acknowledgment of any offence we have been guilty of against a fellow-creature.

CONFESSIO, AURICULAR, in the Romish and Greek Churches, is the disclosure of sins to the priest at the confessional, with a view to obtain absolution from them. The father confessor inquires of the person confessing concerning the circumstances of the sins confessed, and proportions his admonition, and the severity of the penitence which he enjoins, to the degree of the transgression. The person confessing is allowed to conceal no sin of consequence which he remembers to have committed; and the father confessor is bound to perpetual secrecy. The absolution granted has, according to the doctrines of the Catholic and Greek Churches, sacramental efficacy. It was Pope Leo the Great, in 450, who altered the public confession, or profession of repentance, by such as had been guilty of scandalous sins, into a secret one before the priest. The fourth Lateran council (can. 21) ordains, "That every one of the faithful, of both sexes, on coming to years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at Easter, the sacrament of the Eucharist, unless, by the advice of their pastor, for some reasonable cause it be judged proper to abstain for a time; otherwise, they are to be excluded from the church while living, and when they die, to be deprived of Christian burial."

Confession obtains, also, in the Lutheran Church, only with this difference, that while the Catholic Church requires from the penitent the avowal of his particular and single crimes, the Lutheran requires only a general acknowledgment, leaving it, however, at the option of its members to reveal their particular sins to the confessor, and to relieve the conscience by such an avowal; for which

reason, Protestant clergymen, as well as the Catholic priests, are bound to keep, under the seal of secrecy, whatever may be intrusted to them in the confessional. The history both of nations and individuals, exhibits fearful examples of the abuse of confidence thus reposed in priests. In political affairs, especially, it has been made the means of effecting the basest intrigues, to the ruin of states, and the disgrace of religion.

CONFESSIO OF FAITH, a list of the several articles of the belief of any church. There is some difference between creeds and confessions. Creeds, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the gospel. Confessions were, on the contrary, the result of many a hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines, and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conducted to accumulate for a space of a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the Church of Rome. Objections have been formed against all creeds or confessions of faith, on the ground that they infringe Christian liberty, supersede the Scriptures, exclude such as ought not to be excluded, and admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. On the other hand, the advocates for them observe, that all the arts and sciences have been reduced to a system; and why should not the truths of religion, which are of greater importance? That a compendious view of the chief and most necessary points of the Christian religion, which lie scattered up and down in the Scripture, must be useful to inform the mind, as well as to hold forth to the world what are in general the sentiments of such a particular church or churches; they tend to discover the common friends of the same faith to one another, and to unite them; that the Scriptures seem to authorize and countenance them; such as the moral law, the Lord's Prayer, the form of doctrine mentioned by Paul, Rom. vi. 17; and again "the form of sound words," in 2 Tim. i. 13, &c; that their becoming the occasion of hypocrisy, is no fault of the articles, but of those who subscribe them; that persecution has been raised more by the turbulent tempers of men, than from the nature of confessions. Some think that all articles and confessions of faith should be expressed in the bare words of Scripture; but it is replied, that this would destroy all exposition and interpretation of Scripture; that it would have a tendency to



make the ministry of the word useless; in a great measure cramp all religious conversation; and that the sentiments of one man could not be distinguished from another in some points of importance. The following are the confessions of the different churches.

1. That of the Greek Church, entitled "The Confessions of the True and Genuine Faith," which was presented to Mohammed II., in 1453, but which gave place to the "Orthodox Confession of the Catholic and Apostolic Greek Church, composed by Mogila, metropolitan of Kiev, in Russia, and approved in 1643, with great solemnity, by the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It contains the standard of the principles of the Russian Greek Church.

2. The Church of Rome, though she has always received the Apostles', Nicene, and Athanasian Creeds, had no fixed public and authoritative symbol, till the Council of Trent. A summary of the doctrines contained in the canons of that council is given in the creed published by Pius IV. (1564.) in the form of a bull. It is introduced by the Nicene Creed, to which it adds twelve articles, comprising those doctrines which the Church of Rome finally adopted after her controversies with the Reformers.

3. The Lutherans call their standard books of faith and discipline, "Libri Symbolici Ecclesie Evangelicæ." They contain the three creeds above mentioned, the Augsburg confession, the Apology for that confession by Melancthon, the Articles of Smalcald, drawn up by Luther, the Catechisms of Luther, and, in many churches, the form of Concord, or Book of Torgau. The best edition is that by Titmann, Leipzig, 1817. The Saxon (composed by Melancthon,) Wurtemberg, Suabian, Pomeranian, Mansfeldtian, and Copenhagen confessions, agree in general with the symbolical books of the Lutherans, but are of authority only in the countries from which they are respectively called.

4. The Confessions of the Calvinistic churches are numerous. The following are the principal. (1.) The Helvetic confessions are three—that of Basle, 1530; the Summary and Confession of the Helvetic Churches, 1536; and the Expositio Simplex, &c., 1566, ascribed to Bullinger. (2.) The Tetrapolitan Confession, 1531, which derives its name from the four cities of Strasburg, Constance, Memmingen, and Lindau, by the deputies of which it was signed, is attributed to Bucer. (3.) The Palatine or Heidelberg Confession, framed by order of the Elector Palatine, John Casimer, 1555. (4.) The confession of the Gallic Churches, accepted at the first synod of the reformed, held at Paris, 1559. (5.) The Confession of the Reformed Churches in Belgium, drawn up in 1559, and approved in 1561. (6.) The Confession of Faith of the

Kirk of Scotland, which was that composed by the Assembly at Westminster, was received as the standard of the national faith, in 1688. (7.) The Savoy Confession, a declaration of the faith and order of the independents, agreed upon at a meeting of their elders and messengers at their meeting in the Savoy, 1658. (8.) The Anglican Confession, or Thirty-nine Articles of the Church of England, agreed on in the convocation held in London, 1552. They were drawn up in Latin; but in 1571, they were revised and subscribed both in Latin and English. They were adopted by the Episcopal Church, in North America, in 1801, with some alterations, and the rejection of the Athanasian Creed.

See also *Corpus et Syntagma confessionum fidei, quæ in diversis regnis et nationibus ecclesiarum nomine, fuerunt authentice editæ*, which exhibits a body of numerous confessions; *A Harmony of the Confessions of Faith of the Christian and Reformed Churches*; *Watts's Rational Foundation of a Christian Church*, qu. 8; *Graham on Establishments*, p. 265, &c.; *Bishop Cleaver's Sermon on the Formation of the Articles of the Church of England*; *Paley's Phil.*, vol. ii. p. 321.

CONFESSIONAL, a cell in which the confessor sits to hear confessions. It is erected in a church or chapel, and built of joinery, with a boarded back against the wall, or against a pillar or pier, divided into three niches, or small cells. The centre, which is for the reception of the priest, is closed half way up by a dwarf door, and has a seat within it. There is a small grated aperture in each of the partitions between the priest and the side cells, which are for those who come to confess, and have no doors. The numerous confessionals in St. Peter's at Rome, each with an inscription, setting forth in what language penitents may confess within, show to what an awful extent this traffic in the souls of men is carried on.

CONFESSOR, a Christian who has made a solemn and resolute profession of the faith, and has endured torments in its defence. A mere saint is called a confessor, to distinguish him from the roll of dignified saints, such as apostles, martyrs, &c. In ecclesiastical history, the word confessor is sometimes used for martyr: in after times it was confined to those who, after having been tormented by the tyrants, were permitted to live and die in peace; and at last it was also used for those who, after having lived a good life, died under an opinion of sanctity. According to St. Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not called a *confessor*, but a *professor*; and if any out of want of courage abandoned his country, and became a voluntary exile for the sake of the faith, he was called *ex terris*.

Confessor is also a priest in the Romish Church, who has a power to hear sinners in

the sacrament of penance, and to give them absolution. The confessors of the kings of France, from the time of Henry IV., have been constantly Jesuits; before him, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the later emperors have all taken Jesuits.

**CONFIRMATION**, the act of establishing any thing or person.—1. *Divine confirmation* is a work of the Spirit of God, strengthening, comforting, and establishing believers in faith and obedience. 1 Pet. v. 10. 1 Cor. i. 8.—2. *Ecclesiastical confirmation* is a rite whereby a person, arrived to years of discretion, undertakes the performance of every part of the baptismal vow made for him by his godfathers and godmothers. It is administered only by bishops, and consists in the imposition of hands on the head of the person confirmed.

In the ancient church it was done immediately after baptism, if the bishop happened to be present at the solemnity. Throughout the East it still accompanies baptism; but the Romanists make it a distinct independent sacrament. Seven years is the stated time for confirmation; however, it frequently takes place after that age. The person to be confirmed has a godfather and godmother appointed him as in baptism. In the Church of England, the age of the persons to be confirmed is not fixed. *Clarke's Essay on Confirmation*; *Wood on ditto*; *Howe's Episcopacy*, p. 167, 174.

**CONFLAGRATION, GENERAL**, a term used to denote that grand period or catastrophe of our world, when the face of nature is to be changed by fire, as formerly it was by water.

1. Scripture assures us in general, that this earth in its present form will not be perpetual, but shall come to an end.—2. It further tells us, that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed, by which the atmosphere shall also be sensibly affected, as in such a case it necessarily must be, (2 Pet. iii. 5, 7, 10, 12,) where, from the connexion of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Mr. Hammond strangely supposes, refer to the desolation brought on Judea when destroyed by the Romans, but must refer to the dissolution of the whole earth.—3. The Scripture represents this great burning as a circumstance nearly connected with the day of judgment. 2 Pet. iii. 7, compared with 2 Thess. i. 7, 8. Heb. x. 27. 1 Cor. iii. 12, 13; and it is probable there may be an allusion to this in several passages of the Old Testament, such as Psal. xi. 6; l. 3; xcvi. 3. Isa. xxxiv. 4, 8, 10; lxvi. 15. Dan. vii. 9, 10. Mal. iv. 1. Zeph. iii. 8. Deut. xxxii. 22, to which many parallel expressions might be

added, from the canonical and apocryphal books.—4. It is not expressly declared how this burning shall be kindled, nor how it shall end; which has given occasion to various conjectures about it, which see below.

The ancient Pythagoreans, Platonists, Epicureans, and Stoics, appear to have had a notion of the conflagration; though whence they should derive it, unless from the sacred books, is difficult to conceive; except, perhaps, from the Phenicians, who themselves had it from the Jews. Mention of the conflagration is made in the books of the Sibyls, Sophocles, Hyastapes, Ovid, Lucan, &c. Dr. Burnet, after J. Tachard and others, relates that the Siamese believe that the earth will at last be parched up with heat, the mountains melted down, the earth's whole surface reduced to a level, and then consumed with fire. And the Bramins of Siam do not only hold that the world shall be destroyed by fire, but also that a new earth shall be made out of the cinders of the old.

Divines ordinarily account for the conflagration metaphysically, and will have it take its rise from a miracle, as a fire from heaven. Philosophers contend for its being produced from natural causes, and will have it effected according to the laws of mechanics. Some think an eruption of the central fire sufficient for the purpose; and add, that this may be occasioned several ways, viz., either by having its intensity increased, which again may be effected either by being driven into less space by the encroachments of the superficial cold, or by an increase of the inflammability of the fuel whereon it is fed; or by having the resistance of the imprisoning earth weakened, which may happen either from the diminution of its matter, by the consumption of its central parts, or by weakening the cohesion of the constituent parts of the mass by the excess of the defect of moisture. Others look for the cause of the conflagration in the atmosphere, and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence, from the concurrence of various circumstances, may effect it without seeking any farther. Lastly, others have recourse to a still more effectual and flaming machine, and conclude the world is to undergo its conflagration from the near approach of a comet in its return from the sun.

Various opinions also are entertained as to the renovation of the earth after the conflagration.—1. Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fixed, purified, and refined, which they say will be the natural consequence of the action of fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose, for it is certain a mass of crystal or glass would very ill answer the cohesion

parts of this hypothesis.—2. They suppose that from these materials thus refined, as from a second chaos, there will, by the power of God, arise a new creation; and then the face of the earth, and likewise the atmosphere, will be so restored as to resemble what it originally was in the paradisaical state; and consequently to render it a more desirable abode for human creatures than it at present is; and they urge for this purpose the following texts, viz., 2 Pet. iii. 13. (Compare Isa. lxxv. 17; lxxvi. 22.) Matt. xix. 28, 29. (Compare Mark x. 29, 30. Luke xviii. 29, 30.) Psal. cii. 25, 26. Acts iii. 21. 1 Cor. vii. 31. Rom. viii. 21; most of which, however, are totally irrelevant to the subject.—3. They agree in supposing that in this new state of things there will be no sea, Rev. xxi. 1.—4. They suppose that the earth, thus beautified and improved, will be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when those *thousand years* are expired, mentioned in Rev. xx. 4, &c.; 1 Thess. iv. 7, &c.; compare ver. 15, which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it; but it is answered that the expression, *we that are alive*, may only signify, “those of us that are so,” speaking of all Christians as one body. 1 Cor. xv. 49—52. Dr. Hartley declared it as his opinion, that the millennium will consist of 1000 prophetic years, where each day is a year, i. e. 360,000; pleading that this is the language used in other parts of the Revelation. But it seems an invincible objection against this hypothesis, which places the millennium after the conflagration, that the saints inhabiting the earth after the first resurrection are represented as distressed by the invasion of some wicked enemies. Rev. xx. 7—9. Ezekiel xxxviii., xxxix. See MILLENNIUM.

After all, little can be said with certainty as to this subject. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God; but, seeing the language used in Scripture, and especially in the book of Revelation, is often to be considered as figurative rather than literal, it becomes us to be cautious in our conclusions. *Burnet's Theory of the Earth*; *Whitby on the Millennium*; *Hafley on Man*, vol. ii. p. 400; *Fleming on the First Resurrection*; *Ray's Three Discourses*; *Whiston's Theory of the Earth*; and article DISSOLUTION in this work.

CONFUSION OF TONGUES, a memorable event which happened in the one hundred and first year, according to the Hebrew chronology,

and the four hundred and first year by the Samaritan, after the flood, at the overthrow of Babel. Gen. xi. Until this period there had been but one common language, which formed a bond of union that prevented the separation of mankind into distinct nations. Writers have differed much as to the nature of this confusion, and the manner in which it was effected. Some think that no new languages were formed; but that this event was accomplished by creating a misunderstanding and variance among the builders, without any immediate influence on their language; and that a distinction is to be made between *confounding* a language and forming new ones. Others account for this event by the privation of all language, and by supposing that mankind were under a necessity of associating together, and of imposing new names on things by common consent. Some, again, ascribe the confusion to such an indistinct remembrance of the original language which they spoke before, as made them speak it very differently: but the most common opinion is, that God caused the builders actually to forget their former language, and each family to speak a new language, whence originated the various languages at present in the world. It is, however, but of little consequence to know precisely how this was effected, as the Scriptures are silent as to the manner of it; and after all that can be said, it is but conjecture still. There are some truths, however, we may learn from this part of sacred writ.—1. It teaches us God's sovereignty and power, by which he can easily blast the greatest attempts of men to aggrandize themselves. Gen. xi. 7, 8.—2. God's justice in punishing those who, in idolizing their own fame, forget him to whom praise is due, ver. 4.—3. God's wisdom in overruling evil for good: for by this confusion he facilitated the dispersion of mankind, in order to execute his own purposes, ver. 8, 9. See *Henry and Gill, in loc.*; *Stillingfleet's Orig. Sac.*, l. iii. c. v. § 2—4; *Shuckford's Con.*, vol. i. p. 124—140; *Vitrinaga's Obs.*, vol. i. diss. l. c. ix.; *Le Clerc's Diss.*, No. vi.; *Hutchinson on the Confusion of Tongues*; *Bishop Law's Theory of Religion*, p. 66.

CONGREGATION, an assembly of people met together for religious worship. The term has been also used for assemblies of cardinals appointed by the pope for the discharge of certain functions, after the manner of our offices and courts; such as the congregation of the inquisition, the congregation of rites, of alms, &c. It also signifies a company or society of religious persons cantoned out of this or that order, and making an inferior order, &c. Such are the congregations of the Oratory; those of Cluny, &c. among the Benedictines.

CONGREGATIONALISTS, those who maintain the independence of each congregation or

society of Christians, as to the right of electing pastors and other church officers, and determining the different affairs of discipline, &c. in which it may be concerned. See CHURCH.

Though the principles on which they act may be more or less faintly recognized in those bodies which, during the successive ages of church history, have separated from the corrupt church, and endeavoured to approximate to the apostolic model of ecclesiastical discipline, it was not till the end of the sixteenth century that they began to constitute a more tangible and established section of the Christian world. In the year 1580, Robert Brown, who was descended from an ancient and honourable family in Rutlandshire, began zealously to propagate the principles of apostolic independency, in the city of Norwich; but being persecuted, and an opening presenting itself of removing to Holland, he went to that country, where, in the town of Middleburgh, in Zealand, he formed the first congregational church. In the mean time his principles were rapidly diffused at home, and many persons of rank were not ashamed to avow them. Other churches were formed in Holland, over one of which presided the celebrated Hebraist, Henry Ainsworth, who, in conjunction with a Mr. Johnson, published a confession of faith of the people called Brownists. In 1592, the Independents in London and its vicinity, formed themselves into a church; but being hunted by the spies of the high commission, they were obliged frequently to change their place of meeting, and were at last discovered worshipping at the village of Islington, whence they were carried to prison, where many of them died in consequence of the cruelties they endured, and two of them, Barrow and Greenwood, were hanged at Tyburn.

Shortly after the cause of congregationalism was revived in Holland, by Mr. John Robinson, who appears to have entertained stricter views of the principles of Independency than most of his brethren, on which account the name of Independents has been more particularly given to him and his followers. Having numerous difficulties to contend with, the members of the church which he had formed at Leyden, resolved, after fasting, prayer, and much consultation, that the junior part should remove to America, a resolution which was carried into effect; and the young colony, settling at Plymouth in New England, formed the nucleus of Congregationalism in that part of the world. In England the Independents were still persecuted, while in Holland they were allowed to assemble in the Dutch churches, after the hours of the national worship, and even to use the bells to summon the congregation together. At length, however, their numbers so increased, that it was found necessary to relax

in the severity with which they had been treated, and they might have enjoyed the repose which they desired, had it not been for the Presbyterians, who laboured hard to establish their own mode of discipline, and were determined to crush the Independents, whose principles of church government, as well as their views of religious liberty, they held in utter abhorrence. During the Commonwealth, however, they obtained a firmer footing. Some of their principal divines were nominated by the Protector to be his chaplains, as well as to fill the most important places at the universities. Dr. John Owen, Dr. Thomas Goodwin, Gale, Home, Charnock, Bridge, Nye, Caryl, and Greenhill, were among their chief men. The Act of Uniformity, which compelled so many pious ministers to resign their livings, occasioned a more extensive inquiry into the principles of church order, warranted by the New Testament; and vast numbers of them, though primarily ejected, formed such views of the Established Church that they could not have gone back into her communion, even if she had been willing to receive them on terms of very extensive comprehension.

At the time of the revolution the Presbyterians were still considerably more numerous in England than the Congregationalists; but the latter body continued gradually to increase in numbers and efficiency, till, at last, the scale was completely turned in their favour, by the blighting and desolating influence of Arianism on the Presbyterian congregations. Not a few of these congregations, on the demise or removal of Arian ministers, chose Independent pastors, and adopted the Congregational discipline. About the middle of last century, this body appears to have felt the influence of that universal indifference for religion which prevailed in the nation; but it was only partial in its operation, and limited as to its continuance. In consequence of the revival occasioned by the zealous labours of Mr. Whitefield, numbers were gathered into the Congregational churches, where they enjoyed that regularity and consecutiveness in the ministration of the word which a constant change of preachers could not possibly supply. Since then the body has been further greatly increased by the establishment of Sunday-schools, village preaching, and various other means which have been employed for the instruction and salvation of the unconverted. At present the number of Congregational churches in England amounts to nearly *thirteen hundred*. Many of their chapels, especially in the metropolis and other large towns, are elegant specimens of modern architecture, containing from 1500 to 2500 hearers; and to some of them spacious school-rooms are attached, in which from 300 to 600 children receive Sunday instruction. From this body, though it cannot boast of the "noble" and

"mighty" in the land, a very considerable proportion of those sums are raised which flow into the treasures of the Bible, Tract, and other benevolent societies. Indeed, the London Missionary Society is almost exclusively supported by its members, and by contributions from Scotland and Ireland.

2. Though the visit of Cromwell's army to Scotland produced effects in that country favourable to Independency, it does not appear that its principles were acted upon till the time of John Glass, (1725,) who has been honoured with the appellation of the father of the Scotch Independents. In conjunction with Robert Sandeman, who joined him some time after he was expelled from the church of Scotland, he founded churches in various parts of the country, and a number of respectable persons from various places joined them. The system, however, as adopted by these men and their followers, was of too exclusive and repulsive a character to become popular; and, in consequence, their churches have never made great progress, and in the present day are on the decline. Another connexion of Independent churches was formed during the same century, originated by the Rev. Henry Davidson, of Galashiels; Mr. Smith, of Newburn; and Mr. David Dale, and differing but little from the Glasgites, except in seriousness and liberality of spirit.

The modern Scotch congregationalists sprang up about the beginning of the present century, in consequence of the efforts made to diffuse the Gospel throughout the country, by Robert Haldane, Esq., who, on being foiled in his attempt to proceed to India, where he had proposed to devote the whole of his property for the establishment and maintenance of a Christian mission, had his attention turned to the ignorance which prevailed in many parts of Scotland, and the deadness which awfully characterised the state of religion at the time. Having been joined by Messrs. Ewing and Innes, both ministers of the established church, and by his brother, James Alexander Haldane, and Mr. Aikman, who had studied for the ministry, but could not conscientiously join the Presbyterian Church, that gentleman opened the Circus in Edinburgh, and afterwards erected the Tabernacle near the same spot, capable of containing 3000 persons. Here, as well as in other places, where he also erected places of worship, the ministers above mentioned laboured with great success; and some of the most popular of the English congregational ministers, with Rowland Hill and others, were brought down at Mr. Haldane's expense; who, after preaching a stated time at the Tabernacle, visited the principal towns in Scotland, and preached the truth to immense congregations. By these means vast numbers of the careless were led to consider their ways, and

were converted to God; a revival of genuine religion took place among the pious, and a spirit of greater attention was excited to the authority and meaning of scripture, both as to points of doctrine and discipline. Congregational churches were formed in the different places, where the gospel had been preached; and an academy was instituted for the education of young men of piety and talent, who might take the oversight of them and itinerate in the adjacent districts. Thus matters continued to proceed till a change took place in the views of the Messrs. Haldane on the subject of baptism, which led to their separation from the connexion, a circumstance which was attended with several serious inconveniences at the time, but which was afterwards more than compensated by that spirit of union and co-operation which distinguished the body: and notwithstanding the constant opposition with which it has had to contend, from Presbyterian influence, both on the part of the established sect, and on that of the different branches of seceders, it still continues to maintain its principles, and exert its influence over a considerable portion of the community. According to the latest census, the number of congregational churches, in this connexion in Scotland, amounts to *eighty-three*.

3. In Ireland, the principles of congregational independency do not appear to have obtained an early footing; and even at the present time the number of churches, in eleven of the counties only, amounts to about *twenty*.

4. With respect to America, it has already been noticed that a school from this denomination was planted there at a very early period its history. Vast numbers soon followed, driven by the cruel hand of persecution, or voluntarily influenced by the prospects of rational liberty and independence. In twenty-seven years from the first plantation of the North American colonies, forty-three churches were formed; and in an equal number of succeeding years, eighty churches more rose into existence; from that time to the present the number has continued rapidly to increase, and according to the latest statistical tables, it amounts to *one thousand and fifty-nine*. The number of communicants is about one hundred and twenty thousand.

5. Congregational churches have also been formed in various parts of the heathen world, and continue to increase in proportion to the success accompanying the labours of the missionaries sent out by the London and American Missionary Societies.

CONGREGATIONALISTS, FAITH AND ORDER OF, as presented at a meeting of the Congregational Union, holden in London, May, 1832. This declaration is not designed to be a scholastic, critical, or authoritative confession of faith, but is simply a statement of what is be-

lieved and practised throughout the denomination.

*Principles of Religion.*

1. The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the primitive Christians from the Evangelists and the Apostles, they believe to be divinely inspired, and of supreme authority. These writings, in the languages in which they were originally composed, are to be consulted, by the aids of sound criticism, as a final appeal in all controversies; but the ordinary version of them into the English language, published under civil authority, they consider to be adequate for the ordinary purposes of Christian instruction and edification.

2. They believe in one God, essentially holy, just, and good; infinite, eternal, and immutable, in all natural and moral perfections; the Creator, Supporter, and Governor of all beings, and of all things.

3. They believe that God has revealed himself to man in the Scriptures, under the threefold distinction of Father, Son, and Holy Ghost; to each of which Divine Persons are attributed the same infinite and immutable properties, perfections, and prerogatives. The mode of the divine existence, as a trinity in unity, they profess not to understand: the fact they cordially believe; but the mystery of the Godhead they are content, in this life, to reverence and adore.

4. They believe that Jehovah created man in his own image, pure from evil bias, sinless, and in his kind perfect.

5. They believe that the first man disobeyed the divine command, fell from his state of innocence, and involved himself and his posterity in a state of guilt and depravity.

6. They believe that all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by finite means, is inherent in every human being.

7. They believe that God designed, before the foundation of the world, to redeem fallen man, and that he made very early disclosures of his mercy toward this sinful race, which were the grounds of faith and hope to many among the antediluvian world.

8. They believe that God revealed more fully to Abraham the covenant of his grace; and having promised that out of his descendants should arise the Deliverer and Redeemer of mankind, he set him and his posterity apart, as a race specially favoured of God, and devoted to his service; and that hence a church was formed and carefully preserved in the world, under the divine sanction and government, until the birth of the promised Messiah.

9. They believe that, in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but

conceived by the power of the Holy Ghost; and that our Lord Jesus Christ was both the Son of man, as partaking fully and truly of sinless human nature, and the Son of God, as being, in every sense, equal with the Father, and "the express image of his person."

10. They believe that Jesus Christ, the Son of God, revealed, either personally in his own ministry, or by the Holy Spirit in the ministry of his apostles, the whole mind of God for our salvation; and that by his disobedience to the divine law while he lived, and by his sufferings unto death, he meritoriously "obtained eternal redemption for us;" having thereby satisfied divine justice, "magnified the law," and "brought in everlasting righteousness."

11. They believe that, after his death and resurrection, he ascended up into heaven as a Mediator for us, and that he "ever liveth to make intercession for all that come unto God by him."

12. They believe that the Holy Spirit is given in consequence of Christ's mediation, to quicken and renew the hearts of men; and that his influence upon the human soul is indispensably necessary to bring a sinner to true repentance, to produce a saving faith, to regenerate the heart, and to perfect our sanctification.

13. They maintain that we are justified through faith in Christ; and that not of ourselves; "it is the gift of God."

14. They believe that all who will be finally saved were the objects of God's eternal and electing love, and were given by an act of divine sovereignty to the Son of God; but that this act of sovereignty in no way interferes with the system of means, nor with the grounds of human responsibility, being wholly unrevealed as to its objects, and therefore incapable of becoming a rule of human duty.

15. They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness; though not irrespective of a constant faith in Christ, and uniform obedience to his commands.

16. They believe that a virtuous life will be the necessary effect of a true faith, and that good works are the indispensable fruits of a vital union to Christ.

17. They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meetness for heaven, is gradually carried on through the whole period, during which it pleases God to keep them in the present life; and that, at death, their souls are perfectly freed from all remains of evil, and are immediately received into the presence of Christ.

18. They believe in the perpetual obligation of Baptism and the Lord's Supper; the former to be administered to all converts to Christianity, and their children, by the application of water to the subject; and the latter

to be publicly celebrated, by Christians, as a token of faith in the Saviour, and of love to each other.

19. They believe that Christ will finally come to judge the whole human race; that the bodies of all men will be raised again; and that, as the Supreme Judge, he will divide the righteous from the wicked, will receive the righteous into life eternal, but send away the wicked into everlasting punishment.

20. They believe that Jesus Christ designed and directed his followers to live together in Christian fellowship, and to maintain the communion of saints; and that, for this purpose, they are jointly to observe all divine ordinances, and maintain that church order and discipline which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles and of apostolic churches.

*Principles of Church Order and Discipline.*

1. They hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the gospel in the world, and to advance the glory and worship of God, through Jesus Christ; and that each society, having these objects in view in its formation, is properly a Christian church.

2. They believe that the New Testament alone contains, either in the form of express statute, or in the example and practice of apostolic men and churches, all the articles of faith necessary to be believed by a Christian, and all the order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers, and councils, possess no authority over the faith and practice of Christians.

3. They acknowledge Christ as the only Head of the Church, and the officers of each church, under him, as ordained to administer his laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the sacred Scriptures.

4. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to all authority, saving that only of the supreme and divine Head of the Church, the Lord Jesus Christ.

5. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, are committed respectively the administration of its social worship, its discipline, and its temporal concerns; subject, however, to the approbation of the church.

6. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the word of God enforces.

7. The power of admission into, and rejection from, any Christian church, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

8. They believe that Christian churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

9. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

10. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to disown and separate from such as, in faith or practice, depart from the gospel of Christ.

11. They believe it is the privilege and duty of the church to call forth such of its members as may appear to be qualified, and indicated by the Holy Spirit, as suitable persons to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry, in an adequate degree of learning, as one of its especial cares, that the cause of the gospel may be both honourably sustained and constantly promoted.

12. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church, but that their dedication to the duties of their office should take place with especial prayer, and by solemn designation, in the act of imposition of hands by those already in office.

13. They believe that the fellowship of every Christian church should be so liberal as to admit to communion, in the Lord's Supper, all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any complicity which conscience would deem to be sinful.

CONNECTION, Countess of Huntingdon's. See METHODISTS, CALVINISTIC.

CONNECTION, NEW. See METHODISTS.

CONNECTIONS, WORLDLY, relations or associations in which Christians are united with men of the world; with respect to which it is proper to distinguish between such as are necessary, and such as are arbitrary, depending solely on the will of the Christian. Of the first sort are all natural connexions with parents, brothers, sisters, children, &c.; and all civil connexions in government, trade, literature, &c. These connexions are not in themselves sinful, but they may become so through our own imprudence. Arbitrary connexions with the world are, in their own nature, criminal; they lie out of the path of duty; they argue an identity and congeniality of heart; and they generally produce great misery and scandal.—*Robinson in Claude.*

CONONITES, a denomination which appeared in the sixth century. They derived their name from Conon, bishop of Tarsus. He taught that the body never lost its form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

CONSCIENCE signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the action done before it; or, as South observes, it is a double or joint knowledge, namely, one of a divine law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarcely more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty, it is objected, that it occasions a false notion of it, as a distinct power from reason.

*The rules of conscience.* We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now, in the first sense, the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, secondly, the commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements, are

rules of conscience in things indifferent. 3. The examples of wise and good men may become rules of conscience; but here it must be observed, that no example or judgment is of any authority against law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

Conscience has been considered as, 1. *natural*, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

2. A *right* conscience is that which decides aright, or according to the only rule of rectitude, the law of God. This is also called a *well-informed conscience*, which in all its decisions proceeds upon the most evident principles of truth.

3. A *probable* conscience is that which, in cases which admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4. An *ignorant* conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5. An *erroneous* conscience is a conscience mistaken in its decisions about the nature of actions.

6. A *doubting* conscience is a conscience unresolved about the nature of actions; on account of the equal or nearly equal probabilities which appear for and against each side of the question.

7. Of an *evil* conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself, when it gives either none or a false testimony as to past actions; when reflecting upon wickedness, it feels no pain, it is evil, and said to be seared or hardened, 1 Tim. iv. 2. It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not startle at the proposal of sin, or connives at the commission of it.

For the right management of conscience, we should, 1. Endeavour to obtain acquaintance with the law of God, and with our own tempers and lives, and frequently compare them together.

2. Furnish conscience with general prin-



the most extensive nature and strong-  
ence; such as the supreme love of  
love to our neighbours as ourselves;  
at the care of our souls is of the great  
portance.

Preserve the purity of conscience.  
Maintain the freedom of conscience,  
secularly against interest, passion, temper,  
mple, and the authority of great names.  
We should accustom ourselves to cool  
lection on our past actions. See *Grove's*  
and *Paley's Moral Philosophy*; *South's Ser-*  
*mons*, vol. ii. sermon 12; and books under  
CASUISTRY.

CONSCIOUSNESS, the perception of what  
passes in a man's own mind. We must not  
confound the terms *consciousness* and *con-*  
*science*; for though the *Latin* be ignorant of  
any such distinction, including both in the  
word *scientia*, yet there is a great deal of  
difference between them in our language.  
Consciousness is confined to the actions of  
the mind, being nothing else but that know-  
ledge of itself, which is inseparable from  
every thought and voluntary motion of the  
soul. Conscience extends to all human ac-  
tions, bodily as well as mental. Consci-  
ousness is the knowledge of the existence, con-  
science, of the moral nature, of actions. Con-  
science, of morality.

CONSECRATION, a rite or ceremony of de-  
dicating things or persons to the service of  
God. It is used for the benediction of the  
elements at the eucharist: the ordination of  
bishops is also called consecration.

The Romanists have a great deal of so-  
pory in the ceremonies of consecration, which  
they bestow on almost every thing; as bells,  
candles, books, water, oil, ashes, palms,  
swords, banners, pictures, crosses, agnus de-  
roses, &c. In England, churches have been  
always consecrated with was left to the dis-  
cretion of the bishop. That observed by  
Archbishop Laud, in London, gave great  
offence, and well it might. It was enough,  
as one observes, to have made even a popish  
cardinal blush, and which no Protestant can  
read but with indignant concern. "The bi-  
shop came, attended with several of the high  
commission, and some civilians. At his ap-  
proach to the west door of the church, which  
was shut, and guarded by halberdiers, some  
that were appointed for that purpose, cried  
with a loud voice, 'Open, open, ye everlast-  
ing doors, that the King of Glory may come  
in!' Presently the doors were within  
the bishop, with some doctors and principal  
men, entered. As soon as they were upon his  
the place, his lordship fell down upon his  
knees, and, with eyes lifted up and his arms  
spread abroad, said, 'This place is holy;  
the ground is holy: in the name of the

Father, Son, and Holy Ghost, I pronounce  
it holy.' Then, walking up the middle aisle  
towards the chancel, he took up some of the  
dust, and threw it into the air several times.  
When he approached near the rail of the com-  
munion table, he bowed towards the church,  
and, returning, went round the church,  
with his attendants in procession, saying  
first the hundredth, and then the nineteenth  
Psalm, as prescribed in the Roman Pontifi-  
cal. He then read several collects, in one  
of which he *prays God to accept of that beau-*  
*tiful building, and concludes thus:—* 'We con-  
secrate this church, and separate it unto thee  
as holy ground, not to be profaned any  
more to common use.' In another, he prays,  
'That all who should hereafter be buried  
within the circuit of this holy and sacred  
place, may rest in their sepulchres in peace,  
till Christ's coming to judgment.' Then  
then rise to eternal life and happiness.' Then  
the bishop, sitting under a cloth of state in  
the aisle of the chancel, near the communion  
table, took a written book in his hand, and  
pronounced curses upon those who should  
hereafter profane that holy place by musters  
of soldiers, or keeping profane law courts, or  
carrying burdens through it; and at the end  
of every curse he bowed to the east, and said,  
'Let all the people say, Amen.' When the  
curses were ended, which were about twenty,  
he pronounced a like number of blessings  
upon all that had any hand in framing and  
building that sacred and beautiful church;  
and on those that had given, or should here-  
after give, any chalices, plate, ornaments, or  
other utensils; and at the end of every bless-  
ing, he bowed to the east, and said, 'Let all  
the people say, Amen.' After this came the  
sermon, then the sacrament, which the bishop  
consecrated, and administered in the follow-  
ing manner:—As he approached the altar,  
he made five or six low bows; and coming  
up to the side of it, where the bread and wine  
were covered, he bowed seven times. Then,  
after reading many prayers, he came near  
the bread, and gently lifting up the corner of  
the napkin, beheld it; and immediately le-  
ting fall the napkin, he retreated hastily  
step or two, and made three low obeisance  
his lordship then advanced, and, having  
covered the bread, bowed three times a-  
fore. Then he laid his hand on the  
which was full of wine, with a cover  
it; which having let go, he stepped  
and bowed three times towards it; and  
came near again, and lifting up the  
the cup, looked in it, and seeing it  
let fall the cover again, retired to  
bowed as before. Then the elem-  
consecrated; and the bishop, hav-  
ceived, gave it to some principal  
surplices, hoods, and tippets; and  
many prayers being said, the  
the consecration ended."

**CONSISTENTES**, a kind of penitents, who were allowed to assist at prayers, but who could not be admitted to receive the sacrament.

**CONSISTORY**, a word commonly used for a council-house of ecclesiastical persons, or place of justice in the spiritual court; a session or assembly of prelates. Every archbishop and bishop of every diocese has a consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes. The bishop's chancellor is the judge of this court, supposed to be skilled in the civil and canon law; and in places of the diocese far remote from the bishop's consistory, the bishop appoints a commissary to judge in all causes within a certain district, and a register to enter his decrees, &c. Consistory at Rome, denotes the college of cardinals, or the pope's senate and council, before whom judiciary causes are pleaded, and all political affairs of importance, the election of bishops, archbishops, &c. are transacted. There is the *ordinary* consistory, which the pope assembles every week in the papal palace, and the *extraordinary* or *secret* consistories, called together on special and important occasions. Consistory is also used among the Lutherans for a council or assembly of ministers and lawyers to regulate their affairs, discipline, &c. They are the highest Protestant ecclesiastical bodies on the continent.

**CONSTANCE, COUNCIL OF**, 1414—1418. The German emperor, the pope, 20 princes, 140 counts, more than 20 cardinals, 7 patriarchs, 20 archbishops, 91 bishops, 600 other clerical dignitaries, and about 4000 priests, were present at this celebrated ecclesiastical assembly, which was occasioned by the divisions and contests that had arisen about the affairs of the church. From 1305—77, the popes had resided at Avignon; but in 1378, Gregory XI. removed the papal seat back to Rome; after his death, the French and Italian cardinals could not agree upon a successor, and so each party chose its own candidate. This led to a schism which lasted forty years. Indeed, when the Emperor Sigismund ascended the throne, in 1411, there were *three* popes, each of whom had anathematized the two others. To put an end to these disorders, and to stop the diffusion of the doctrines of Huss, Sigismund went in person to Italy, France, Spain, and England, and (as the Emperor Maximilian I. used to say, in jest, performing the part of the beadle of the Roman empire,) summoned a general council. The pretended heresies of Wickliffe and Huss were here condemned, and the latter, notwithstanding the assurances of safety given him by the emperor, was burnt, July 6, 1415; and his friend and companion, Jerome, of Prague, met with the same fate, May 30, 1416. The three popes were formally deposed, and Martin V. was legally chosen to the chair of St. Peter; but

instead of furthering the emperor's wishes for a reformation in the affairs of the church, he thwarted his plans, and nothing was done till the council of Basle, *which see*.

**CONSTANTINE, SURNAMED THE GREAT**, son of the Emperor Constantine Chlorus, and of his wife Helena, was born A. D. 274. On the death of his father, he was chosen emperor by the soldiery, in 306. Galerius, however, would not allow him the title of *Augustus*, and gave him that of *Cæsar* only; but having taken possession of the countries which had been subject to his father, viz. Gaul, Spain, and Britain, and overcome the Franks, he turned his arms against Maxentius, vanquished his army under the walls of Rome, and was declared by the senate Augustus and Pontifex Maximus. It was in this campaign in Italy that he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription, *In hoc signo vinces*,—i. e. "By this sign thou shalt conquer;" and on the same authority it is stated that Christ himself appeared to him the following night, and ordered him to take for his standard an imitation of the fiery cross which he had seen. He accordingly caused a standard to be made in this form, which was called the *labarum*. In 313, he published the memorable edict of toleration in favour of the Christians. By this, every one was allowed to embrace the religion most agreeable to his own mode of thinking; and all the property that had been taken from the Christians during the persecutions was restored to them. They were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of the cross, and the downfall of paganism.

Having defeated Licinius, who showed a mortal hatred to the Christians, Constantine became sole head of the eastern and western empires in 325, the year noted for the œcumenical council which he convened at Nice in Bithynia, and which he attended in person, for the purpose of settling the Arian controversy. Towards the close of his life he favoured the Arians, to which he was induced by Eusebius, of Nicomedia; in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in the vicinity of Nicomedia, after a reign of 31 years.

Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were

the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the gospel was corrupted: pompous rites and ceremonies were introduced; worldly honours and emoluments were conferred on the teachers of Christianity; and the kingdom of Christ in a great measure converted into a kingdom of this world.

**CONSTITUTION**, in the Roman Church, a decree of the pope in matters of doctrine. In France, however, this name has been applied, by way of eminence, to the famous bull *Unigenitus*, which see.

**CONSTITUTIONS, APOSTOLICAL**. See **APOSTOLIC**.

**CONSUBSTANTIAL**, a term of like import with co-essential, denoting something of the same substance with another. Thus we say that Christ is consubstantial with the Father. The term *ὁμοουσιος*, consubstantial, was first adopted by the fathers of the councils of Antioch and Nice, to express the orthodox doctrine the more precisely, and to serve as a barrier and precaution against the errors and subtleties of the Arians, who owned every thing except the consubstantiality.

The Arians allowed that the Word was God, as having been made God; but they denied that he was the same God, and of the same substance with the Father: accordingly they exerted themselves to the utmost to abolish the use of the word. The Emperor Constantine used all his authority with the bishops to have it expunged out of the symbols; but it was retained, and is at this day, as it was then, the distinguishing criterion between an Athanasian and an Arian. See **ARTICLES ARIANS** and **JESUS CHRIST**.

**CONSUBSTANTIATION**, a tenet of the Lutheran church, with regard to the manner of the change made in the bread and wine in the eucharist. The divines of that profession maintain that, after consecration, the body and blood of our Saviour are substantially present together with the substance of the bread and wine, which is called consubstantiation, or impanation. See **TRANSUBSTANTIATION**.

**CONTENTMENT** is a disposition of mind in which our desires are confined to what we enjoy, without murmuring at our lot, or wishing ardently for more. It stands opposed to envy, James iii. 16; to avarice, Heb. xiii. 5; to pride and ambition, Prov. xiii. 10; to anxiety of mind, Matt. vi. 25, 34; to murmurings and repinings, 1 Cor. x. 10. Contentment does not imply unconcern about our welfare, or that we should not have a sense of any thing uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavours to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful

efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the Divine government, Ps. xcvi. 1, 2; the benignity of the Divine providence, Ps. cxlv.; the greatness of the Divine promises, 2 Pet. i. 4; our own unworthiness, Gen. xxxii. 10; the punishments we deserve, Lam. iii. 39, 40; the reward which contentment itself brings with it, 1 Tim. vi. 6; the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state, Rom. v. 2.—*Barrow's Works*, vol. iii. ser. 5—9; *Burroughs on Contentment*; *Watson's Art of ditto*; *Hale's Com.*, p. 59; *Mason's Christian Morals*, vol. i. ser. 2.

**CONTINENCY** is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence: chastity requires no effort, because it may result from constitution; whereas continence appears to be the consequence of a victory gained over ourselves. The term is most usually applied to men, as chastity is to women. See **CHASTITY**.

**CONTINGENT**, any thing that happens without a foreknown cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done, is said to have been contingent, if it might or might not have been. What is contingent or casual to us is not so with God. As effects stand related to a second cause, they are many times *contingent*: but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom.

**CONTRITE**: this word signifies beaten or bruised, as with hard blows, or a heavy burden; and so in Scripture language imports one whose heart is broken and wounded for sin, in opposition to the heart of stone. Isa. lxvi. 2; Ps. li. 17; lvii. 15.

The evidences of a broken and contrite spirit are, 1. Deep conviction of the evil of sin. 2. Humiliation under a sense of it, Job xliii. 5, 6. 3. Pungent sorrow for it, Zec. xii. 10. 4. Ingenuous confession of it, 1 John i. 9. 5. Prayer for deliverance from it, Ps. li. 10; Luke xviii. 13. 6. Susceptibility of good impressions, Ezek. xi. 19.

**CONTROVERSY, RELIGIOUS**, is good or evil according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention; from desire of vic-

tory, not love of truth; or from stubbornness that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understandings, unnecessary or unimportant in their issue, and only tending to perpetuate strife, or to unsettle the minds of men, then it is also unworthy of the Christian character. Nor is it void of offence when, however sound its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavouring to soften, the irritable feelings, which, even in its mildest aspect, it is but too apt to excite.

But those evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of mental superiority, or the self-gratification which, to minds of a certain cast, it appears to afford. For, as in secular disputes, it is the legitimate end of warfare to produce peace, so, in religious polemics, the attainment of unanimity ought to be the main object. War is waged because peace cannot be obtained without it. Religious controversy is maintained because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, we do but acquit ourselves of an indispensable duty in defending the charge committed to our care by the use of those weapons with which the armoury of the divine word supplies us.—*Van Mildert's Hampton Lect.*

CONVENT. See ABBEY, MONASTERY, MONK.

CONVENTICLE, a diminutive of convent, denoting properly a cabal, or secret assembly of a part of the monks of a convent, to make a party in the election of an abbot. The term conventicle is said by some to have been first applied in England to the schools of Wickliffe, and has been since used in a way of reproach for those assemblies which dissent from the established church.

In 1664 what was called the *conventicle* act was passed, decreeing that if any person above sixteen years of age was present at any meeting for worship, different from the Church of England, where there should be five persons more than the household, they should, for the first offence, suffer three months' imprisonment, or pay 5*l.*; for the second, the punishment is doubled; and for the third, they were to be banished to America, or pay 100*l.*, and if they returned, to suffer death. This act having expired, it was revived in 1669, for by 22 Car. II. cap. 1, it is enacted, that if any

persons of the age of sixteen years, subjects of this kingdom, shall be present at any conventicle where there are five or more assembled, they shall be fined 5*s.* for the first offence, and 10*s.* for the second; and persons preaching incur a penalty of 20*l.* Also suffering a meeting to be held in a house is 20*l.* penalty: justices of peace have power to enter such houses, and seize persons assembled; and if they neglect their duty, they forfeit 100*l.*; and if any constable, &c., know of such proceedings, and do not inform a justice of the peace or chief magistrate, he shall forfeit 5*l.* But the 1st of William and Mary, cap. 18, ordains that Protestant dissenters shall be exempted from these penalties; though if they meet in a house with the doors locked, barred, or bolted, such dissenters shall have no benefit from the 1st of William and Mary. Officers of the government, &c., present at any conventicle at which there shall be ten persons, if the royal family be not prayed for in express words, shall forfeit 40*l.*, and be disabled. Stat. 10 Anne, cap. 2.

CONVERSION, a change which consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God, Acts xxvi. 18, and is produced by the influence of Divine grace on the soul. Sometimes it is put for *restoration*, as in the case of Peter, Luke xxii. 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. "Conversion," says the great Charnock, "is to be distinguished from regeneration thus:—Regeneration is a spiritual change; conversion is a spiritual motion; in regeneration there is a power conferred; conversion is the exercise of this power; in regeneration there is given us a principle to turn; conversion is our actual turning. In the covenant, God's putting his Spirit into us is distinguished from our walking in his statutes from the first step we take in the way of God, and is set down as the cause of our motion. Ezek. xxxvi. 27. In renewing us, God gives us a power; in converting us, he excites that power. Men are naturally dead, and have a stone upon them: regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man as motion is to a lively body. A principle of activity will produce action. In regeneration man is wholly passive; in conversion he is active. The first reviving us is wholly the act of God, without any concurrence of the creature: but after we are revived we do actively and voluntarily live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle: from this principle all the acts of believing, repenting, mortifying,

quickening, do spring. In all these a man is active; in the other he is merely passive." Conversion evidences itself by ardent love to God, Ps. lxxiii. 25; delight in his people, John xiii. 35; attendance on his ordinances, Ps. xxvii. 4; confidence in his promises, Ps. ix. 10; abhorrence of self, and renunciation of the world, Job xliii. 5; James iv. 4; submission to his authority, and uniform obedience to his word, Matt. vii. 20. See CALLING, REGENERATION.

CONVERT, a person who is converted. In a monastic sense, converts are lay friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

CONVICTION, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God: that we can do nothing of ourselves to gain his forfeited favour; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils. There is a *natural* conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. *Saving* conviction is a work of the Spirit, as the cause; though the law, the conscience, the Gospel, or affliction, may be the means. John xvi. 8, 9. Convictions of sin differ very much in their degree in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the Gospel, or were not favoured with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the Gospel from their infancy have not had such alarming convictions, because they have already some notion of these things, and have so much acquaintance with the Gospel as administers immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the source of consolation. It is necessary however to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature. Evangelical conviction differs from legal conviction thus: *legal* arises from a consideration of God's justice, power, or omniscience; *evangelical* from God's goodness and holiness, and from a disaffection to sin: legal conviction

still conceits there is some remaining good; but evangelical is sensible there is no good at all: legal wishes freedom from pain; evangelical from sin: legal hardens the heart; evangelical softens it: legal is only temporary; evangelical lasting.

CONVOCATION, an assembly of persons for the worship of God. Lev. xxiii. Numb. xxviii. Exod. xii. 16. An assembly of the clergy for consultation upon matters ecclesiastical.

As the parliament consists of two distinct houses, so does this convocation. The one called the upper house, where the archbishops and bishops sit severally by themselves; the other, the lower house, where all the rest of the clergy are represented by their deputies. The inferior clergy are represented by their proctors, consisting of all the deans and archdeacons; of one proctor for every chapter, and two for the clergy, of every diocese—in all, one hundred and forty-three divines, viz. twenty-two deans, fifty-three archdeacons, twenty-four prebendaries, and forty-four proctors of the diocesan clergy. The lower house chooses its prolocutor, who is to take care that the members attend, to collect their debates and votes, and to carry their resolutions to the upper house. The convocation is summoned by the king's writ, directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, &c. The power of the convocation is limited by a statute of Henry VIII. They are not to make any canons, or ecclesiastical laws, without the king's licence; nor, when permitted, can they put them in execution but under several restrictions.—They have the examining and censuring all heretical and schismatical books and persons, &c.; but there lies an appeal to the king in chancery, or to his delegates. The clergy in convocation, and their servants, have the same privileges as members of parliament. In 1665, the convocation of the clergy gave up the privilege of taxing themselves to the House of Commons, in consideration of their being allowed to vote at the election of members for that house. Since that period they have been seldom allowed to do any business: and are generally prorogued from time to time till dissolved, a new convocation being generally called along with a new parliament.

CONVULSIONISTS, a term originally applied to such persons as were the subjects of convulsive fits, of which they were said to be cured by visiting the tomb of the Abbé Paris, a celebrated zealot among the Jansenists; and afterwards given to those in France whose fanaticism or imposture caused them to work themselves up into the strangest agitations and convulsions, during which they received wonderful visions and revelations, and abandoned themselves to the most extravagant antics that ever were exhibited by

idiot or madman. They threw themselves into the most violent contortions of body, rolled about on the ground, imitated birds, beasts, and fishes, and at last when they had completely spent themselves, went off in a swoon. The greater number were of the female sex, who, like the dervishes, spun themselves round on one heel, and frequently presented themselves to the spectators in very indecent attitudes. Pinault, an advocate, who belonged to the convulsionists, maintained that God had sent him a peculiar kind of fits by which to humble his pride. During these fits, he always barked like a dog. Though it is now more than a century since these disgusting scenes first came into notice in France, they have more or less continued till the present time. It is seldom, indeed, that they have been exhibited in Paris since the middle of last century; but in country places, such as Forez, Pontoise, &c., they occasionally occur, when the cunning priests know how to make them tell on the credulity of the vulgar, and thus render them subservient to the interests of Roman superstition.

**COPTI**, a name given to the natives of Egypt belonging to the Jacobite or Monophysite sect, and is a term of Arabic formation, manifestly a corruption of the Greek *Αἰγύπτιος*. The Jacobites, who were of pure Egyptian blood, and far more numerous than their adversaries, the Melkites (Greeks in faith as well as in origin), having been persecuted as heretics by the Greek emperor, were willing to submit to the arms of Amru-Ibn-el-âas, the Arabian commander, who granted to them immunities which they had not previously possessed, and protected their church from the encroachments of the Constantinopolitan see. But the Copts soon found that their privileges would be of little avail under oppressive or fanatical princes. Their wealth, numbers, and respectability rapidly declined; and, though rarely intermarrying with their conquerors, and preserving their features, manners, and religion unaltered, they soon lost their language, which had resisted the influence of a Grecian court for so many ages. Though studied and used as a learned language till the present time, it appears to have been little or at all spoken as early as the tenth century.

In person and features, the Copts differ much from the other natives of Egypt, and are evidently a distinct race—an intermediate link in the chain which connects the negro with the fairer tribes to the north and south of the tropics, strongly resembling the Abyssinians, who, though extremely dark, are much paler than the genuine negroes. Dark eyes, aquiline noses, and curled hair, are the usual characteristics of both nations; and the mummies which have been examined show the resemblance of the modern Copts to their ancestors. At the highest calculation, they

do not at present amount to more than between 400,000 and 500,000 souls. They have good capacities, and generally have the Turkish taxes, finances, &c., in their hands.

The Copts have a patriarch, who resides at Cairo; but he takes his title from Alexandria. He has no archbishop under him, but eleven or twelve bishops. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, St. Macarius, who have each their monasteries. Besides the orders of priests, deacons, and subdeacons, the Copts have likewise archimandrites, or abbots, the dignity whereof they confer with all the prayers and ceremonies of a strict ordination. By a custom of six hundred years' standing, if a priest elected bishop be not already archimandrite, that dignity must be conferred on him before episcopal ordination. The second person among the clergy, after the patriarch, is the titular patriarch of Jerusalem, who also resides at Cairo. To him belongs the government of the Coptic Church during the vacancy of the patriarchal see. To be elected patriarch, it is necessary the person have lived all his life in continence. To be elected bishop, the person must be in the celibate; or, if he have been married, it must not be above once. The priests and inferior ministers are allowed to be married before ordination; but not forced to it, as some have observed. They have a great number of deacons, and even confer the dignity frequently on their children. None but the lowest rank among the people commence ecclesiastics, whence arises that excessive ignorance found among them; yet the respect of the laity towards the clergy is very extraordinary. The monastic life is in great esteem among them: to be admitted into it, there is always required the consent of the bishop. The religious Copts, it is said, make a vow of perpetual chastity; renounce the world, and live with great austerity in deserts; they are obliged to sleep in their clothes and their girdle, on a mat stretched on the ground; and to prostrate themselves every evening one hundred and fifty times with their face and breast on the ground. They are all, both men and women, of the lowest class of the people, and live on alms. The nunneries are properly hospitals, and few enter but widows reduced to beggary.

**COPTIC VERSION.** See **BIBLE, VERSIONS.**

**CORBAN**, in Jewish antiquity, were those offerings which had life; in opposition to the *minchah*, or those which had not. It is derived from the word *karab*, which signifies "to approach;" because the victims were brought to the door of the tabernacle. The corban were always looked upon as the most sacred offerings. The Jews are reproached with defeating, by means of the corban, the

precept of the fifth commandment, which enjoins the respect due to parents; for when a child had no mind to relieve the wants of his father or mother, he would say to them—"It is a gift (corban) by whatsoever thou mightest be profited by me;" *i. e.* "I have devoted that to God which you ask of me, and it is no longer mine to give." Mark vii. 11.

**CORDELIER**, a Franciscan, or religious of the order of St. Francis. The denomination *cordelier* is said to have been given in the war of St. Lewis against the infidels, wherein the *fratres minor* having repulsed the barbarians, and that king having inquired their name, it was answered they were people *cordeliez*, "tied with ropes;" alluding to the girdle of rope or cord, tied with three knots, which they wore as part of their habit.

**CORDICOLES**, a society of Roman Catholic devotees that profess to worship "the sacred heart of Jesus, and that of Mary, his Virgin Mother." They abound in Naples, Italy, Spain, and Sardinia.

**CORNARIUS**, the disciples of Theodore Cornhart, an enthusiastic secretary of the States of Holland. He wrote, at the same time, against the Catholics, Lutherans, and Calvinists. He maintained that every religious communion needed reformation; but he added, that no person had a right to engage in accomplishing it without a mission supported by miracles. He was also of opinion, that a person might be a good Christian without being a member of any visible church.

**CORPUS CHRISTI, FEAST OF**; a particular festival instituted in the Roman Church, in honour of the consecrated host, and with a view to its adoration. It owes its origin to the vision of a nun of Liege, named Juliana, in 1230, who, while looking at the full moon, saw a gap in its orb; and, by a peculiar revelation from heaven, learned that the moon represented the Christian Church, and the gap the want of a certain festival,—that of the adoration of the body of Christ in the consecrated host,—which she was to begin to celebrate, and announce to the world. In 1264, while a priest at Bolsena, who did not believe in the change of the bread into the body of Christ, was going through the ceremony of benediction, drops of blood fell on his surplice; and, when he endeavoured to conceal them in the folds of his garment, formed bloody images of the host. The bloody surplice is still shown as a relic at Civita Vecchia. Urban IV. published, in the same year, a bull, in which he appointed the Thursday of the week after Pentecost for the celebration of the *Corpus Christi* feast throughout Christendom, and promised absolution for a period of from forty to one hundred days to the penitent who took part in it. Since then, the festival has been kept as one of the greatest in the Roman Catholic

Church. Splendid processions form an essential part of it. The children belonging to the choir, with flags, and the priests, with lighted tapers, move through the streets in front of the priest, who carries the host in a precious box, where it can be seen, under a canopy held by four laymen of rank. A crowd of the common people closes the procession. In Spain, it is customary for persons of distinction to send their children, dressed as angels, to join the procession; the different fraternities carry their patron saints before the host; astonishment and awe are produced, as well as feelings of superstitious devotion, by the splendour and magnificence of the procession, by the brilliant appearance of the streamers, by the clouds of smoke from the incense, and the solemn sound of the music. The festival is also a general holiday, in which bull fights, games, dances, and other amusements are not wanting. In Sicily, all the liberties of a masquerade are allowed, and passages from Scripture history are theatrically exhibited in the streets. The whole people are in a state of the utmost excitement, and riot in the gratification of their carnal passions under the sanction of religious license.

**CORRUPTIOLE**, see *APHTHARTODOCTES*.

**COSMOGONY** (from the Greek *κοσμος*, the world, and *γονος*, generation), according to its etymology, should be defined—the origin of the world; but the term has become, to a great degree, associated with the numerous theories of different nations and individuals respecting this event. These hypotheses may be divided into three classes:—

1. That which represents the world as eternal in form as well as substance. Ocellus Lucanus is one of the most ancient philosophers who supposed the world to have existed from eternity. Aristotle appears to have embraced the same doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general, were without beginning. His opinion rested on the belief, that the universe was necessarily the eternal effect of a cause equally eternal, such as the Divine Spirit, which, being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the universe, of its motion, and its form. He says positively in his *Metaphysics*, that God is an intelligent spirit (*νεψυχη*), incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says the universe is an eternal image of the immutable Idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple of Proclus, taught, in the sixth century, at Alexandria, the co-eternity of God and the universe. Several ancient philosophers (as also moderns) have gone

further, and taught that the universe is one with Deity. Of this opinion were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megaric sect.

2. The theory which considers the *matter* of the universe eternal, but not its *form*, was the prevailing one among the ancients, who, starting from the principle that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The prior state of the world, subject to a constant succession of uncertain movements, which chance afterwards made regular, they called *chaos*. The Phœnicians, Babylonians, and also the Egyptians, seem to have adhered to this theory. The ancient poets, who have handed down to us the old mythological traditions, represent the universe as springing from chaos without the assistance of the Deity. Hesiod feigns that Chaos was the parent of Erebus and Night, from whose union sprang the Air (*Αἰθήρ*) and the Day. He farther relates how the sky and the stars were separated from the earth, &c. The system of atoms is much more famous. Leucippus and Democritus of Abdera were its inventors. The atoms, or indivisible particles, said they, existed from eternity, moving at hazard, and producing, by their constant meeting, a variety of substances. After having given rise to an immense variety of combinations, they produced the present organization of bodies. This system of cosmogony was that of Epicurus, as described by Lucretius. Democritus attributed to atoms form and size; Epicurus added weight. Many other systems have existed which must be classed under this division. We only mention that of the Stoics, who admitted two principles, God and matter,—in the abstract both corporeal, for they did not admit spiritual beings. The first was active, the second passive.

3. The third theory of cosmogony makes God the creator of the world out of nothing. This is the doctrine of the sacred Scriptures, in which it is taught with the greatest simplicity and beauty. From its being more or less held by the Etruscans, Magi, Druids, and Bramins, it would seem to have found its way as a tradition from the regions in which it was possessed as a divine revelation. Anaxagoras was the first who taught it among the Greeks; and it was generally adopted by the Romans, notwithstanding the efforts of Lucretius to establish the doctrine of Epicurus.

“The free-thinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the sacred writings have asserted that creation out of nothing, so far from being a contradiction to reason, is

not only probable, but demonstrably certain. Nay, some have gone so far as to say, that from the very inspection of the visible system of Nature, we are able to infer that it was once in a state of non-existence.” We cannot, however, here enter into the multiplicity of the arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning himself and the works of his hands. Men, and other animals that inhabit the earth and the seas; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth; and the expanse of the ocean, these we know to have been produced by his power. Besides the terrestrial world, which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun and the other planets, with their satellites, which, like the earth, circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets; and the comets which, at certain periods, surprise us with their appearance, and the nature of whose connexion with the general system of Nature, or with any particular system of planets, we cannot pretend to have fully discovered; these are so many more of the Deity's works, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

“Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated with a much higher principle than brute matter; in viewing the manners and economy of the lower animals, we can scarce avoid acknowledging even them to consist of something more than various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analogous to those of our earth, are surely, as well as it, destined for the habitations of rational, intelligent beings. The existence of intelligences of an higher order than man, though infinitely below the Deity, appears extremely probable. Of these spiritual beings, called angels, we have express intimation in Scripture (see the article ANGEL.) But the limits of the creation we must not pretend to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how wide a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so



awful, that part which our narrow understandings can comprehend.

"Concerning the periods of time at which the Deity executed his several works, it cannot be pretended that mankind have had opportunities of receiving very particular information. Many have been the conjectures, and curious the fancies of learned men, respecting it; but, after all, we must be indebted to the sacred writings for the best information." Different copies, indeed, give different dates. The Hebrew copy of the Bible, which we Christians, for good reasons, consider as the most authentic, dates the creation of the world 3944 years before the Christian era. The Samaritan Bible, again, fixes the era of the creation 4305 years before the birth of Christ. And the Greek translation, known by the name of the Septuagint version of the Bible, gives 5270 as the number of the years which intervened between these two periods. By comparing the various dates in the sacred writings, examining how these have come to disagree, and to be diversified in different copies; endeavouring to reconcile the most authentic profane with sacred chronology, some ingenious men have formed schemes of chronology, plausible, indeed, but not supported by sufficient authorities, which they would gladly persuade us to receive in preference to any of those above mentioned. Usher makes out from the Hebrew Bible 4004 years as the term between the creation and the birth of Christ. Josephus, according to Dr. Wills and Mr. Whiston, makes it 4658 years; and M. Perron, with the help of the Septuagint, extends it to 5572 years. Usher's system is the most generally received. But though these different systems of chronology are so inconsistent, and so slenderly supported, yet the differences among them are so inconsiderable in comparison with those which arise before us when we contemplate the chronology of the Chinese, the Chaldeans, and the Egyptians, and they agree so well with the general information of authentic history, and with the appearances of nature and of society, that they may be considered as nearly fixing the true period of the creation of the earth. Uncertain, however, as we may be as to the exact time of the creation, we may profitably apply ourselves to the contemplation of this immense fabric. Indeed, the beautiful and multifarious works around us must strike the mind of every beholder with wonder and admiration, unless he be enveloped in ignorance, and chained down to the earth with sensuality. These works every way proclaim the wisdom, the power, and the goodness of the Creator. Creation is a book which the wisest philosopher may study with the deepest attention. Unlike the works of art, the more it is examined, the more it opens to us sources of admiration of its great Author, the more it calls for our inspection, and the more it

demands our praise. Here every thing is adjusted in the exactest order; all answering the wisest ends, and acting according to the appointed laws of Deity. Here the Christian is led into the most delightful field of contemplation. To him, every pebble becomes a preacher, and every atom a step by which he ascends to his Creator. Placed in this beautiful temple, and looking around on all its various parts, he cannot help joining with the Psalmist in saying, "O Lord, how manifold are thy works; in wisdom hast thou made them all!" See ETERNITY of God.

See *Ray* and *Blackmore* on the Creation; art. CREATION, *Enc. Brit.*; *Derham's Astro and Physico-Theology*; *Hervey's Meditations*; *La Pluche's Nature Displayed*; *Sturm's Reflections on the Works of God*.

COUNCIL, an assembly of ecclesiastical persons met together for the purpose of consultation on ecclesiastical matters.

COUNCIL, *Œcumenical* or *General*, is an assembly which has been supposed to represent the whole body of the Christian church. It is obvious, however, that there is room for considerable diversity of opinion as to what constitutes a general council in the ecclesiastical sense of the expression; and it is no less clear that, in the proper sense of the phrase, such a council has never been held. The Romanists reckon eighteen of them, Bullinger six, Dr. Prideaux seven, and Bishop Beveridge eight, which, he says, are all the general councils which have ever been held since the time of the first Christian emperor. Adopting the number contended for by the Romish writers, they must be all divided into two classes, Eastern and Western: the former called by the emperors, the latter by the popes. The following is the order:—

#### EIGHT EASTERN COUNCILS.

1. At *Nice*, in Bithynia, in the year 325, which sat about two months, and was occasioned by the Arian heresy. Authors differ respecting the number of bishops that were assembled. Eusebius saying there were two hundred and fifty, and Socrates that there were three hundred and eighteen. The emperor himself honoured it with his presence; Hosius, Bishop of Cordova, in Spain—a man of great piety and learning—presided. It was at this council that the term *homoconsubstantial*, of the same substance, was applied to the Son, to express the identity of his nature with that of the Father. The profession of the faith, called the *Nicene Creed*, was then drawn up, and subscribed by all, except a small number of Arians.

2. *Constantinople*, A.D. in 381, convened by the Emperor Theodosius, in order to oppose the heresies of Sabellius, Marcellus, Photinus, and Apollinarius, which were still more or less prevailing, and to settle still more distinctly the points of the Nicene Creed.

against the Arians, especially by making additions declaratory of belief in the divinity of the Holy Spirit. At this council, a hundred and fifty prelates were present.

3. *Ephesus*, 431, consisting of two hundred bishops assembled to judge of the Nestorian heresy, which they condemned by a solemn sentence, confirmatory of the sentence pronounced against Nestorius, the year before, by Pope Celestine I., in a synod held at Rome.

4. *Chalcedon*, 451, composed, according to some, of six hundred, and, according to others, of six hundred and fifty bishops. It condemned the errors of Eutychus, who affirmed that there was but one nature in Christ.

5. *Constantinople*, (II.), in 553, convoked by Justinian, and consisting of a hundred and sixty-five bishops. Its principal transaction was the condemnation of what is called the "Three Chapters," by which is meant the writings of Theodore of Mopsuestia, Theodoret of Cyr, and the Epistle of Ibas to Maris the Persian. It also issued an anathema against Origen, Arius, Macedonius, and others.

6. *Constantinople*, (III.), in 680, consisting of somewhere about two hundred prelates, renewed the condemnation of the Monothelite heresy, which asserted that there was only one will in Christ; a sentence which had been pronounced against its abettors, in a council held at Rome the preceding year.

7. *Nice*, 787. This council, commonly called the Second Nicene, assembled at Constantinople the year before, but was so disturbed by the violence of the Iconoclasts, that the members were obliged to adjourn and meet elsewhere. There were present three hundred and fifty bishops, besides many monks and priests, who came to the conclusion, on the subject of *image-worship*, that it was relatively lawful; the effect of which was its confirmation and prevalence.

8. *Constantinople*, (IV.), in 869; the principal business of which was the deposition of Photius, who had intruded into the see of Constantinople, and the restoration of Ignatius, who had been unjustly expelled.

#### TEN WESTERN COUNCILS.

1. *Lateran*, (I.), in the year 1123. It was convened by Pope Calixtus II., who presided in person, and consisted of three hundred bishops. It decreed that investiture to ecclesiastical dignities was the exclusive right of the church; and that the practice of secular princes giving such investiture was an usurpation. The celibacy of the clergy was also decreed.

2. *Lateran*, (II.), in 1139, composed of nearly a thousand bishops, under the presidency of Pope Innocent II. It decided on the due election of this pope, and condemned the errors of Peter de Bruys, and Arnold of Brescia.

3. *Lateran*, (III.), in 1179. At this council, with Pope Alexander III. at their head, three hundred and two bishops condemned what they were pleased to call the "errors and impieties" of the Waldenses and Albigenses.

4. *Lateran*, (IV.), in 1215, composed of four hundred and twelve bishops, under Innocent III., had for its objects the recovery of the Holy Land, reformation of abuses, and the extirpation of heresy.

5. *Lyons*, (I.), in 1245, consisting of a hundred and forty bishops, and convened for the purpose of promoting the crusades, restoring ecclesiastical discipline, and dethroning Frederick II., Emperor of Germany. It was also decreed at this council that cardinals should wear red hats.

6. *Lyons*, (II.), in 1274. There were five hundred bishops and about a thousand inferior clergy present. Its principal object was the re-union of the Greek and Latin Churches.

7. *Vienne*, in Gaul, 1311, consisting of three hundred bishops, who were convoked to suppress the Knights Templars; condemn those who were accused of heresy, and assist the Christians in Palestine.

8. *Florence*, 1439—42. It was composed of one hundred and forty-one bishops, the patriarch of Constantinople, and the legates of the patriarchs of Alexandria, Antioch, and Jerusalem. It effected a renunciation of schism on the part of the Greeks, and an abjuration of heresy on the part of the Armenians.

9. *Lateran*, (V.), in 1512, convened by Pope Julius II., to oppose another held by nine cardinals of high rank the year before at Pisa, with a view to bridle his wild animosity, turbulence, and contumacy. It declared that council schismatic, abolished the pragmatic sanction, and strengthened the power of the Roman See.

10. *Trent*, convoked and opened by Paul III. in 1545; continued under Julius III., and, after numerous interruptions, brought to a close in 1563, under the pontificate of Pius IV. Its object was professedly to reform ecclesiastical abuses, but really to counteract and crush the reformation. It arrived at the following conclusions, which were enacted under the pain of anathema:—

[1.] All the books of Scripture, canonical and apocryphal, not excluding that of Baruch, though wanting in the old catalogues, which are contained in the Latin church version, commonly called the Vulgate, are possessed of the same divine authority.

[2.] Tradition, whether it regards matters of faith or practice, must be received with the same veneration, forasmuch as it is the unwritten word of God.

[3.] The Holy Scriptures are only to be read and interpreted in and according to the Vulgate, which is the only authentic version.

[4.] No person shall presume, in reliance on his own insight and wisdom, to pervert the Holy Scriptures, to make them favour his views of faith and morals, and contrary to the sense which the church has received, and still receives, which alone can determine what is the true meaning and interpretation; or to explain them contrary to the universal consent of the Fathers.

[5.] Faith is the commencement, foundation, and root of justification, but not altogether exclusive of good works; for persons who are justified increase in the righteousness which they acquire through Christ, by means of their observance of the commandments of God, and the rules of the church. Justification does not consist merely in the forgiveness of sins, but also in the renovation and sanctification of the inner man through grace.

[6.] In the sacrament of the Lord's Supper, after the consecration of the bread and wine, the God-man, Jesus Christ, is really and substantially present under the form of bread and wine, which contains no contradiction; for though, in accordance with his natural existence, he is always in heaven, yet *sacramentaliter* he is present in many other places in regard to his substance. The other sacraments have only the virtue of sanctification when they are used; but that of the Lord's Supper possesses it previous to the use; for the apostles had not yet received the supper from the hands of the Lord Jesus Christ, when he assured them, that it was his body that he communicated to them; and it has always been the faith of the church, that immediately on the consecration, the true body and the true blood of our Lord Jesus Christ are together with his soul and his divine nature present under the form of the bread and wine. This takes place in virtue of that natural union and concomitancy according to which the flesh and blood of our risen Lord are constantly united, so that under either of the forms as much is contained as under both. By the consecration of the bread and wine, a conversion of the substance of both into the substance of the body and blood of Christ is effected; which conversion the church hath very properly denominated *transubstantiation*. It is on this account that the bread and wine are to have (*lutrie cultus*) divine worship paid to them.

On the subject of the General Councils, see L'Abbé Baronius, Nat. Alexander, Berti, Fleury, Du Pin, Mosheim, Jortin, and Grier.

Whatever may be said in favour of general councils, their utility has been doubted by some of the wisest men. Dr. Jortin says, "they have been too much extolled by Papists, and by some Protestants. They were a collection of men who were frail and fallible. Some of those councils were not assemblies of pious and learned divines, but cabals,

the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations."—*Jortin's Works*, vol. vii., charge 2.

COUNCILS, *Provincial or Occasional*, have been numerous. At Aix la Chapelle, A.D. 816, a council was held for regulating the canons of cathedral churches. The council of Savonnières, in 859, was the first which gave the title of Most Christian King to the King of France; but it did not become the peculiar appellation of that sovereign till 1469. Of Troyes, in 887, to decide the disputes about the imperial dignity. The second council of Troyes, 1107, restrains the clergy from marrying. The council of Clermont, in 1095. The first crusade was determined in this council. The bishops had yet the precedence of cardinals. In this assembly the name of Pope was for the first time given to the head of the church, exclusively of the bishops, who used to assume that title. Here also, Hugh, archbishop of Lyons, obtained of the Pope a confirmation of the primacy of his see over that of Sens. The council of Rheims, summoned by Eugenius III. in 1148, called an assembly of Cistercian Gaul, in which advowes, or patrons of churches, are prohibited from taking more than ancient fees, upon pain of deprivation and ecclesiastical burial. Bishops, deacons, sub-deacons, monks, and nuns, are restrained from marrying. In this council the doctrine of the Trinity was decided; but upon separation the Pope called a congregation, in which the cardinals pretended they had no right to judge of doctrinal points; that this was the privilege peculiar to the Pope. The council of Sutrium, in 1046, wherein three popes who had assumed the chair were deposed. The council of Clarendon in England, against Becket, held in 1164. The council of Lombez, in the country of Albigeois, in 1200, occasioned by some disturbances on account of the Albigenses; a crusade was formed on this account, and an army sent to extirpate them. Innocent III. spirited up this barbarous war. Dominic was the apostle, the Count of Toulouse the victim, and Simon, Count of Montfort, the conductor or chief. The council of Paris in 1210, in which Aristotle's metaphysics were condemned to the flames, lest the refinements of that philosopher should have a bad tendency on men's minds, by applying these subjects to religion. The council of Piza, begun March the 2d. 1409, in which Benedict XIII. and Gregory XII. were deposed. Another council, sometimes called general, held at Piza in 1505. Lewis XII. of France, assembled a national council at Tours (being highly

disgusted with the Pope), 1510, where was present the cardinal De Gurce, deputed by the emperor; and it was then agreed to convene a general council at Piza. *Murray's Hist. Relig.*

**COURAGE** is that quality of the mind that enables men to encounter difficulties and dangers. *Natural* courage is that which arises chiefly from constitution; *moral* or *spiritual* is that which is produced from principle, or a sense of duty. Courage and Fortitude are often used as synonymous, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude, that meets dangers, and attempts to repel them. See **FORTITUDE**. Courage, says Addison, that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in a uniform manner, and according to the dictates of right reason.

**COURTS, CHURCH**, among the Presbyterians, those ecclesiastical associations of ministers and elders, consisting of sessions, presbyteries, synods, and the general assembly, which in Scotland are considered as forming the perfection of church government and discipline. Each subordinate court takes cognizance of ecclesiastical matters within its own bounds; and from each there is an appeal to that which is above it in order, till the matter is carried before the General Assembly, which is the supreme court, and the decision of which is final.

**COURT, SPIRITUAL**, a seat of ecclesiastical judgment for the administration of justice in ecclesiastical matters. In England there are six spiritual courts.

1. The *Archdeacon's Court*, which is the lowest, and is held in such places where the Archdeacon, either by prescription or composition, has jurisdiction in spiritual or ecclesiastical causes within his archdeaconry. The Judge of this court is called the official of the archdeaconry.

2. The *Consistory Courts* of the archbishops and bishops of every diocese, held in their cathedral churches, for trial of all ecclesiastical causes within the diocese. The bishop's chancellor or commissary is the judge.

3. The *Prerogative Court*, held at Doctors' Commons, in London, in which all testaments and last wills are proved, and administrations upon the estates of intestates granted, where the party dies beyond seas or within his province, leaving *bona notabilia*.

4. The *Archepiscopal Court* (so called because anciently held in the arched church of St. Mary, in Cheapside, London), is that which has jurisdiction upon appeal in all ecclesiastical causes, except what belong to the Prero-

gative Court. The judge is the official principal of the archbishop.

5. The *Court of Peculiars*, of the Archbishop of Canterbury, subservient to, and in connexion with, that of the Archepiscopal.

6. The *Court of Delegates*, so called because the judges are delegated and set in virtue of the King's commission, under the Great Seal, *pro hac vice*, upon appeals to the King on ecclesiastical matters.

These courts proceed according to the civil and canon laws, by citation libel or articles, answer upon oath, proofs by witnesses and presumptions, definitive sentence without a jury, and by excommunication for contempt of sentence. In times of intolerance many acts of the most cruel enormity were committed in these courts.

**COVENANT**, in ordinary life, a contract or agreement between two or more parties on certain terms. In theology, it is used either in the scriptural, or in a systematic and popular acceptance.

1. In the Scriptures, when employed to designate a transaction between God and man, it uniformly denotes an arrangement, disposition, or institution, according to which the divine favour is dispensed to those with whom it is made. It is represented, not as a contract or bargain, in virtue of which, on the ground of something done by man, its blessings are to be communicated; but as a free and voluntary constitution on the part of Jehovah, consisting of a deed or grant of blessings, and the particular mode or tenure of their conveyance. Besides minor arrangements of this description, the Bible exhibits two primary covenants or dispensations, Gal. v. 24—26, which it denominates the *first* and *second*, Heb. viii. 7, and the *old* and *new* covenants, verse 13. Of these, the first or old covenant is expressly stated to be that which God made with the children of Israel, when he took them to be a peculiar people to himself, and is the same that is commonly called the Mosaic or Sinaitic Covenant, because given to Moses on Mount Sinai. It was a covenant of peculiarity, by which the whole of the Israelites became what no other nation of this world, before or since, has been—the peculiar people of God, or a kingdom governed immediately by God, and whose visible rulers and judges were to have no legislative power, but were to act merely as vicegerents of Jehovah, and execute his laws. The great moral code, which is binding on all mankind, at all times, and under all circumstances, and the specific enactments of which are only so many expressions of that love to God and man which is essential to the well-being of creation, was laid as the basis of this constitution, and on this account it is frequently called the law: regular forms of divine worship were appointed; a regular priesthood separated for its performance; and

the requisite civil and political institutes ordained. The whole, while admirably adapted to answer every purpose of existing legislation and government, had a prospective or prefigurative reference to a future and superior dispensation; or the second and new covenant, which was instituted by the Lord Jesus Christ, ratified by the shedding of his blood, and is the gracious charter or instrument according to which God has revealed it to be his pleasure to dispense the sovereign blessings of his mercy to sinners of all nations under heaven. Between these two dispensations there are several striking and important points of contrast. The former was national: the latter does not regard any nation more than another. The former was typical; the latter is antitypical. The former was temporary; the latter is eternal. The former could only secure the enjoyment of Canaan; the latter secures the heavenly inheritance. The former could not bestow justification or eternal life: this the latter was specially instituted to do. The former did not preserve from apostasy, or render obedience certain; the latter does. See Heb. viii. 6—13.

But though the Christian economy may be termed the second or new covenant, in relation to the posteriority of its establishment to that of the first and old covenant, it has nevertheless a retrospective bearing and influence, not only on those who lived under the Mosaic institution, but even to the very period of the fall; and according to the plan of its constitution, formed in the divine mind from eternity, and gradually developed in promises and figures, sinners who believed the testimony of God, and confided in his mercy, were absolved from guilt, and admitted to the enjoyment of the divine favour. Gal. iii. 15—17; Rom. iii. 25, 26; Heb. ix. 15.

2. Besides this view, which the Scriptures furnish of the covenants, there is another which has been taken by systematic divines, though they are not altogether agreed with respect to it. Some speak of two, and others of three covenants. The latter position, which is most extensively propagated, holds forth—1. A covenant of works, which it is maintained was made with Adam on his creation, in virtue of which he was constituted the federal head of the human race, and which, as the law of Nature, was to be binding on all his posterity. Of this covenant, that made at Sinai is considered to have been merely a republication. 2. A covenant of redemption, or a covenant-engagement entered into by the Father and the Son from eternity, with a view to the redemption of the elect, agreeably to which the Father constituted the Son their Head and Redeemer; and the Son voluntarily undertook their redemption, and became their sponsor or surety. 3. A covenant of grace, which is a compact or agree-

ment between God and elect sinners, in which God, on his part, declares his free good-will concerning eternal salvation, and every thing relative thereto, freely to be given to those in covenant, by and for the sake of the Mediator Christ; and man, on his part, consenting to that goodness by a sincere faith. See *Witsius, Boston*, and *Strong, on the Covenants*; and *Russel's Familiar Survey of the Old and New Covenants*.

COVENANT, in ecclesiastical history, denotes a contract or convention agreed to by the Scotch, in the year 1638, for maintaining their religion free from innovation. In 1581, the general assembly drew up a confession of faith, or national covenant, condemning episcopal government, which was signed by James I., and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, and to reject all innovations introduced since that time. This oath annexed to the confession of faith, received the name of the Covenant.

COVENANT, *Solemn League and*, a compact established in the year 1643, which formed a bond of union between Scotland and England. It was sworn and subscribed by many in both nations, who hereby solemnly abjured popery and prelacy, and combined together for their mutual defence against the imposition of these evils. It was approved by the parliament and assembly at Westminster, and ratified by the general assembly of the Kirk of Scotland, in 1645. King Charles I. disapproved of it when he surrendered himself to the Scotch army, in 1646; but in 1650, Charles II. declared his approbation both of this and the national covenant by a solemn oath; and in August of the same year made a further declaration at Dunfermline to the same purpose, which was also renewed at Scone, in 1651. The League was ratified by parliament in this year, and subscription to it required by every member, without which the constitution of the parliament was declared null and void. It produced a serious distraction in the subsequent history of that country, and was voted illegal by parliament and provision made against it. *Encyc. Brit.*

COVENANTERS, those who subscribed to the covenant of 1638. The name is still usually given in Ireland to the Cameronians, which see.

COVENANTING, personal, a solemn transaction by which many pious and devoted Christians have dedicated themselves to the service of God. Such bonds or covenants, written and subscribed with their own hands, have been found among their papers after their death, and it cannot be denied, that most of them are exceedingly edifying; but instances have also been known of persons abusing this

custom for purposes of superstition and self-righteousness, and of some who have gone so far as to write and sign such a document with their own blood.

COVETOUSNESS, an unreasonable desire after that we have not, with a dissatisfaction with what we have. It may further be considered as consisting in, 1. An anxious carking care about the things of this world. 2. A rapacity in getting. 3. Too frequently includes sinister and illegal ways of obtaining wealth. 4. A tenaciousness in keeping. It is a vice which marvellously prevails upon and insinuates into the heart of man, and for these reasons: it often bears a near resemblance to virtue; brings with it many plausible reasons; and raises a man to a state of reputation on account of his riches. "There cannot be," as one observes, "a more unreasonable sin than this. It is unjust; only to covet, is to wish to be unjust. It is cruel; the covetous must harden themselves against a thousand plaintive voices. It is ungrateful; such forget their former obligations and their present supporters. It is foolish; it destroys reputation, breaks the rest, unfits for the performance of duty, and is a contempt of God himself: it is unprecedented in all our examples of virtue mentioned in the Scripture. One, indeed, spoke unadvisedly with his lips; another cursed and swore; a third was in a passion; and a fourth committed adultery; but which of the saints ever lived in a habit of covetousness? Lastly, it is idolatry, Col. iii. 5, the idolatry of the heart; where, as in a temple, the miserable wretch excludes God, sets up gold instead of him, and places that confidence in it which belongs to the Great Supreme alone." Let those who live in the habitual practice of it consider the judgments that have been inflicted on such characters, Josh. vii. 21; Acts v.; the misery with which it is attended; the curse such persons are to society; the denunciations and cautions respecting it in the Holy Scripture; and how effectually it bars men from God, from happiness, and from heaven. *Scott's Essays*, 72, 73; *South's Sermon*, vol. iv. ser. 1; *Robinson's Mor. Exercises*, ex. iv.; *Saurin's Sermon*, vol. v. ser. 12; *Eng. Trans.*

CREATION. See COSMOGONY.

CREDULITY, the belief of any proposition without sufficient evidence of its truth.

CREED, a form of words in which the articles of faith are comprehended. It is derived from the Latin *credo* (I believe), with which the apostles' creed begins. In the Eastern Church a summary of this sort was called *μαθήματα* (the lesson), because it was learned by the catechumens; *γραφη* (the writing), or *κανων* (the rule). But the most common name in the Greek Church was *συμβολον*, or symbol, which term has also passed into the West. Hence creeds and confessions are commonly called *symbolical books*.

The most ancient form of *creeds* is that which goes under the name of the Apostles' Creed (see below); besides this, there are several other ancient forms and scattered remains of creeds to be met with in the primitive records of the church; as, 1. The form of apostolical doctrine collected by Origen.—2. A fragment of a creed preserved by Tertullian.—3. A remnant of a creed in the works of Cyprian.—4. A creed composed by Gregory Thaumaturgus for the use of his own church.—5. The creed of Lucian, the martyr.—6. The creed of the apostolical constitutions. Besides these scattered remains of the ancient creeds, there are extant some perfect forms, as those of Jerusalem, Cesarea, Antioch, &c.

CREED, APOSTLES', is a formula or summary of the Christian faith, drawn up, according to Ruffinus, by the apostles themselves; who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon this creed as a rule of faith. Baronius and others conjecture that they did not compose it till the second year of Claudius, a little before their dispersion; but there are many reasons which induce us to question whether the apostles composed any such creed. For, 1. Neither St. Luke, nor any other writer before the fifth century, makes any mention of an assembly of the apostles for composing a creed.—2. The fathers of the first three centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught; but they never pretend that the apostles composed it.—3. If the apostles had made this creed, it would have been the same in all churches and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church there were as many creeds as authors; and the same author sets down the creed after a different manner in several places of his works; which is an evidence that there was not, at that time, any creed reputed to be the apostles'. In the fourth century, Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the East, which differ very considerably. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the *descent into hell*, the *communion of the saints*, and the *life everlasting*. From all which it may be gathered, that though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it cannot be referred to them as the authors of it. Its great antiquity, however, may be inferred from hence, that the whole form, as it now stands in the English liturgy, is to be found in the works of Ambrose and Ruffinus; the former of

whom flourished in the third, and the latter in the fourth century. The primitive Christians did not publicly recite the creed, except at baptisms, which, unless in cases of necessity, were only at Easter and Whitsuntide. The constant repeating of it was not introduced into the church till the end of the fifth century; about which time Peter Gnapheus, bishop of Antioch, prescribed the recital of it every time divine service was performed. See *King's History of the Apostles' Creed*; and *Barrow's Exposition of it in his Works*, vol. ii.

**CREED, ATHANASIAN**, a formulary or confession of faith, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies; but it is now generally allowed not to have been his. Dr. Waterland ascribes it to Hilary, bishop of Arles. This creed obtained in France about A.D. 850, and was received in Spain and Germany about 180 years later. As to our own country, we have clear proofs of its being sung alternately in our churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. As to the Greek and Oriental Churches, it has been questioned whether they have ever received it, though some writers are of a contrary persuasion. The episcopal churches of America have rejected it. As to the matter of it, it is given as a summary of the true orthodox faith. Unhappily, however, it has proved a fruitful source of unprofitable controversy. See *Dr. Waterland's Critical History of it*.

**CREED, NICENE**, a formulary of Christian faith; so called, because it is a paraphrase of that creed which was made at the first general council of Nice. This latter was drawn up by the second general council of Constantinople, A.D. 381, and therefore might be more properly styled the Constantinopolitan Creed. The creed was carried by a majority, and admitted into the church as a barrier against Arius and his followers.

The three creeds above mentioned are used in the public offices of the Church of England, and subscription to them is required of all the established clergy. Subscription to these was also required of the dissenting teachers by the toleration act; but from which they are now relieved by 19 Geo. III.

**CRIME**, a voluntary breach of any known law. *Faults* result from human weakness, being transgressions of the rules of duty. *Crimes* proceed from the wickedness of the heart, being actions against the rules of nature. See **PUNISHMENT** and **SIN**.

**CRISP, DR.**, a divine of the seventeenth century. He was fond of expressions which alarm, and paradoxes which astonish; and perplexed himself much about the divine purposes. He did not distinguish, as he

ought, between God's secret will in his decrees, and his revealed will in his covenant and promises. The root of his error seems to be this:—he viewed the union between Christ and the believer to be of such a kind as actually to make a saviour of the sinner, and a sinner of the Saviour. He speaks as if God considered the sinner as doing and suffering what Christ did and suffered; and Christ as having committed their sins, and as being actually guilty of them. See **ANTINOMIANS** and **NEONOMIANS**. *Crisp's Sermons*, edited by Dr. Gill; *Bogue and Bennett's History of Dissenters*, vol. i., p. 400.

**CRITICISM**. See **BIBLICAL CRITICISM**.

**CROSIER**, a tall staff of silver or gold, curved at the upper end, which is carried before bishops, abbots, and abbesses, as an ensign expressive of their dignity, while they are exercising the functions of their office; and the figure of which is also borne in their coat of arms. When bestowing the blessing upon the people, they take the staff into their own hands. It was originally a shepherd's crook, the bishops being regarded as the pastors of their dioceses. By degrees the humble emblem became highly adorned, and was made of costly materials. Artists like Benvenuto Cellini and Giovanni de Bologna were employed to make it. The investiture of the bishop is indicated by the delivery of the crosier. Some say that the crosier was originally only a simple staff, which, from the earliest times, has been given as an emblem of authority to judges, kings, &c. In conformity to this explanation, St. Isidore says that bishops bear the staff because they have the right to correct the erring, and the duty to support the weak. The excess of splendour lavished in later times upon this instrument gave occasion to the following satirical lines:—

"In ancient times, as I have been told,  
The crosier was wood, and the bishop was gold;  
But now I perceive, without being told,  
The bishop is wood, and the crosier is gold."

**CROISIERS**, a religious order, founded in honour of the invention or discovery of the cross by the Empress Helena. They were, till of late, dispersed in several parts of Europe, particularly in the Low Countries, France, and Bohemia; those of Italy, were suppressed even before the late revolutions. These religious follow the rule of St. Augustine. They had in England the name of *Crouched Friars*.

**CROSS**, one straight body laid at any angle upon another; the ensign or emblem of the Christian religion, as being a representation of the instrument of punishment on which Jesus Christ suffered death from the Jews; the form in which many churches and cathedrals are built. The cross of the ancients was simply a piece of wood, fastened across a tree or upright post, on which were exe-

cutted criminals of the very worst class. After the crucifixion of Jesus, and the extension of the Christian religion, the cross was assumed as the ensign of his followers. The cross was used emblematically before the Christian era. Upon a multitude of medals and ancient monuments are to be found crosses placed in the hands of statues of Victory, and of figures of emperors. It was also placed upon a globe, which, ever since the days of Augustus, has been the sign of the empire of the world, and the image of Victory. The shields, the cuirasses, the helmets, the imperial cap, were all thus decorated. The cross has also been often stamped upon the reverses of money, as is proved by the old English game, cross and pile. The coins struck at Constantinople, and those of the Franks from the time of Clovis, were also thus marked. Examples of these are given in the dissertation by Dugange, "Sur les Medailles Byzantines," and in the treatise by Le Blanc, "Sur les Monnaies de France." The cross is now the universal Christian emblem, being used upon the arms and banners of the soldier, the vestments of the priest, and in the armorial bearings of nobles. The forms of cathedrals, and often the patterns of their pavements, are adapted to the representation of the cross, which is also sculptured and elevated upon tombs and sepulchres. Sculptured crosses of various descriptions, elevated upon handsome pedestals, were formerly erected in cemeteries and market-places, to designate peculiar events; as the queen's crosses at Northampton, Waltham, &c. Very fine ones are still to be seen in many parts of Great Britain, and particularly in Ireland. In order to understand the meaning of the sign of the cross among the first Christians, it must be kept in mind, that the cross was in their time an instrument of infamous punishment, like the gallows at present, and that they assumed this sign to show that they gloried in being the followers of Christ, notwithstanding the infamy which had been attempted to be thrown upon him by the manner of his execution. The custom of making the sign of the cross in memory of Jesus, may be traced to the third century of our era. Constantine the Great had crosses erected in public places, in palaces and churches. This emperor is generally supposed to have been the first who ordered the cross to be used as the sign or emblem under which he would fight and conquer, in remembrance of the miraculous appearance of a cross in the heavens. A certain legend relates that, before his battle with Maxentius, a cross appeared to him, bearing the words *ΤΟΥΤΩ ΝΙΚΑ*, (Under this thou shalt conquer, *In hoc signo vinces*.) in consequence of which he had a standard made bearing this image, and called *labarum*. It was customary, in his time, to paint a cross at the entrance of a house, to denote that it belonged

to a Christian. Subsequently, the churches were, for the greater part, built in the form of this instrument. But it did not become an object of adoration until the Empress Helena (Constantine's mother) found a cross in Palestine, which was believed to be the one on which Christ suffered, and conveyed a part of it to Constantinople. This is the origin of the festival of the *finding of the cross*, which the Catholic Church celebrates on the 3rd of May. Standards and weapons were now ornamented with it; and the Emperor Heraclius thought he had recovered the palladium of his empire, when he gained possession of a piece of the true cross in 628, which had fallen into the hands of the Persians in 616. In memory of this event, the festival of the *exaltation of the cross* was instituted, Heraclius having caused the cross to be erected at Jerusalem, on Mount Calvary. This festival is celebrated on the 14th of September. It is remarkable how this holy relic became multiplied. Numberless churches possessed some part of it, the miraculous power of which was said to have been proved by the most astonishing facts; and many persons actually believed that it could be infinitely divided without decreasing. It was in vain that the Iconoclasts, who condemned the worship of images, attempted to overthrow the adoration of the cross. The crucifix was considered as a principal object of worship, in preference to the images of the saints, and in compliance with the teachings of John of Damascus, was adored, during the seventh century, in all the churches of the East. That the West also ascribed a mysterious power to this symbol, is evident from the use which was made of it in the trials "by the judgment of God" in the middle ages. There never has existed any sign which has been so often repeated in works of art as the cross. This may be ascribed, in part, to its form being applicable to many more purposes than those of other emblems; such, for instance, as the crescent. The dis-

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tinguishing cypher of the Jesuits is IHS, which signifies *In hac cruce salus*, or *Jesus*, in Greek letters, and abbreviated. Crosses have been the badge of numberless orders, military and civil. To make the sign of the cross is thought by many people, in Catholic countries, a defence against evil spirits, evil influences, &c. The Greeks make this sign constantly, hardly taking a glass of *raki* without signing the cross over it. In Russia, the common people never commit any act of gross wickedness without doing the same. Catholic bishops, archbishops, abbots, and abbesses wear a small golden cross. The Catholic benediction is generally performed by making the sign of the cross over the object. There are different kinds of crosses, as the common cross, †, St. Andrew's cross,



×, &c. Two sorts of crosses are used for the forms of churches, the Greek and the Latin. The Greek cross has its arms at right angles, and all of equal length; whereas the Latin cross has one of its limbs much longer than the other three. Bramante originally designed St. Peter's for a Latin cross; Michael Angelo reduced it to the proportions of the Greek cross; but Carlo Maderno again elongated it to the original dimensions of Bramante. The cathedral of St. Paul's, London, is a Latin cross, with its base spread by a sort of second transept, which increases the breadth of the western front.

Cross, in baptism; in the administration of the ordinance of baptism, the practice of making the sign of the cross on the forehead of the person baptized, was adopted at an early period, though not enjoined by any command, or sanctioned by any example, in Scripture. The use of the cross, indeed, was very frequent in the primitive ages of Christianity. Such was the respect paid to it, that it formed, in one mode or another, a distinguishing part of the civil and religious ceremonies of those times. The first Christian writer who mentions it, in connexion with baptism, is Tertullian, who wrote after the middle of the second century. This writer says, (*De Cov. Mil.* c. 2,) that "at every setting out or entry upon business, whenever we come in or go out from any place, when we dress for a journey, when we go into a bath, when we go to meat, when the candles are brought in, when we lie down or sit down, and whatever business we have, we make on our foreheads the sign of the cross;" and speaking of baptism, in his treatise *De Carn. Resur.*, he says, "the flesh is signed that the soul may be fortified."

Cross-BEARER, (*porte-croix*, *cruciger*.) in the Roman Catholic church, the chaplain of an archbishop, or a primate, who bears a cross before him on solemn occasions. The pope has the cross borne before him every where; a patriarch any where out of Rome; and primates, metropolitans, and those who have a right to the *pallium*, throughout their respective jurisdictions. Gregory XI. forbade all patriarchs and prelates to have it borne in the presence of cardinals. A prelate wears a single cross, a patriarch a double cross, and the pope a triple one on his arms.

CRUCIFIX, a cross, upon which the body of Christ is fastened in effigy, used by the Roman Catholics, to excite in their minds a strong idea of our Saviour's passion.

CRUCIFIXION, the death or punishment of the cross, which was the most dreadful of all others, both for the shame and pain of it; and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of the people. It was the punishment of robbers and murderers, provided that they were slaves too; but otherwise, if they were free,

and had the privilege of the city of Rome, this was then thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they would. The form of a cross being such as has been already described, (see CROSS,) the body of the criminal was fastened to the upright piece by nailing the feet to it, and on the other transverse piece generally by nailing the hands on each side. Now, because these parts of the body, being the instruments of action and motion, are provided by nature with a much greater quantity of nerves than others have occasion for; and because all sensation is performed by the spirit contained in the nerves; it will follow, as Stanhope observes, that wherever they abound, the sense of pain must needs in proportion be more quick and tender. The Jews confess, indeed, that they crucified people in their nation, but deny that they inflicted this punishment upon any one alive. They first put them to death, and then fastened them to the cross, either by the hands or neck. But there are indisputable proofs of their crucifying men frequently alive. The worshippers of Baal-peor, and the king of Ai, were hung up alive; as were also the descendants of Saul, who were put into the hands of the Gibeonites. 2 Sam. xxi. 9.

Before crucifixion, the criminal was generally scourged with cords; sometimes little bones, or pieces of bones, were tied to these scourges, so that the condemned person might suffer more severely. It was also a custom, that he who was to be crucified should bear his own cross to the place of execution. After this manner, we find Christ was compelled to bear his cross; and as he sunk under the burden, Simon the Cyrenian was constrained to bear it after him and with him. But whereas it is generally supposed that our Lord bore the whole cross, i. e. the long and transverse part both, this seems to be a thing impossible; and therefore Lipsius, (in his treatise *De Supplicio Crucis*.) has set the matter in a true light, when he tells us that Jesus only carried the transverse beam, because the long beam, or the body of the cross, was either fixed in the ground before, or made ready to be set up as soon as the prisoner came; and from hence he observes, that painters are very much mistaken in the description of our Saviour's carrying the whole cross. There were several ways of crucifying; sometimes the criminal was fastened with cords to a tree, sometimes he was crucified with his head downwards. This way, it is said, Peter chose, out of respect to his master, Jesus Christ, not thinking himself worthy to be crucified like him; though the common way of crucifying was by fastening the criminal with nails, one through each hand, and one through both feet, or one through each of them; for this was not always performed in the same manner. The

ancients sometimes represent Jesus Christ crucified with four nails, and sometimes with three. The criminal was fixed to the cross quite naked; and in all probability the Saviour of sinners was not used with any greater tenderness than others upon whom this punishment was inflicted. The text of the gospel shows clearly that Jesus Christ was fastened to the cross with nails; and the Psalmist (Ps. xxii. 16.) had foretold long before, that they should pierce his hands and his feet; but there are great disputes concerning the number of these nails. The Greeks represent our Saviour as fastened to the cross with four nails; in which particular, Gregory of Tours agrees with them, one on each hand and foot. But several are of opinion that our Saviour's hands and feet were pierced with three nails only, viz. one on each hand, and one through both his feet; and the custom of the Latins is rather for this last opinion; for the generality of the old crucifixes made in the Latin church have only three nails. Nonnus thinks that our Saviour's arms were besides bound fast to the cross with chains; and St. Hilary speaks of the cords wherewith he was tied to it. Sometimes they who were fastened upon the cross lived a good while in that condition. St. Andrew is believed to have continued three days alive upon it. Eusebius speaks of certain martyrs in Egypt who were kept upon the cross till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because naturally he must have lived longer, if it had not been in his power to have laid down his life, and to take it up again. The thighs of the two thieves, who were crucified with our Saviour, were broken, in order to hasten their death, that their bodies might not remain upon the cross on the Sabbath day, John xix. 31, 33; and to comply with the law of Moses, which forbids the bodies to be left there after sunset. But among other nations, they were suffered to remain upon the cross a long time. Sometimes they were devoured alive by birds and beasts of prey. Guards were appointed, to observe that none of their friends or relations should take them down and bury them. The Roman soldiers, who had crucified Jesus Christ and the two thieves, continued near the crosses till the bodies were taken down and buried.

CRUDEN, ALEXANDER, compiler of the *Concordance to the Holy Scriptures*, was born at Aberdeen, in 1704, and educated at the Marischal College in that city, where he took his degrees, but declined to enter upon the ministry because of the patronage act, which set aside the power of popular elections. He came to London in 1722, and was employed at Ware, in Hertfordshire, as a classical tutor to some young persons; after which, he went to the Isle of Man, in a similar capacity. In 1732, he took up his stated residence in Lon-

don, and engaged as a corrector of the press, blending with this occupation the trade of a bookseller, which he carried on in a shop under the Royal Exchange. Here his literary attainments, indefatigable industry, and strict integrity, procured him the esteem of several persons eminent for their wealth and influence, through whose interference he obtained the appointment of bookseller to the queen, vacant by the death of Mr. Matthews. His *Concordance* first made its appearance in 1737, and was dedicated to her Majesty, Queen Caroline, consort of George II., who graciously accepted a copy of the work at the hand of the author, expressed her great satisfaction therewith, and declared her intention of remembering him, but lived only sixteen days after the presentation. Her death precluded the performance of her promise, and was a sore disappointment to poor Cruden, who became embarrassed in pecuniary difficulties, which compelled him to dispose of his stock in trade, abandon his shop, and he was eventually confined in an asylum for insane persons, at Bethnal Green. Recovering the use of his mental faculties, he returned to his former occupation of correcting the press; and was now usefully employed by printers, publishers, and authors, in seeing their works through the press. Under his inspection, several editions of the Greek and Roman classics were published with great accuracy. His manners were invariably simple and inoffensive; he was always to be trusted, and he performed his engagements with the strictest fidelity. In this way he passed fifteen years of his life, when he was again placed, for a short time, viz. from the 12th to the 29th of September, 1753, under restraint, in a house at Chelsea. Though liberated after a confinement of only seventeen days, his conduct was for some time marked by great eccentricity, which, though it abundantly characterised the moral and benevolent cast of his mind, it is nevertheless painful to narrate. In 1761 he published the second edition of his *Concordance*, which is unquestionably the best book of the kind extant in our language; and he soon after procured a pardon for an unhappy fellow-creature who had been condemned to death for the forgery of a seaman's will. He was a member of the congregational church in Great St. Helen's, under the pastoral care of Dr. Guyse, whom he styled his "faithful and beloved pastor." He lived to see a third edition of his valuable *Concordance* published in 1769; after which he visited Aberdeen, his native place, where he continued about a year, and then returned to London, where he closed his days, at his lodgings in Camden Street, Islington, on the 1st of November, 1770, aged 70, being found dead in a praying posture. Among the many excellences of his character, his liberality was none of the least; and the proceeds of the second and third editions of his *Concord-*

ance, (amounting to eight hundred pounds,) enabled him to gratify it to a considerable extent. "Notwithstanding his natural infirmities," says Mr. Alexander Chalmers, "we cannot but venerate his character; he was a man whom neither infirmity nor neglect could debase; who sought consolation where alone it could be found; whose sorrows served to instruct him in the distresses of others; and who employed his prosperity to relieve those who, in every sense, were ready to perish."—*Gen. Biog. Dict.*

CRUSADE may be applied to any war undertaken on pretence of defending the cause of religion, but has been chiefly used for the expeditions of the Christians against the infidels for the conquest of Palestine.

These expeditions commenced A. D. 1096. The foundation of them was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption. Jerusalem had been taken and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed this liberty, on paying a small tribute to the Saracen caliphs, who were not much inclined to molest them. But, in 1064, this city changed its masters. The Turks took it from the Saracens; and, being much more fierce and barbarous, the pilgrims now found they could no longer perform their devotions with the same safety. An opinion was about this time also prevalent in Europe, which made these pilgrimages much more frequent than formerly: it was imagined that the 1000 years mentioned in Rev. xx. were fulfilled: that Christ was soon to make his appearance in Palestine to judge the world; and consequently, that journeys to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine, meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of Christianity even in the place where they were fulfilled. Pope Gregory VII had formed a design of uniting all the princes of Christendom against the Mohammedans; but his exorbitant encroachments upon the civil powers of princes had created him so many enemies, and rendered his schemes so suspicious, that he was not able to make great progress in his undertaking. The work was reserved for a meaner instrument. Peter, commonly called the Hermit, a native of Amiens in Picardy, had made the pilgrimage to Jerusalem; and, being deeply affected with the dangers to which that act of piety now exposed the pilgrims, as well as with the oppression under which the eastern Christians now laboured, formed the bold,

and, in all appearance, impracticable design of leading into Asia, from the farthest extremities of the West, armies sufficient to subdue those potent and warlike nations that now held the holy land in slavery. He proposed his scheme to Pope Martin II., who, prudently resolving not to interpose his authority till he saw a probability of success, summoned at Placentia a council of 4000 ecclesiastics and 30,000 seculars. As no hall could be found large enough to contain such a multitude, the assembly was held in a plain. Here the pope himself, as well as Peter, harangued the people, representing the dismal situation of their brethren in the East, and the indignity offered to the Christian name in allowing the holy city to remain in the hands of the infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed to be meritorious in the sight of God. But though Italy seemed to have embraced the design with ardour, Martin thought it necessary, in order to obtain perfect success, to engage the greater and more warlike nations in the same enterprise. Having, therefore, exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, exclaimed with one voice, "It is the will of God!" These words were deemed so much the effect of a divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardour, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise. At this time Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendant over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had also universally diffused itself; and, though not supported by art or discipline, was become the general passion of the nations governed by the feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another. The open country was become a scene of outrage and disorder; the cities, still mean and poor, were neither guarded by walls nor protected by privileges. Every man was obliged to depend for safety on his own force

or his private alliances; and valour was the only excellence which was held in esteem, or gave one man the pre-eminence above another. When all the particular superstitions, therefore, were here united in one great object, the ardour for private hostilities took the same direction; "and all Europe," as the Princess Anna Comnena expresses it, "torn from its foundations, seemed ready to precipitate itself in one united body upon Asia."

All ranks of men now deeming the crusades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, even priests, enrolled their names; and those who declined this service, were branded with the reproach of impiety or cowardice. The nobles were moved, by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold at low prices their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition by presents and money, and many of them attended it in person, being determined, if possible, to breathe their last in sight of that city where their Saviour died for them. Even women, concealing their sex under the disguise of armour, attended the camp, and often forgot their duty still more by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The adventurers were at last so numerous, that their sagacious leaders became apprehensive lest the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at 300,000 men, to go before them under the command of Peter the Hermit, and Gautier or Walter, surnamed the *moneyless*, from his being a soldier of fortune. These took the road towards Constantinople, through Hungary and Bulgaria; and, trusting that Heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed, attacked the disorderly multitude, and slaughtered them without resistance. The more disciplined armies followed after; and, passing the straits of Constantinople, were mustered in the plains of Asia, and amounted in the whole to 700,000 men. The princes engaged in this first crusade were, Hugo, Count of Vermandois, brother to Philip I., King of France; Robert, Duke of Normandy; Robert, Earl of Flanders; Rai-

mond, Earl of Toulouse and St. Giles; the celebrated Godfrey of Bouillon, Duke of Lorraine, with his brothers Baldwin and Eustace; Stephen, Earl of Chartres and Blois; Hugo, Count of St. Paul; with many other lords. The general rendezvous was at Constantinople. In this expedition Godfrey besieged and took the city of Nice. Jerusalem was taken by the confederated army, and Godfrey chosen king. The Christians gained the famous battle of Ascalon against the Sultan of Egypt, which put an end to the first crusade, but not to the spirit of crusading. The rage continued for near two centuries. The second crusade, in 1144, was headed by the Emperor Conrad III., and Louis VII., king of France. The emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel the Greek Emperor; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus. The third crusade, in 1188, immediately followed the taking of Jerusalem by Saladin, the Sultan of Egypt. The princes engaged in this expedition were, the Emperor Frederic Barbarossa; Frederic, Duke of Suabia, his second son; Leopold, Duke of Austria; Berthold, Duke of Moravia; Herman, Marquess of Baden; the Counts of Nassau, Thuringia, Missen, and Holland; and above sixty other princes of the empire; with the Bishops of Besançon, Cambray, Munster, Osnaburg, Missen, Passau, Visburg, and several others. In this expedition the Emperor Frederic defeated the Sultan of Iconium: his son Frederic, joined by Guy Lusignan, King of Jerusalem, in vain endeavoured to take Acre or Ptolemais. During these transactions, Philip Augustus, King of France, and Richard I., King of England, joined the crusade, by which means the Christian army consisted of 300,000 fighting men; but great disputes happening between the kings of France and England, the former quitted the Holy Land, and Richard concluded a peace with Saladin. The fourth crusade was undertaken in 1195, by the Emperor Henry VI., after Saladin's death. In this expedition the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the emperor obliged them to quit the Holy Land, and return into Germany. The fifth crusade was published by Pope Innocent III., in 1198. Those engaged in it made fruitless efforts for the recovery of the Holy Land; for, though John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others, yet the plague destroying many of them, and the rest, either returning or engaging in the petty quarrels of the Christian princes, nothing was done; so that the Sultan of Aleppo easily defeated their troops in 1204. The sixth cru-

sade began in 1228, in which the Christians took the town of Damietta, but were forced to surrender it again. In 1229 the Emperor Frederic made peace with the Sultan for ten years. About 1240, Richard, Earl of Cornwall, brother to Henry III., King of England, arrived in Palestine, at the head of the English crusade; but finding it most advantageous to conclude a peace, he re-embarked, and steered towards Italy. In 1244, the Karasimians, being driven out of Turkey by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza. The seventh crusade was headed, in 1249, by St. Lewis, who took the town of Damietta; but a sickness happening in the Christian army, the king endeavoured to retreat, in which, being pursued by the infidels, most of his army were miserably butchered, and himself and the nobility taken prisoners. A truce was agreed upon for ten years, and the king and lords set at liberty. The eighth crusade, in 1279, was headed by the same prince, who made himself master of the port and castle of Carthage in Africa; but dying a short time after, he left his army in a very ill condition. Soon after, the King of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, the King of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted upon conditions advantageous to the Christians; after which both princes embarked to their own kingdoms. Prince Edward of England, who arrived at Tunis at the time of this treaty, sailed towards Ptolemais, where he landed a small body of 300 English and French, and hindered Bendochar from laying siege to Ptolemais; but being obliged to return to take possession of the crown of England, this crusade ended without contributing any thing to the recovery of the Holy Land. In 1291, the town of Acre or Ptolemais was taken and plundered by the Sultan of Egypt, and the Christians quite driven out of Syria. There has been no crusade since that period, though several Popes have attempted to stir up the Christians to such an undertaking; particularly Nicholas IV., in 1292, and Clement V., in 1311.

Though these crusades were effects of the most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed. M. Voltaire computes the people who perished in the different expeditions, at upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the barbarism in which Europe had been so long immersed, began to wear off soon after. The princes, also, who remained at home found

means to avail themselves of the frenzy of the people. By the absence of such numbers of restless and martial adventurers, peace was established in their dominions. They also took the opportunity of annexing to their crowns many considerable fiefs, either by purchase or the extinction of heirs; and thus the mischiefs which must always attend feudal governments were considerably lessened.—With regard to the bad success of the crusaders, it was scarcely possible that any other thing could happen to them. The Emperors of Constantinople, instead of assisting, did all in their power to disconcert their schemes; they were jealous, and not without reason, of such an inundation of barbarians. Yet, had they considered their true interests, they would rather have assisted them, or at least stood neuter, than enter into alliances with the Turks. They followed the latter method, however, and were often of very great disservice to the western adventurers, which at last occasioned the loss of their city. But the worst enemies the crusaders had were their own internal feuds and dissensions. They neither could agree while marching together in armies with a view to conquest, nor could they unite their conquests under one government after they had made them. They set up three small states, one at Jerusalem, one at Antioch, and another at Edessa. These states, instead of assisting, made war upon each other, and on the Greek Emperors, and thus became an easy prey to the common enemy. The horrid cruelties they committed, too, must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with the most bigoted enthusiasm. When Jerusalem was taken, not only the numerous garrisons were put to the sword, but the inhabitants were massacred without mercy and without distinction. No age or sex was spared; not even sucking children. According to Voltaire, some Christians, who had been suffered by the Turks to live in that city, led the conquerors into the most private caves, where women had concealed themselves with their children, and not one of them was suffered to escape. What eminently shows the enthusiasm by which these conquerors were animated, is their behaviour after this terrible slaughter. They marched over heaps of dead bodies towards the holy sepulchre, and, while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind! Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. If the absurdity and wickedness of their conduct can be exceeded by any thing, it must be by what follows. In 1204, the frenzy of crusading seized the children, who

are ever ready to imitate what they see their parents engaged in. Their childish folly was encouraged by the monks and schoolmasters, and thousands of these innocents were conducted from the houses of their parents, on the superstitious interpretation of these words: "Out of the mouths of babes and sucklings hast thou perfected praise." Their base conductors sold a part of them to the Turks, and the rest perished miserably.—*Hume's Hist. of England*, vol. i. p. 292, &c.; and vol. ii. p. 290; *Enc. Brit.*; and *Mosheim's Ecc. Hist.*

CRYPTO-CALVINISTS, a name given, some time after the Reformation, to the favourers of Calvinism in Saxony, Denmark, Sweden, &c., on account of their secret attachment to the Genevan doctrine and discipline.

CULDEES, the members of a very ancient religious fraternity, whose principal seat was the Island of Iona, or Icolmkil, one of the western islands of Scotland, but whose laborious missionary exertions were extended over considerable portions of Scotland, England, Wales, and Ireland, and in whose constitution we discover a simplicity of views and habits which necessarily lead us to associate them with the men of more primitive times. They owe their establishment to Columba, a native of Ireland, who, after proceeding to Scotland, and succeeding in the conversion of the northern Picts to Christianity, landed at Ilii, or Iona, in the year 563, and received the island from the king of that people for the purpose of founding a monastery. Here he erected a seminary, in which he taught his disciples the Holy Scriptures, to the study of which he was himself devotedly attached; and when they were duly prepared, he sent them forth, with the holy book in their hand, to evangelize the dark and benighted regions which extended in every direction. They held no fellowship with the Church of Rome, and for many centuries maintained their ground against the attempted encroachments of that see. They rejected auricular confession, penance, and absolution; knew nothing of the chrism in baptism, or the rite of confirmation; and opposed the doctrine of the real presence, the worship of saints and angels, and the celibacy of the clergy, and works of supererogation. In the twelfth century their influence began to be overpowered by the force of popish superstition; but they resisted to the very last every effort that was made to incorporate their secluded establishment with the dominant hierarchy.

Their form of government was essentially Presbyterian. To the members of their synod, or assembly, was given the name of *seniores*, or elders, to whom, in their collective capacity, belonged the right of appointing and ordaining those who engaged in the ministerial or missionary office. To these, when settled in any particular place, was given the designation of bishop—a dignity which does not ap-

pear to have been in any respect different from that of presbyter or pastor. These bishops, to how great soever a distance they resided from Iona, were subject to the discipline of the college, with which they kept up a regular correspondence.

It is not known in what precise year the Culdees became extinct, but there is reason to believe, that, in the west of Scotland, they continued to exhibit a testimony on behalf of primitive truth in opposition to the corruption of Rome, till very near the period when the light of the Reformation was introduced into those northern parts of our island.

CURATE, the lowest degree in the Church of England; he who represents the incumbent of a church, parson, or vicar, and officiates in his stead: he is to be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction; and when a curate hath the approbation of the bishop, he usually appoints the salary too; and in such case, if he be not paid, the curate hath a proper remedy in the ecclesiastical court, by a sequestration of the profits of the benefice; but if the curate be not licensed by the bishop, he is put to his remedy at common law, where he must prove the agreement, &c. A curate, having no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop, or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are inappropriate, and no vicarage endowed; these are not removable, and the impropiators are obliged to find them; some whereof have certain portions of the tithes settled on them. Curates must subscribe the declaration according to the Act of Uniformity, or are liable to imprisonment. Though the condition of curates be somewhat ameliorated by a late act, it must be confessed that they are still, in many respects, exposed to hardships: their salaries are not equal to many dissenting ministers, who have nothing to depend on but the liberality of their people. Can there be a greater reproach to the dignified ecclesiastics of this country, than the comparatively miserable pittance allowed to curates, who do all the labour?

CURIA, PAPAL, is a collective appellation of all the authorities in Rome, which exercise the rights and privileges enjoyed by the Pope, as first bishop, superintendent, and pastor of the Roman Catholic Church. The right to grant or confirm ecclesiastical appointments is exercised by the *Dataria*, or papal chancery, which has its name from the common subscription, *Datum apud Sanctum Petrum*. This body receives petitions, draws up answers, and collects the revenues of the pope, for the pallia, spolia, benefices, annates, &c. It is a lucrative branch of the papal government, and part of the receipts goes to the apostolic chamber. In former times, the car-

dinal grand penitentiary, as president of the *penitenzieria*, had a very great influence. He still issues all dispensations and absolutions in respect to vows, penances, fasts, &c.; in regard to which the Pope has reserved to himself the dispensing power: also with respect to marriages within the degrees prohibited to Catholics. Besides these authorities, whose powers extend over all Catholic Christendom, there are in Rome several others occupied only with the government of the Roman state; as the *Sagra Consulta*, or chief criminal court, in which the cardinal secretary of state presides; the *signatura di giustizia*, a court for civil cases, consisting of twelve prelates, over which the cardinal *provveditore*, or papal minister of justice, presides, and with which the *signatura di grazia* concurs; the apostolic chamber in which twelve prelates are employed under the *cardinale camerlingo*, administering the property of the church and the papal domains, and receiving the revenue which belongs to the Pope as temporal and spiritual sovereign of the Roman state, and also that which he derives from other countries, which stand immediately under him, and are his fiefs. Besides these, there is a number of governors, prefects, procuratori, &c., in the different branches of the administration. The drawing up of bulls, answers, and decrees, which are issued by the Pope himself, or by these authorities, is done by the papal chancery, consisting of a vice-chancellor and twelve *abbreviatori*, assisted by several hundred secretaries: the *brevés* only are excepted, and are drawn up by a particular cardinal. All these offices are filled by clergymen; and many of them are so lucrative, that considerable sums are paid for them, somewhat in the same manner as commissions are purchased in the English army. At the death of Sixtus V. there existed 4000 venal offices of this kind; but this number has since been diminished, and many abuses have been abolished.

The highest council of the Pope, corresponding in some measure to the privy council of a monarch, is the college of the cardinals, convened whenever the Pope thinks fit. The sessions of this senate, which presides over all the other authorities in Rome, are called consistories. They are of three different kinds. The secret consistory is held generally twice a month, after the Pope has given private audience to every cardinal. In these sessions bishops are elected, *pallia* granted, ecclesiastical and political affairs of importance transacted, and resolutions adopted on the reports of the congregations delegated by the consistory. Beatifications and canonizations also originate in this body. Different from the secret are the semi-secret consistories, the deliberations of which relate principally to political affairs, and the results of them are communicated to the ambassadors of foreign powers. The public consistories

are seldom held, and are principally ceremonial assemblies: in these the Pope receives ambassadors, and makes known important resolutions, canonizations, establishments of orders, &c. According to rule, all cardinals residing in Rome should take part in the consistories; but, in point of fact, no one appears without being specially summoned by the Pope; who, if able to do so, always presides in person, and the cardinal secretary of state (who is minister of the interior and for foreign affairs) is always present, as are likewise the cardinals presidents of the authorities.

At present there are twenty-two congregations of cardinals at Rome: 1. The holy Roman, and general inquisition, or holy office (*santo officio*.) 2. *Visita Apostolica*. 3. *Consistoriale*. 4. *Vescovi regolari*. 5. *De Concilio (Tridentino)*. 6. *Residenza di vescovi*. 7. *Immunita ecclesiastica*. 8. *Propaganda*. 9. *Indici* (of prohibited books.) 10. *Sagri riti*. 11. *Ceremoniale*. 12. *Disciplina regolare* (orders of monks.) 13. *Indulgenze e sagre reliquie*. 14. *Esame dei vescovi*. 15. *Correzioni dei libri della chiesa Orientale*. 16. *Pubblica di S. Pietro*. 17. *Consulta*. 18. *Buon governo*. 19. *Loretto*. 20. *Hydraulic works and the Pontine marshes*. 21. *Economica*. 22. *Extraordinary ecclesiastical affairs*. Few, however, of these congregations are fully supplied with officers.

**CURSE**, the action of wishing any tremendous evil to another. In Scripture language it signifies the just and awful sentence of God's law, condemning sinners to suffer the full punishment of their sin, or the punishment inflicted on account of transgression, Gal. iii. 10.

**CURSING AND SWEARING**. See **SWEARING**.

**CUSTOM**, a very comprehensive term, denoting the manners, ceremonies, and fashions of a people, which, having turned into habit, and passed into use, obtain the force of laws. Custom and habit are often confounded. By *custom*, we mean a frequent reiteration of the same act; and by *habit*, the effect that custom has on the mind or the body. See **HABIT**.

"Viewing man," says Lord Kaimes, "as a sensitive being, and perceiving the influence of novelty upon him, would one suspect that custom has an equal influence? and yet our nature is equally susceptible of both; not only in different objects, but frequently in the same. When an object is new, it is enchanting; familiarity renders it indifferent; and custom, after a longer familiarity, makes it again desirable. Human nature, diversified with many and various springs of action, is wonderful, and, indulging the expression, intricately constructed. Custom hath such influence upon many of our feelings, by warping and varying them, that we must attend to its operations, if we would be acquainted with human nature. A walk upon the quarter-deck, though intolerably confined, becomes, however, so agreeable by custom,

that a sailor, in his walk on shore, confines himself commonly within the same bounds. I knew a man who had relinquished the sea for a country life: in the corner of his garden he reared an artificial mount, with a level summit, resembling, most accurately, a quarter-deck, not only in shape, but in size; and here was his choice walk." Such we find is often the power of custom.

CUTTY-STOOL, the stool or seat of repent-

ance in the Scotch kirks, placed near the roof, and painted black, on which offenders against chastity sit during service, professing repentance, and receiving the minister's rebukes. It is somewhat remarkable that a breach of the seventh commandment should be the only sin which subjects the offender to this lash of ecclesiastical discipline; drunkenness, lying, sabbath-breaking, &c., being suffered to pass with impunity.

## D.

DALETTES, a name sometimes given to a class of Scotch Independents, of whom the late David Dale, Esq. was an elder. They have lately coalesced with the INGHAMITES, which see.

DAMIANISTS, a denomination in the sixth century, so called from Damian, bishop of Alexandria. Their opinions were the same as the ANGELITES, which see.

DAMNATION, condemnation. This word is used to denote the final loss of the soul; but it is not always to be understood in this sense in the sacred Scripture. Thus it is said in Rom. xiii. 2, "They that resist shall receive to themselves damnation," i. e. condemnation, "from the rulers, who are not a terror to good works, but to the evil." Again in 1 Cor. xi. 29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself;" i. e. condemnation; exposes himself to severe temporal judgments from God, and to the judgment and censure of the wise and good. Again, Rom. xiv. 23, "He that doubteth is damned if he eat;" i. e. is condemned both by his own conscience and the word of God, because he is far from being satisfied that he is right in so doing.

DANCERS, a sect which sprung up about 1573, in Flanders, and places about. It was their custom all of a sudden to fall a dancing, and holding each other's hands, to continue thereat, till being suffocated with the extraordinary violence, they fell down breathless together. During these intervals of vehement agitation they pretended to be favoured with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus we find, as Dr. Haweis observes, that the French Convulsionists and the Welsh Jumpers have had predecessors of the same stamp. There is nothing new under the sun. *Haweis, and Mosheim's Church Hist. Cent. 14.*

DATARY, an officer in the Pope's court. He is always a prelate, and sometimes a cardinal, deputed by his holiness to receive such petitions as are presented to him, touching the provision of benefices. By his post the Datary is empowered to grant, without ac-

quainting his holiness therewith, all benefices that do not produce upwards of twenty-four ducats annually; but for such as amount to more, he is obliged to get the provisions signed by the Pope, who admits him to audience every day. If there be several candidates for the same benefice, he has the liberty of bestowing it on which of them he thinks proper, provided he has the requisite qualifications. The Datary has a yearly salary of two thousand crowns, exclusive of the perquisites, which he receives from those who apply to him for any benefice. This officer has a substitute, named the Sub-Datary, who is likewise a prelate, and has a yearly pension of a thousand crowns; but he is not allowed to confer any benefice, without acquainting the Datary therewith. When a person has obtained the Pope's consent for a benefice, the Datary subscribes his petition with an *annuit sanctissimus*, i. e. "the most holy Father consents to it." The Pope's consent is subscribed in these words: *Fiat ut petitur*, i. e. "be it according to the petition." After the petition has passed the proper offices, and is registered, it is carried to the Datary, who dates it, and writes these words, *Datum Romæ apud, &c.*, "given at Rome in the pontifical palace," &c. Afterwards the Pope's bull, granting the benefice, is despatched by the Datary, and passes through the hands of more than a thousand persons, belonging to fifteen different offices, who have all their stated fees. The reader may from hence judge how expensive it is to procure the Pope's bull for a benefice, and what large sums go into the office of the Datary, especially when the provisions, issued from thence, are for bishoprics, and other rich benefices.

DAVIDISTS, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah; and that he was sent of God to fill heaven, which was quite empty for want of people to deserve it. He is likewise said to have denied the existence of angels good and evil, and to have disbelieved the doctrine of a future judgment. He rejected marriage, with the Adamites; held with Manes, that the soul was not defiled by sin; and laughed at the self-denial so much recom-



mended by Jesus Christ. Such were his principal errors. He made his escape from Delft, and retired first into Friesland, and then to Basil, where he changed his name, assuming that of John Bruck, and died in 1556. He left some disciples behind him, to whom he promised that he would rise again at the end of three years. Nor was he altogether a false prophet herein : for the magistrates of that city being informed, at the three years' end, of what he had taught, ordered him to be dug up and burnt, together with his writings, by the common hangman.

DEACON, *διακονος*, a servant, a minister.

1. In the New Testament the word is used for any one that ministers in the service of God : bishops or presbyters are also styled deacons ; but more particularly and generally it is understood of the secondary order of ministering servants in the church. 1 Cor. iii. 5 ; Col. i. 23, 25 ; Phil. i. 1 ; 1 Tim. iii.

The primitive deacons took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people : the pastor to the spiritual, and the deacons the temporal interests of the church. Acts vi.

2. In ecclesiastical polity, the lowest of the different orders of the clergy. In the *Roman Catholic* church he served at the altar, in the celebration of what are called the holy mysteries. He is also allowed to baptize and preach, with the permission of the bishop. Formerly deacons were allowed to marry, but this was prohibited to them very early ; and at present the Pope dispenses with this prohibition only for very important reasons. In such cases they re-enter the condition of laymen. There are eighteen *Cardinal-deacons* in Rome, who have the charge of the temporal interests and the revenues of the church. A person, to be consecrated deacon, must be twenty-three years of age. In the *English* church, deacons are also ecclesiastics, who can perform all the offices of a priest, except the consecration of the sacramental elements, and the pronouncing of the absolution. In German protestant churches the assistant ministers are generally called deacons. If there be two assistants, the first of them is called *Archdeacon*. In the Presbyterian churches, the deacon's office is generally merged in that of ruling elder ; but in some it is distinct, and simply embraces the distribution of alms. Among Congregationalists the deacons, besides attending to the temporal concerns of the church, assist the minister with their advice, take the lead at prayer-meetings when he is absent, and preach occasionally to smaller congregations in the contiguous villages.

DEACONESS, a female deacon. It is generally allowed, that in the primitive church

there were deaconesses, *i. e.* pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, and assist at their baptism ; then more particularly necessary, from the peculiar customs of those countries, the persecuted state of the church, and the speedier spreading of the gospel. Such a one it is reasonable to think Phebe was, Rom. xvi. 1, who is expressly called *διακονον*, a deaconess, or stated servant, as Doddridge renders it. They were usually widows, and, to prevent scandal, generally in years, 1 Tim. v. 9. See also *Spanheim. Hist. Christ. Secul.* 1. p. 554. The apostolic constitutions, as they are called, mention the ordination of a deaconess, and the form of prayer used on that occasion, (lib. viii. ch. 19, 20.) Pliny also, in his celebrated epistle to Trajan (xcvii.) is thought to refer to them, when speaking of two female Christians whom he put to the torture, he says, *quæ ministra dicebantur*, *i. e.* "who were called deaconesses." But as the primitive Christians seem to have been led to this practice from the peculiarity of their circumstances, and the Scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it is very justly laid aside, at least as an office.

DEAN, an ecclesiastical dignitary, next under the bishop in cathedral churches, and head of the chapter. The Latin word is *decanus*, derived from the Greek *δεκα*, ten, because the dean presides over at least ten canons, or prebendaries. A dean and chapter are the bishop's council, to assist him in the affairs of religion.

DEATH, is generally defined to be the separation of the soul from the body. It is styled, in scripture language, a departure out of this world to another, 2 Tim. iv. 7 ; a dissolving of the earthly house of this tabernacle, 2 Cor. v. 1 ; a going the way of all the earth, Josh. xxiii. 14 ; a returning to the dust, Ecc. xiii. 7 ; a sleep, John xi. 11. Death may be considered as the effect of sin, Rom. v. 12 ; yet, as our existence is from God, no man has a right to take away his own life, or the life of another, Gen. ix. 6. Satan is said to have the power of death, Heb. ii. 14 ; not that he can at his pleasure inflict death on mankind, but as he was the instrument of first bringing death into the world, John viii. 44 ; and as he may be the executioner of God's wrath on impenitent sinners, when God permits him. Death is but once, Heb. ix. 27 ; certain, Job xiv. 1, 2 ; powerful and terrific, called the king of terrors, Job xviii. 14 ; uncertain as to the time, Prov. xxviii. 1 ; universal, Gen. v. ; necessary, that God's justice may be displayed, and his mercy manifested : desirable to the righteous, Luke ii. 28—30. The fear of death is a source of uneasiness to the generality, and to a guilty conscience it may indeed be terri-

ble; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous, even to the end, Heb. xiii. 5; that Jesus Christ has taken away the sting, 1 Cor. xv. 54; and that it introduces him to a state of endless felicity, 2 Cor. v. 8.

**Preparation for Death.** This does not consist in bare morality; in an external reformation from gross sins; in attention to a round of duties in our own strength; in acts of charity; in a zealous profession; in possessing eminent gifts:—but in reconciliation to God; repentance of sin; faith in Christ; obedience to his word; and all as the effect of regeneration by the Spirit, John iii. 3; 1 Cor. xii. 3; Tit. iii. 5. *Bates's four last things; Hopkins, Iredincourt, Sherlock, and Fellows, on Death; Bp. Porteus's Poem on Death; Grose's admirable Sermon on the fear of Death; Watts's World to Come.*

**Spiritual Death** is that awful state of ignorance, insensibility, and disobedience, which mankind are in by nature, and which excludes them from the favour and enjoyment of God, Luke i. 79. See **SIN**.

**Brothers of Death**, a denomination usually given to the religious of the order of St. Paul, the first hermit. They are called brothers of death, on account of the figure of a death's head which they were always to have with them, in order to keep perpetually before them the thoughts of death. The order was probably suppressed by Pope Urban VIII.

**DECALOGUE**, the ten commandments given by God to Moses.

The ten commandments were engraved by God on two tables of stone. The Jews, by way of eminence, called these commandments the ten words, from whence they had afterwards the name of decalogue; but they joined the first and second into one, and divided the last into two. They understand that against stealing to relate to the stealing of men, or kidnapping; alleging that the stealing one another's goods or property is forbidden in the last commandment. The Church of Rome has struck the second commandment quite out of the decalogue; and to make their number complete, has split the tenth into two. The reason is obvious.

**DECIT** consists in passing any thing upon a person for what it is not, as when falsehood is made to pass for truth. See **HYPOCRISY**.

**DECEPTION, SELF.** See **SELF-DECEPTION**.  
**DECLAMATION OF THE PULPIT.** "The dignity and sanctity of the place, and the importance of the subject, require the preacher to exert the utmost powers of his voice, to produce a pronunciation that is perfectly distinct and harmonious, and that he observe a deportment and action which is expressive and graceful. The preacher should not roar

like a common crier, and rend the air with a voice like thunder; for such kind of declamation is not only without meaning and without persuasion, but highly incongruous with the meek and gentle spirit of the Gospel. He should likewise take particular care to avoid a monotony; his voice should rise from the beginning, as it were, by degrees, and its greatest strength should be exerted in the application. Each inflection of the voice should be adapted to the phrase and to the meaning of the words; and each remarkable expression should have its peculiar inflexion. The dogmatic requires a plain uniform tone of voice only, and the menaces of God's word demand a greater force than its promises and rewards; but the latter should not be pronounced in the soft tone of a flute, nor the former with the loud sound of a trumpet. The voice should still retain its natural tone in all its various inflexions. Happy is that preacher who has a voice that is at once strong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, should be constantly visible in the countenance of the preacher; but every appearance of affectation must be carefully avoided; for nothing is so disgusting to an audience as even the semblance of dissimulation. Eyes constantly rolling, turned towards heaven, and streaming with tears, rather denote a hypocrite than a man possessed of the real spirit of religion, and who feels the true import of what he preaches. An air of affected devotion infallibly destroys the efficacy of all that the preacher can say, however just and important it may be. On the other hand, he must avoid every appearance of mirth or raillery, or of that cold unfeeling manner which is so apt to freeze the heart of his hearers. The body should in general be erect, and in a natural and easy attitude. The perpetual movement or contortion of the body has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too similar; on the other hand, he ought not to remain constantly upright and motionless, like a speaking statue. The motions of the hands give a strong expression to a discourse; but they should be decent, grave, noble, and expressive. The preacher who is incessantly in action, who is perpetually clapping his hands, or who menaces with a clenched fist, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that the sacred orator should study with assiduity. The design of a sermon is to convince, to affect, and to persuade. The voice, the countenance, and the action, which are to produce the triple effect, are therefore objects to which the preacher should particularly apply himself." See **SERMON**.

**DECREES OF GOD**, are his settled purposes, whereby he foreordains whatsoever comes

to pass. Dan. iv. 24. Acts xv. 18. Eph. i. 11. This doctrine is the subject of one of the most perplexing controversies that has occurred among mankind; it is not, however, as some think, a novel doctrine. The opinion, that whatever occurs in the world at large, or in the lot of private individuals, is the result of a previous and unalterable arrangement by that supreme power which presides over nature, has always been held by many of the vulgar, and has been believed by speculative men. The ancient stoics, Zeno and Chrysippus, whom the Jewish Essenes seem to have followed, asserted the existence of a deity, that, acting wisely but necessarily, contrived the general system of the world; from which, by a series of causes, whatever is now done in it unavoidably results. Mohammed introduced into his Koran the doctrine of absolute predestination of the course of human affairs. He represented life and death, prosperity and adversity, and every event that befalls a man in this world, as the result of a previous determination of the one God who rules over all. Augustine, and the whole of the earliest reformers, but especially Calvin, favoured this doctrine. It was generally asserted, and publicly owned, in most of the confessions of faith of the reformed churches, and particularly in the Church of England; and to this we may add, that it was maintained by a great number of divines in the last two centuries.

As to the nature of these decrees, it must be observed that they are not the result of deliberation, or the Almighty's debating matters within himself, reasoning in his own mind about the expediency or in expediency of things, as creatures do; nor are they merely ideas of things future, but settled determinations founded on his sovereign will and pleasure. Is. xl. 14. They are to be considered as eternal: this is evident; for if God be eternal, consequently his purposes must be of equal duration with himself; to suppose otherwise, would be to suppose that there was a time when he was undetermined and mutable; whereas no new determinations or after thoughts can arise in his mind. Job xxiii. 13, 14.—2. They are free, without any compulsion, and not excited by any motive out of himself. Rom. ix. 15.—3. They are infinitely wise, displaying his glory, and promoting the general good. Rom. xi. 33.—4. They are immutable, for this is the result of his being infinitely perfect; for if there were the least change in God's understanding, it would be an instance of imperfection. Mal. iii. 6.—5. They are extensive or universal, relating to all creatures and things in heaven, earth, and hell. Eph. i. 11. Prov. xvi. 4.—6. They are secret, or at least cannot be known till he be pleased to discover them. It is therefore presumption for any to attempt to enter into or judge of his secret purpose, or to decide

upon what he has not revealed. Deut. xxix. 29. Nor is an unknown or supposed decree at any time to be the rule of our conduct. His revealed will alone must be considered as the rule by which we are to judge of the event of things, as well as of our conduct at large. Rom. xi. 34.—7. Lastly, they are effectual; for as he is infinitely wise to plan, so he is infinitely powerful to perform: his counsel shall stand, and he will do all his pleasure. Is. xlv. 10.

This doctrine should teach us—1. Admiration. "He is the rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he." Deut. xxxii. 4.—2. Reverence. "Who would not fear thee, O king of nations? for to thee doth it appertain." Jer. x. 7.—3. Humility. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.—4. Submission. "For he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him—What doest thou?" Dan. iv. 35.—5. Desire for heaven. "What I do, thou knowest not now; but thou shalt know hereafter." John xiii. 7. See NECESSITY, PREDESTINATION.

DECREES OF COUNCILS, are the laws made by them to regulate the doctrine and policy of the church.

DECRETAL, a letter of a pope, determining some point of question in the ecclesiastical law. The decretals compose the second part of the canon law. The first genuine one, acknowledged by all the learned as such, is a letter of Pope Siricius, written in the year 385, to Himerus, bishop of Tarragona, in Spain, concerning some disorders which had crept into the churches of Spain. The oldest collection of decretals was made by Isidore, of Seville, (who died 636,) and is yet extant in manuscript. Gratian published a collection of decretals, containing all the ordinances made by the popes till the year 1150. Gregory IX., in 1227, following the example of Theodosius and Justinian, formed a constitution of his own, collecting into one body all the decisions and all the causes which served to advance the papal power; which collection of decretals was called the Pentateuch, because it contained five books.

DEDICATION, a religious ceremony, whereby any person or thing is solemnly consecrated, or set apart to the service of God and the purposes of religion.

The use of dedications is very ancient, both among the worshippers of the true God, and among the heathen. In the Scripture, we meet with dedications of the tabernacle, altars, &c. Under Christianity, dedication is only applied to a church, and is properly the consecration thereof. See CONSECRATION.

DEFENCE. See SELF-DEFENCE.

DEFENDER OF THE FAITH, (*Fidei Defensor*.) a peculiar title belonging to the king of England; as *Catholicus*, to the king of Spain; *Christianissimus*, to the king of France; and *Apostolicus*, to the king of Hungary, &c. These titles were given by the popes of Rome. That of *Fidei Defensor* was conferred by Leo X. on King Henry VIII. for writing against Martin Luther; and the bull for it bears date *quinto idus*, October, 1521. It was afterwards confirmed by Clement VII. But the Pope, on Henry's suppressing the houses of religion, at the time of the Reformation, not only deprived him of his title, but deposed him of his crown also; though, in the thirty-fifth year of his reign, his title, &c. was confirmed by parliament, and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time, and for proof hereof appeals to several charters granted to the University of Oxford: so that Pope Leo's bull was only a renovation of an ancient right.

DEGRADATION, ECCLESIASTICAL, is the deprivation of a priest of his dignity. We have an instance of it in the eighth century, at Constantinople, in the person of the patriarch Constantine, who was made to go out of the church backwards, stripped of his pallium, and anathematized. In our own country, Cranmer was degraded by order of the bloody queen Mary. They dressed him in episcopal robes, made only of canvas; put the mitre on his head, and the pastoral staff in his hand, and in this attire showed him to the people, and then stripped him piece by piece.

DEISTS, a class whose distinguishing character it is, not to profess any particular form or system of religion, but only to acknowledge the existence of a God, and to follow the light of nature, rejecting revelation and opposing Christianity. The name of deists seems to have been first assumed, as the denomination of a party, about the middle of the sixteenth century, by some gentlemen in France and Italy, who were desirous of thus disguising their opposition to Christianity by a more honourable appellation than that of atheists. Viret, an eminent reformer, mentions certain persons in his epistle dedicatory, prefixed to the second volume of his "Instruction Chrétienne," published in 1653, who called themselves by a new name, that of deists. These, he tells us, professed to believe in God, but showed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence. Many of them were

considered as persons of acute and subtle genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature, and the belief of one God; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion, and that the minds of men are tyrannized over, by the necessity imposed on them of believing inconceivable mysteries; and contend that nothing should be required to be assented to or believed, but what their reason clearly conceives. The distinguishing character of modern deists is, that they discard all pretences to revelation as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it.

They are classed, by some of their own writers, into mortal and immortal deists; the latter acknowledging a future state, and the former denying it, or representing it as very uncertain. Dr. Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world, without concerning himself in the government of it.—2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes, that their opinions can consistently terminate in nothing but downright atheism.—3. Those who, having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendent, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them: but they deny the immortality of human souls; alleging that men perish at death, and that the present life is the whole of human existence.—4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of nature, without a divine revelation: such as these, he says, are the only true deists: but their principles, he apprehends, should lead them to embrace Christianity; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in this country, was Herbert, baron of Cherbury. He lived and wrote in the seventeenth century. His book "De

Veritate," was first published at Paris in 1624. This, together with his book "De Causis Errorum," and his treatise "De Religione Laici," were afterwards published in London. His celebrated work "De Religione Gentilium," was published at Amsterdam in 1663, in 4to., and in 1700 in 8vo.; and an English translation of it was published at London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these:—1. There is one supreme God.—2. That he is chiefly to be worshipped.—3. That piety and virtue are the principal part of his worship.—4. That we must repent of our sins; and if we do so, God will pardon them.—5. That there are rewards for good men, and punishments for bad men, both here and hereafter. A number of advocates have appeared in the same cause; and however they may have differed among themselves, they have agreed in their attempts to invalidate the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb, Lord Bolingbroke, Hume, Gibbon, Paine, and some add Lord Shaftesbury to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings. "But," as one observes, "the friends of Christianity have no reason to regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered; arguments and railery have been repelled; and the controversy between Christians and Deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of Christianity in a manner that will ever reflect honour on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind." See articles CHRISTIANITY, INFIDELITY, INSPIRATION, and SCRIPTURE, in this work. *Leland's View of Deistical Writers; Sermons at Boyle's Lecture; Halyburton's Natural Religion insufficient; Leslie's Short Method with the Deists; Bishop Watson's Apology for the Bible; Fuller's Gospel of Christ its own Witness; Bishop Porteus's Charge to the Clergy for 1794; and his Summary of the Evidences of Christianity.*

DEITY OF CHRIST. See JESUS CHRIST.

DELUGE, the flood which overflowed and destroyed the earth. This flood makes one of the most considerable epochs in chronology. Its history is given by Moses, Gen. vi. and vii. Its time is fixed by the best chro-

nologers to the year from the creation 1656, answering to the year before Christ 2293. From this flood, the state of the world is divided into *diluvian* and *antediluvian*.

Men who have not paid that regard to sacred history which it deserves, have cavilled at the account given of an universal deluge. Their objections principally turn upon three points:—1. The want of any direct history of that event by the profane writers of antiquity.—2. The apparent impossibility of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been.—And, 3. There appearing no necessity for an universal deluge, as the same end might have been accomplished by a partial one.

To the above arguments we oppose the plain declarations of Scripture. God declared to Noah that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters; such was the threatening, such was the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah and those with him in the ark. Can an universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend an hundred years in the building of an ark, and shutting up all sorts of animals therein, in order to re-stock the world; they had been easily and readily brought from those parts of the world not overflowed into those that were; at least all the birds would never have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts where the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains; there was no rising that height but they must spread themselves, by the laws of gravity, over the rest of the earth; unless, perhaps, they had been retained there by a miracle: in that case Moses, no doubt, would have related the miracle, as he did that of the waters of the Red Sea, &c. It may also be observed, that in the regions far remote from the Euphrates and Tigris, viz., Italy, France, Switzerland, Germany, England, &c., there are frequently found in places many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea shells, ears of corn, &c., petrified, which the best naturalists are agreed could never have come there but by the deluge. That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Africans, Chinese, and Americans, have traditions of the deluge. The ingenious Mr. Bryant, in his *Mythology*, has pretty clearly proved that the deluge, so far

from being unknown to the heathen world at large, is in reality conspicuous throughout every one of their acts of religious worship. In India, also, Sir William Jones has discovered, that in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses.

Various have been the conjectures of learned men as to the *natural causes of the deluge*. Some have supposed that a quantity of water was created on purpose, and at a proper time annihilated by divine power. Dr. Burnet supposes the primitive earth to have been no more than a crust investing the water contained in the ocean, and in the central abyss which he and others suppose to exist in the bowels of the earth; at the time of the flood, this outward crust broke in a thousand pieces, and sunk down among the water, which thus spouted up in vast cataracts and overflowed the whole surface. Others, supposing a sufficient fund of water in the sea or abyss, think that the shifting of the earth's centre of gravity drew after it the water out of the channel, and overwhelmed the several parts of the earth successively. Others ascribe it to the shock of a comet; and Mr. King supposed it to arise from subterraneous fires bursting forth with great violence under the sea. But are not most, if not all these hypotheses quite arbitrary, and without foundation from the words of Moses? It is, perhaps, in vain to attempt accounting for this event by natural causes, it being altogether miraculous and supernatural, as a punishment to men for the corruption then in the world. Let us be satisfied with the sources which Moses gives us, namely, the fountains of the great deep broken up, and the windows of heaven opened; that is, the waters rushed out from the hidden abyss of the bowels of the earth, and the clouds poured down their rain incessantly. Let it suffice us to know, that all the elements are under God's power; that he can do with them as he pleases, and frequently in ways we are ignorant of, in order to accomplish his own purposes.

The principal writers on this subject have been *Woodward, Cockburn, Bryant, Burnet, Whiston, Stillingfleet, King, Catcott, and Tytler*.

**DEMONS** (Greek *δαιμων* and *δαιμονιον*), a name given in the New Testament to fallen angels, or, morally evil and impure spirits, and in some instances, such as Acts xvi. 18; 1 Cor. x. 20, 21; 1 Tim. iv. 1; Rev. ix. 20, to heathen gods, human spirits whom the heathen deified and worshipped, and the canonized saints of corrupt churches. According to the heathen philosophers, demons held a middle rank between the celestial gods and men upon earth, and carried on all intercourse between them; conveying the addresses of men to the gods, and the divine benefits to

men. They also believed that some of them were employed in executing the vengeance of the gods on the impious. Agreeably to this view, they divided their demons into two kinds: *αγαθοδαιμων*, *ευδαιμων*, a good demon, or tutelary genius, whom they assigned to every one at his birth, to watch over his character, fortunes, &c.; and *κακοδαιμων*, a malignant demon, who thwarts, vexes, and injures any one.

**DEMONIAC**, one possessed or affected by a demon or demons. The subject of demoniacal possession, since the time of Jos. Mede, has given rise to much discussion. One class of writers have supposed that the demoniacs were merely madmen; others that the bodies of human beings were actually possessed, controlled, governed, and inhabited by wicked and impure spirits. Among the supporters of the former opinion are Heinsius, Mede, Sykes, Mead, Farmer, Lardner, and, almost without exception, modern Socinian and Rationalist writers. On the other side of the question may be placed the uniform interpretation of the passages in the New Testament, in which the subject is spoken of, in their literal sense, by the ancient church, the best commentators, and those generally bearing the name of orthodox in every age, and among all sects coming under this denomination. The following is a brief summary of the respective arguments on both sides, beginning with those which have been advanced against actual possession. 1. The word demon properly signifies the soul of a dead person, which it cannot be supposed is referred to where speeches and actions are imputed to the imaginary demoniac. In reply to this, it has been deemed sufficient to maintain that the word does not uniformly denote the spirits of the departed.—2. Among the heathens lunacy and epilepsy were ascribed to the operation of certain demons, who were therefore called *larvati* and *ceriti*. To this it has been answered, that it is not impossible but that the heathens were right; but that, at all events, their opinion, whether right or wrong, is no proof that the Jews were in error; for the demoniacs of Scripture are represented as differing from insane and epileptic persons. Compare Matt. iv. 24, where the *δαιμονισμοι* are opposed to the *σεληνιαζομενους*, the *παρλυτικους*, and the *ποικιλαις νοσοις, και βασανους συνεχομενους*. And in chap. x. 1, the power to cast out demons is expressly distinguished from the power of healing all manner of sickness, and all manner of disease. See also Luke iv. 33—36: compare especially ver. 41 with ver. 40, where the contrast is most striking.—3. It is argued that the Jews had the same idea of these diseases, and the instance of Saul's madness, and Matt. xvii. 14, 15; John vii. 20; viii. 48, 52; x. 20; are adduced to prove the assertion. These passages certainly prove that lunatics, epileptics, and demoniacs are sometimes synonymous

terms; but this admission will only go to show that they were occasionally identified; while the argument deduced from the contrast between lunatics and demoniacs in the passages quoted above will not be destroyed.—4. Christ is said to have adopted the common language of the people, which it was not necessary to change. He was not sent to correct the mistakes which existed in the popular philosophy of the day in which he lived. This argument takes for granted the very point to be proved. But is such an accommodation as it supposes for a moment to be reconciled with the character of such a teacher as Jesus? If the demons were simply natural diseases, was it not of the highest importance for him to have undeceived his contemporaries on these points, and to have corrected the false and pernicious philosophy of the age? Were we to follow out this principle of accommodation, we might explain away most of our Lord's doctrines, and regard them as mere Jewish notions, which indeed has been done by the Socinians and Rationalists of Germany.—5. No reason can be given why there should be demoniacal possessions in our Lord's time, and not at present, when we have no grounds to suppose that any instances of this nature anywhere occur. In reply to this objection, it may be observed, that these possessions were then permitted in order to give to the devil's hostility to man an ocular perceptibility; to place in a clear light the power and benevolence of the Lord Jesus in defeating the baneful purposes of this ancient enemy of the human race, and to confute the error so prevalent among the Sadducees, who affirmed that there was neither angel nor spirit.

In addition to the arguments just produced in refutation of the anti-demonianists, the following positions may be laid down in support of real possession:—

1. The doctrine of demoniacal possessions is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, who in some wonderful manner influenced the immaterial principle in man. The continuance of evil in the world is frequently imputed to the continued agency of the same being. His delight is in every possible way to harass and injure mankind, both as to mind and outward estate. See *Job passim*.

2. The doctrine is consistent with the dictates of reason. If one man may cause evil to another, a thing which is done in thousands of instances every day, is it not possible that evils of a different kind might be produced by means of other beings, while the moral government of God remained unimpeached?

3. The supposition that the demoniacs spoken of in Scripture were lunatics, is fraught with numerous and insuperable difficulties. The facts recorded of them demonstrate that they were not merely such. Insane persons

either reason rightly on wrong grounds, or wrongly on right grounds, or blend right and wrong together. But these demoniacs reasoned rightly on right grounds. They uttered propositions undeniably true, and such as were always perfectly adapted to the occasions. They excelled in the accuracy of their knowledge the disciples themselves; at least we never find any of these applying to our Lord the epithet of "the Holy One of God." They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed. The powers of their minds were controlled in such a manner, that their actions were unreasonable; yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them, not by appealing to the individuals whose actions had been so irrational, but to something distinct from them, which he requires and commands to leave them: that is, to evil spirits, whose mode of continuing evil in such instances had been so fearfully displayed. These evil spirits answer him by an intimate knowledge of his person and character, which was hidden from the wise and prudent of the nation. Before him, as their future judge, they believed and trembled, saying, "Art thou come to torment us before the time?"

It is an admirable observation of Jortin on this point, that where any circumstances are added concerning the demoniacs, they are generally such as show that there was something preternatural in the case; for these afflicted persons unanimously joined in doing homage to Christ and his apostles: they all knew him, and united in confessing his divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled him, according to the various ways in which the disease had affected their minds.

4. The other facts recorded of the demoniacs are such as render it impossible, on any fair principles of interpretation, to conclude that they were merely insane. The principal of these is that most extraordinary event of the possession of the herd of swine, by the same demons which had formerly shown their malignity in the human form. This extraordinary event cannot be accounted for, except upon the commonly received literal interpretation of the evangelic narrative in which it is recorded. Nothing can be more absurd and trifling than the attempts that have been made to explain it on other grounds.

Whatever difficulties may seem to attach to the common, simple, and ancient interpretation of the different cases of possession, it must be regarded as most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater. On one side we have the wonderful

doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men. On the other, we have Christ the revealer of truth, establishing falsehood, sanctioning error, or encouraging deception. We have the evangelists inconsistent with themselves, and a narrative, which is acknowledged to be inspired, and to be intended for the unlearned, unintelligible and false. Between such difficulties I prefer the former and if I cannot comprehend how such things could be, I submit to the infinite wisdom and power of the Supreme, and surrender my reason to the guidance of Divine Revelation. The difference between Christianity and philosophy, or the mode of speculating which assumes that title, may be said to consist in this. In matters of philosophy, the vulgar may be in error, and the speculatists may be right; but in Christianity, the popular opinion is generally right. The philosopher who would fashion the statements of Scripture according to his own notions of truth and falsehood, is sure to conclude with error.

DENOMINATIONS, THE THREE, the designation given to an association of Dissenting ministers residing in and about London, belonging to the Presbyterian, Independent, and Baptist denominations, and usually described as—"The General Body of Protestant Dissenting Ministers of London and Westminster." The origin of this association is involved in some obscurity; for while it is certain the Dissenting ministers of London associated to present addresses to Charles II., James II., and William and Mary, it nevertheless appears, from Calamy's Life, that it was only on the accession of Queen Anne, that those of the three denominations united in an address at court. This body was not organized till 1727, in which year it was determined that "no persons be allowed to join the Association of Protestant Dissenting Ministers, but such as are approved by one or other of the Three Denominations." Each denomination has, therefore, its own distinct board of approved ministers, which is entirely self-constituted, not being in any way elected or supported by the churches; and it is through such board that ministers become members of the general body.

The first meetings of the ministers were held in the Dissenting Meeting-houses; but after the erection of Dr. Williams's Library in Red Cross Street, permission was obtained from its trustees to meet there which permission has ever since been renewed by an annual vote, so that the body of associated ministers has no connexion with the funds or trust of the library, as many have erroneously supposed.

No explicit avowal has ever been made of the objects of this association; but it appears,

beyond dispute, that its earlier proceedings were not confined to political discussions or loyal addresses to the throne. Dr. Calamy has recorded, that he "preached, in October, 1731, the first sermon to ministers in Dr. Williams's Library;" and his editor adds, in a note, "a *concio ad clerum* continued for some years." At that period the members of the body were so far united in religious sentiment, that they could join together in acts of Christian worship; but the existence and spread of Arianism and Socinianism in the Presbyterian and Baptist boards has for a long time, compelled them to confine their proceedings to matters connected with the political rights and circumstances of Dissenters, and other topics of national interest, in reference to which they wish to express their opinion.

This body is very attentive to etiquette, being observant of the births, marriages, deaths, &c., of the members of the royal family. They accordingly vote dutiful and loyal addresses either of congratulation or condolence, as the case may require. On the accession of the sovereign, they enjoy the privilege of addressing the king on the throne, when the whole body are introduced, and have the honour of kissing hands. On other occasions, they present their addresses by a deputation of about twenty, who are received in the royal closet.

The General Body probably includes one hundred and fifty members, about one half of which are of the Independent or Congregational board. The Socinians form a very small minority of the whole body.

DEPRAVITY, corruption, a change from perfection to imperfection. See FALL, SIN.

DEPRECATORY, a term applied to the manner of performing some ceremonies in the form of prayer. The form of absolution in the Greek Church is deprecative, thus expressed—"May God absolve you;" whereas in the Latin Church it is declarative—"I absolve you."

DEPUTIES, a committee of gentlemen annually chosen by the several congregations of Protestant Dissenters of London and its vicinity, for the purpose of protecting their civil rights. It originated at a general meeting held on the 9th of November, 1732, in the meeting-house, Silver Street, London, to consider of an application to the legislature for the repeal of the Corporation and Test Acts, when a committee of twenty-one persons was appointed to mature the measure. At a subsequent meeting, on the 29th of the same month, it was resolved,—that every congregation of the three denominations of Protestant Dissenters, Presbyterian, Independents, and Baptists, in and within twelve miles of London, should be recommended to appoint two deputies. This appointment accordingly took place; and the idea being suggested that



it would be very advantageous to Dissenters to have a permanent body to superintend their civil concerns, it was finally resolved that the appointment should be annual; and the first meeting of deputies, elected in pursuance of these resolutions, was held at Salter's Hall, January 12, 1736-1737. Since that time the election has regularly taken place, and the committee have unremittingly watched over bills brought into parliament in any way affecting Dissenters,—kept alive an interest in behalf of the repeal of the Test and Corporation Acts,—supported every measure which promised to be beneficial in extending and consolidating religious liberty,—and successfully exerted themselves in protecting individual ministers and congregations against those molestations to which they have been exposed on the part of bigoted and persecuting churchmen.

**DERVISH**, derived from two Turkish words, *der*, "a door," and *vish*, "extended," because the wandering poor often laid themselves down before the doors of the wealthy—is applied to him who voluntarily embraces poverty, and adheres to it as a religious profession. Like *fakir*, in the Arabic, it signifies originally one who has neither fire nor fixed place of abode. The first founders of the order had considerable difficulty in effecting the innovation into Mohammedanism; they were restrained by the popular prohibition, —no monkery in Islamism! Hence they took care to leave out vows of chastity, and of living in community; nor did they exact a too severe obligation to fast and pray. Like all enthusiasts, they doubtless wished to discover some way of worshipping that should more efficaciously obtain the favour of Heaven. But in false religion there are always as many knaves as enthusiasts; perhaps, indeed, the two characters are oftener combined in the same person than we suspect. Hence the first dervishes aimed at astonishing the multitude as much as propitiating the Divine favour, by their violent and whimsical exercises—by their austerities and macerations. In the latter respect, they have left Christian monks far behind. Yet, with all their foolery,—and, we may safely add, their roguery,—the doctrines which they taught were remarkable for their morality, and, above all, for inculcating a constant communion with God.

The Turkish dervishes pretend that their origin may be traced to Ali, and even to Abubekr—the first of the four immediate successors of Mohammed. But Ali, the fourth of those caliphs, was no dervish. He instituted no order: he was merely the first Mussulman who renounced riches, which he distributed to the poor. His example was imitated by others after him; so that, insensibly, a class of persons arose, who, like the Sisters of Mercy, devoted themselves to the service

of the indigent and the helpless, and reduced themselves to voluntary poverty. But things soon changed. The legacies left by the faithful for the use of the poor were intrusted to the distribution of these zealous men, and thus the order became insensibly possessed of great riches. Besides, men so pious must necessarily have interest in heaven: hence their prayers must be purchased—a fruitful source of income. But human avarice is insatiable; and our dervishes, like their brethren of a purer faith, hit on another expedient: they manufactured and sold amulets, as the latter did relics, to which their knavery assigned miraculous virtues. Thus they acquired great consideration, and their order daily augmented by votaries, not from the lowest only, but from the highest ranks in society.

When one order was established, nothing could be easier than to establish others; for knavery is always fertile in invention. Of these, no fewer than thirty-two successively appeared, each endeavouring to outdo the other in address of discipline and extravagance of manner. Of course, all this was intended to have its effect on spectators; and that effect it assuredly produced. No man will act the mountebank for nothing: superstition has its jack-puddings as well as Bartholomew fair; and the object of both is in many cases the same. The dervishes grew rich and respected. They can say what they like with perfect impunity, even to the highest. They follow the army to the field, and, with the Koran in hand, animate the warriors of the faith (so are Mussulman soldiers called) against all infidels and mis-believers.

The dervishes who live in community, and who constitute by far the greater number, have their superior or sheikh, and are subject to a noviciate and religious practices, independent of the prayers which every Mussulman is bound to repeat. As celibacy is not strictly enjoined, though the observance of it is encouraged, many are married. These do not, however, live in community: they have all their separate establishments; but all are expected to pass the night preceding any public exhibition, in the religious retirement to which they belong. Besides these, there are the travelling dervishes, who are continually rambling from one part of the Mohammedan world to the other,—some to preach, some on pilgrimage, many to beg and plunder.

Of the numerous order of dervishes formerly subsisting in Turkey, three only are deserving the notice of the reader,—the Mevlevy, the Bedevy, and the Rufai; and even of these the Mevlevy are the only ones who are held in any degree of repute, at least among the higher classes.

I. The Mevlevy had for their founder

Mevlana-Jelaleddin-Hoomy-Muhammed, who was surnamed Sultan-ul-Ulema, or Sovereign of the Learned. He was born at Balk, in Chorasán, A. H. 604. His descent was noble: his parental grandfather had married the daughter of Alaeddin (Aladdin), one of the kings of Chorasán; besides, that grandfather himself was descended, on the paternal side, from the Caliph Abubekr, and had for his mother a princess of the country.

Jelaleddin taught publicly in Conia (Iconium) just like the ancient philosophers. The whole city was eager to profit by his instructions. But in A. H. 642, a man named Shemseddin arrived from Tauris, and produced a great change in the habits of Jelaleddin. This Shemseddin was also descended from Abubekr, and was himself sheikh of an order of dervishes. His severer principles would not permit him to see, without pain, so eminent a doctor as Jelaleddin so much attached to the things of the world. He prevailed on the latter to suspend all teaching, and to pass several successive weeks with him in his retirement. This dissatisfied the disciples of Jelaleddin, who conspired against the life of the obnoxious dervish. The latter, however, saved himself by a timely flight; and the other was so disconsolate for the loss of his friend, that he renounced the world, and in 643 founded the order of the Mevlevy Dervishes. He composed a work called "Meamevy," which contains some of the most popular poetry in the East—so popular, indeed, that many of his moral distichs have long been proverbial; and the chanting of his odes constitutes the chief occupation of his followers.

Jelaleddin died in 672, after bestowing such lustre on his order that it was recognised as superior to all the rest. The present sheikh of that order is Cheleby-Effendy, whose residence is also at Conia. As the successor of Jelaleddin, he has the right of nominating the sheikhs of each religious house, and he has the still more envied prerogative of girding every newly-made sultan with the sword of Othman.

The candidate for the honoured profession of Mevlevy must renounce the vanities of the world, and perform the meanest offices in the kitchen during his noviciate of a thousand and one days; nor is he permitted to go outside the inclosure before the expiration of that period. The sheikh then assigns him an apartment among his brethren, and admits him to all the religious ceremonies of the order.

Two days every week,—on Tuesdays and Fridays,—these dervishes perform their public exercises in an octangular hall, which they term their oratory; it has two galleries, and is dedicated to that purpose alone. That hall has no other ornament than the name of the founder, in large letters of gold. Just below

the name is the place of the sheikh, indicated by a sheepskin spread on the floor. Opposite to this is what may be termed the orchestra, where several of the brethren sit and play on musical instruments. There is also a grated place for the sultan, who is sometimes present on these occasions.

At twelve o'clock, the doors of the oratory are opened; the curious enter in great numbers, and occupy the galleries. Soon some of the dervishes arrive, salute the name of their founder, and kneel round the hall. They then prostrate their foreheads to the ground, raise themselves, and sit on their heels. The sheikh enters in his turn, salutes the same revered name, takes his place, and begins the prayer called *Fat-ha*. After the dervishes in the orchestra sing a Persian ode, which they accompany with music.

In the mean time, the remaining brethren have arrived, and taken their places, after the necessary salutation and prostration. When all are assembled, the orchestra of little kettledrums, and fifes made of Indian reed, strikes up an air, which at first is very measured; but suddenly it becomes animated, when all the dervishes rise, and, with the sheikh at their head, slowly pace the room three times. The third turn being made, the superior stands still: every brother passes, makes him a low bow, seizes his hand, lifts it to his lips and forehead, and begins to turn round.

Now begins the real entertainment, in which every punch exhibits his part. Every one turns round, at first leisurely, but as the music from the orchestra becomes more animated, with increased velocity, until the eye can scarcely follow the rapidity of the gyrations. The music is accompanied by the chanting of an ode, which describes the duties and praises the profession of the dervish. The number of those who are at one time occupied in this whirligig foolery, varies from nine to thirteen,—the time from five to seven minutes. They are then relieved by an equal number, but each band resumes the exercise three or four times during the exhibition. While these harlequins are thus occupied, the Simazen-Bashy, or Master of the Dance,—an old fellow with a cunning eye,—observes them very closely, that each one may preserve the exact circle of his gyration. When all this is past, and the worshippers completely exhausted with the activity of their devotion, the sheikh prays for the prosperity of the empire and the health of the sultan. All then leave the place, the chief closing the rear.

II. In extravagance, the Bedevy, the members of which are called Howlers by Europeans, greatly exceed that of the one we have just dismissed. They have a religious establishment at St. Dmitry, a village near Constantinople. The place in which they exhibit themselves is a rectangular room, the walls

of which are liberally covered with short extracts from the Koran, except where certain musical instruments are suspended. At the angle pointing towards the holy city, is a niche called *Mihrab*, where the Koran is carefully preserved. Immediately below is a bundle of sharp instruments. The name of the founder occupies one of the most conspicuous parts of the wall. Their religious exercise is as follows :—

Their office commences with prayer (*namez*), repeated by the sheikh. All sit round him, after prostrating themselves to the earth, and chant in concert some verses from the Koran, all the time moving their bodies to right and left. This prelude continues about half an hour. Then all rise and gravely seat themselves on their heels in the centre of the room, so as to form right lines. Other prayers are recited, accompanied by a similar motion of the body. At a signal from the sheikh, all rise a second time, advance one foot forward, and fall back to their former position. This exercise they continue in exact concert. They recite all the attributes of God, and in words resembling the litanies of the Latin Church. They would appear to have reached their highest pitch of enthusiasm whenever they pronounce the word *Allah!* which they do at least twenty times a minute: their voice is then raised to great loudness. The oldest dervish assists the sheikh, at whose right hand he is placed in quality of regulator: he animates his brethren both by voice and gesture, and thereby gives new vigour to their howlings. Now each of the dervishes adopts a peculiar bodily motion; sometimes from right to left, and at others backwards and forwards. This emblematic motion is, according to the founder, intended to represent the rolling and pitching of a ship when agitated with the waves: as the ocean may be said to have no bound, bottom, or shore, it is considered a feeble symbol of God's immensity. Now nothing is heard beyond stifled sounds issuing from the palpitating bosoms of the dervishes; the sweat falls from their foreheads,—their lips are covered with foam,—the veins of their necks are so swelled that they appear ready to burst. Some fall down, as if suddenly seized with epilepsy: they struggle in the arms of their brethren, still vociferating *Allah!* Some make a feint of swooning, and are instantly carried away. Others appear exhausted with fatigue; and at the very moment one would think they were going to die, they revive, and recommence their howlings with more fury than ever. Soon, as if in a delirium, they seize the sharp instruments that blood may be added to their bellowings.

But enthusiasm, however ardent, is not always willing to sustain much bodily pain, and knavery will carefully avoid it. These exhibitors take care to scratch the skin only;

if a few drops of blood besmear the visage, their purpose is answered just as much as if they were to let their veins dry. Sometimes, indeed, some of the tribe may be found whose faces exhibit doleful marks; but these are no better than bunglers, and are doubtless the laughing-stock of their more adroit brethren.

The exercises we have described are called by the dervishes themselves *Muckabêlê* (exaltation of the glory of God), and *Tewhid* (celebration of the unity of God).

III. Seid-Ahmed-Rufai, who, in A.H. 578, died in a wood between Bagdad and Bassora, founded the order which bears his name.

This class of dervishes has great resemblance to the Bedevy, like whom they make devotion to consist in calling on the name of God in a tone so loud as to spend their breath. Their religious exercise, or office, is divided into five parts. The first consists of the *namaz*, recited in common, under the direction of the sheikh, to whom they testify the signs of respect which are due to his character. This prayer being ended, all stand upright, and in right line, occupying the centre of the room: all begin to chant verses from the Koran, moving their bodies at the same time in concert from right to left, but without changing their position; gradually they raise their voices, and accelerate their motions, according to the direction of their leader, who beats time with his hands. This second part of the service is ended by repeating the attributes of God: this they do with their eyes shut, and so long that their voice fails them. A few instants of repose succeed to such violent exertion. During the necessary suspension, one of the dervishes, occupying the centre of the line, furnishes himself with a pair of cymbals, the leader with a kettle-drum, and a third with a sort of tamborine. These instruments are struck up so as to produce a most discordant sound: this is the signal for the commencement of the third portion of service. The music serves as an accompaniment to the Hamdey-Muhammedy, or hymns in honour of Mohammed, which the leader chants, while the others join in a sort of chorus, consisting of the words *Ya Allah!* and *Ya Hoo!* These exclamations are terminated by howlings, which appear like a struggle, or trial, on the part of the dervishes, to compete with the barbarous music, that increases in discordance every moment. At the fourth division of the exercises, the sheikh orders the instruments to be laid aside, and the vocal part of the worship to be renewed. The *Ilahis* are then chanted,—Persian hymns composed by certain saintly dervishes. The motion of the body, which on the former occasion was from right to left, is now changed into a see-saw backwards and forwards: during this motion all cry *Allah!* and *Hoo!* with a quickness perpetually in-

creasing, and with greater loudness than before. At this part of the performance, sharp swords, red hot, are brought into action, and delivered by the sheikh to the most dexterous of the band. These brandish the formidable weapon, and feign to apply it occasionally to their cheeks, or some other part of the body, and at the same time they describe innumerable circles with it. When this feat is performed with velocity and dexterity, who does not see that the eyes of the spectators may be deceived—that the sword never comes in contact with the bare skin? Lastly, to conclude the jugglery, some prayers are repeated by the sheikh, and a little spittle applied to cure a wound which was never inflicted.

**DESATIR**, a lately discovered collection of sixteen sacred books, consisting of the fifteen old Persian prophets, together with a book of Zoroaster. This, at least, is what the book itself pretends to be. The collection is written in a language not spoken at present anywhere, and equally different from the Zend, the Pehlvi, and the modern Persian. The last of the fifteen prophets, Sasan, who lived at the time of the downfall of the Sassanides, when the Arabians conquered the country, made a literal translation of the Desatir, which he accompanied with commentaries. This work was afterwards, until the seventeenth century, one of the chief sources of the ancient Persian religious doctrines, interwoven with astrology and demonology; and, after having been forgotten for about a century and a half, was discovered by a learned Parsée at Ispahan. His son, Mollah Firuz, was induced, by the Marquess of Hastings, to publish an edition of it at Bombay, in 1820, to which Erskine added an English translation. The translator, however, considers the collection as spurious; and Sylvester de Sacy (*Journal des Savants*, Feb. 1821) believes that the Desatir is the work of a Parsée in the fourth year of the Hegirah, who, as he thinks, invented the language in order to give to the collection, which is itself a collection of old traditions and significant mysteries, an air of genuineness. Joseph von Hammer, however, another very eminent orientalist, is said to consider it to be genuine. At all events, it is interesting to learn, from this work, with greater accuracy, an old religious system of the East, in which are to be found, with Pandemonium and the metempsychosis, the elements of the worship of the stars, of astrology, the theurgy, the doctrine of amulets, as well as the elements of the Hindoo religion, particularly the system of castes. Yet no trace of any connexion with the Zendavesta and the magic of the Parsées has been found in the Desatir.

**DESCENT** of Christ into hell. See **HELL**.

**DESEATION**, a term made use of to denote an unhappy state of mind, occasioned by the

sensible influences of the divine favour being withdrawn. Some of the best men in all ages have suffered a temporary suspension of divine enjoyments, Job xxix. 2; Ps. li; Isa. xlix. 14; Lam. iii. 1; Isaiah i. 10. The causes of this must not be attributed to the Almighty, since he is always the same, but must arise from ourselves. Neglect of duty, improper views of Providence, self-confidence, a worldly spirit, lukewarmness of mind, inattention to the means of grace, or open transgression, may be considered as leading to this state. The contrary opinion, which has been called the "Sovereignty of Desertions," is liable to many objections, and has been awfully employed to lull the conscience to sleep, and render it content to remain in a state of spiritual darkness, instead of its being excited to self-examination, repentance, and application to the only source of pardon, purification, and peace. As all things, however, are under the divine control, so even *desertion*, or, as it is sometimes expressed, "the hidings of God's face," may be useful to excite humility, exercise faith and patience, detach us from the world, prompt to more vigorous action, bring us to look more to God as the fountain of happiness, conform us to his word, and increase our desires for that state of blessedness which is to come.—*Hervey's Ther. and Asp.*, dial. xix.; *Watts's Medit. on Job* xxiii. 3; *Lambert's Serm.*, vol. i. ser. 16; *Flavel's Works*, vol. i. p. 167, folio.

**DESTRUCTIONISTS**, those who believe that the final punishment threatened in the Gospel to the wicked and impenitent, consists not in an eternal preservation in misery and torment, but in a total extinction of being, and that the sentence of annihilation shall be executed with more or less torment, preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, like those of many others, takes for granted the question in dispute, viz., that the Scripture word *destruction* means annihilation: in strict propriety of speech, they should be called *Annihilationists*. The doctrine is largely maintained in the sermons of Mr. Samuel Bourn, of Birmingham; it was held also by Mr. J. N. Scott, Dr. John Taylor, of Norwich, Mr. Marsom, and many others.

In defence of the system, Mr. Bourn argues as follows:—There are many passages of Scripture in which the ultimate punishment to which wicked men shall be adjudged is defined, in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of his disciples against the power of men, and the punishment of his justice, he expresseth himself thus:—"Fear not them that kill the body, and after that have no more that they can do; fear him

who is able to destroy both soul and body in hell." Here he plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, "These shall go away into everlasting punishment, but the righteous into life eternal," it appears evident that by that eternal punishment, which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by everlasting destruction from the presence and power of the Lord. The very term, *death*, is most frequently made use of to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. The wages of sin (saith the apostle) is death; but eternal life is the gift of God, through Christ Jesus our Lord. See also Rom. viii. 6.

To imagine that by the term death is meant an eternal life, though in a condition of extreme misery, seems, according to him, to be confounding all propriety and meaning of words. Death, when applied to the end of wicked men in a future state, he says, properly denotes a total extinction of life and being. It may contribute, he adds, to fix this meaning, if we observe that the state to which temporal death reduces men is usually termed by our Saviour and his apostles *sleep*; because from this death the soul shall be raised to life again: but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery; it is an eternal death, an everlasting destruction from the presence of the Lord, and the glory of his power.

He next proceeds to the figures by which the eternal punishment of wicked men is described, and finds them perfectly agreeing to establish the same doctrine. One figure of comparison, often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The meaning is a total irrevocable destruction; for, as the tree that bringeth not forth good fruit is hewn down and cast into the fire, and is destroyed; as the useless chaff, when separated from the good grain, is set on fire, and, if the fire be not quenched, is consumed: so, he thinks, it plainly appears, that the image of unquenchable or everlasting fire is not intended to signify the degree or duration of torment, but the absolute certainty of destruction, beyond all possibility of recovery. So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an eternal fire; that is, they were so effectually consumed, or destroyed, that they could never be rebuilt; the phrase, eternal fire, signifying the irrevocable destruction of those cities, not the degree or

duration of the misery of the inhabitants who perished.

The images of the worm that dieth not, and the fire that is not quenched, used in Mark ix. 43, are set in opposition to entering into life, and intended to denote a period of life and existence.

Our Saviour expressly assigns different degrees of future misery, in proportion to men's respective degrees of guilt, Luke xii. 47, 48. But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never-ending or infinite misery.

Finally, death and eternal destruction, or annihilation, is properly styled, in the New Testament, an everlasting punishment, as it is irrevocable and unalterable for ever; and it is most strictly and literally styled an everlasting destruction from the presence of the Lord, and from the glory of his power.

Dr. Edwards, in his answer to Dr. Chauncey, on the salvation of all men, says that this scheme was provisionally retained by Dr. Chauncey, i. e. in case the scheme of universal salvation should fail him: and therefore Dr. Edwards, in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following:—

1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees, according to the degrees of sin; it may be replied, this is making it to be compounded partly of torment, and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such too as, after a series of torment, must, next to being made happy, be

the most acceptable thing that could befall them? Can this be the object threatened by such language, as recompensing tribulation, and taking vengeance in flaming fire? 2 Thess. i. Is it possible that God should threaten them with putting an end to their miseries? Moreover, this destruction is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints, then shall the wicked be destroyed.

3. Everlasting destruction from the presence of the Lord, and from the glory of his power, cannot mean annihilation; for that would be no exertion of divine power, but merely the suspension of it; for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be the same as that of wicked angels, Matt. xxv. 41. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." But the punishment of wicked angels consists not in annihilation, but torment. Such is their present punishment in a degree, and such, in a greater degree, will be their punishment hereafter. They are "cast down to hell;" they "believe and tremble;" they are reserved in chains under darkness, to the judgment of the great day; they cried, saying, "What have we to do with thee? Art thou come to torment us before our time?" Could the devils but persuade themselves they should be annihilated, they would believe and be at ease rather than tremble.

5. The Scriptures explain their own meaning in the use of such terms as death, destruction, &c. The second death is expressly said to consist in being cast into the lake of fire and brimstone, and as having a part in that lake, Rev. xx. 14; xxi. 8; which does not describe annihilation, nor can it be made to consist with it. The phrase, "cut him asunder," Matt. xxiv. 51, is as strong as those of death or destruction; yet that is made to consist of having their portion with hypocrites, where shall be weeping and gnashing of teeth.

6. The happiness of the righteous does not consist in eternal being, but eternal well-being; and as the punishment of the wicked stands every where opposed to it, it must consist, not in the loss of being, but of well-being, and in suffering the contrary.

The great Dr. Watts may be considered, in some measure, a destructionist; since it was his opinion that the children of ungodly parents who die in infancy are annihilated. See *ANNIHILATION, HELL*; *Bourn's Sermons*; *Dr. Edwards on the Salvation of all Men strictly examined*; *Adams's View of Religions*.

**DETRACTION**, in the native importance of the word, signifies the withdrawing or taking off from a thing; and as it is applied to the

reputation, it denotes the impairing or lessening a man in point of fame, rendering him less valued and esteemed by others. Dr. Barrow observes, (Works, vol. i. ser. 19,) that it differs from slander, which involves an imputation of falsehood; from reviling, which includes bitter and foul language; and from censuring, which is of a more general purport, extending indifferently to all kinds of persons, qualities, and actions; but detraction especially respects worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy. It is a fault opposed to candour.

Nothing can be more incongruous with the spirit of the Gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of detraction; and yet there are many who never seem happy but when they are employed in this work: they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate every thing that is praiseworthy; and, possessed of no good themselves, they think all others are like them. "O my soul! come thou not into their secret; unto their assembly, mine honour, be not thou united."

**DEUTEROCANONICAL**, in the school theology, an appellation given to certain books of holy Scripture, which were added to the canon after the rest, either by reason they were not written till after the compilation of the canon, or by reason of some dispute as to their canonicity. The word is Greek, being compounded of *δεύτερος*, second; and *κανονικός*, canonical.

The Jews, it is certain, acknowledged several books in their canon, which were put there later than the rest. They say that, under Esdras, a great assembly of their doctors, which they call, by way of eminence, the "great synagogue," made the collection of the sacred books which we now have in the Hebrew Old Testament; and they agree that they put books therein which had not been so before the Babylonish captivity; such as those of Daniel, Ezekiel, Haggai, &c.; and those of Esdras and Nehemiah. And the Romish Church has since added others to the canon, that were not, and could not be, in the canon of the Jews, by reason some of them were not composed till after—such as the book of Ecclesiasticus, with several of the apocryphal books, as the Maccabees, Wisdom, &c. Others were added still later, by reason their canonicity had not been yet examined; and till such examen and judgment, they might be set aside at pleasure. But since that church has pronounced as to the canonicity of those books, there is no more room now for her members to doubt of them, than there was for the Jews to doubt of those of the canon of Esdras. And the deuterocanonical books are with them as canonical as

the protocanonical; the only difference between them consisting in this—that the canonicity of the one was not generally known, examined, and settled, as soon as that of the others. The deuterocanonical books in the modern canon are, the book of Esther, either the whole, or at least the seven last chapters thereof; the epistle to the Hebrews; that of James, and that of Jude; the second of Peter, the second and third of John, and the Revelation. The deuterocanonical parts of books are, the Hymn of the Three Children; the Prayer of Azariah; the Histories of Susannah, of Bel and the Dragon; the last chapter of Mark; the bloody sweat; and the appearance of the angel, related in Luke, ch. xxii., and the history of the adulterous woman in John, ch. viii. See CANON.

DEVIL, the leader of the fallen angels, and the arch-foe of God and man. The name, like the French *diâble*, German *teuffel*, Latin *diabolus*, is only a modified form of the Greek word *διαβολος*, which, from *διαβαλλειν*, to calumniate, properly signifies calumniator, detractor, false accuser, &c. In the Syriac language, he is called *achelkartzo*, “the devourer of calumny,” which most emphatically expresses the delight which he takes in every attempt that is made to blast the character of good and holy men. It deserves to be particularly noticed, that though the term “devils,” in the plural, occurs frequently in the English version, in application to fallen spirits, the original word is not, in such instances, *διαβολοι*, but *δαιμονες*, or *δαιμονια*. When used in the plural, *διαβολος* never refers to fallen angels, but to human beings. See 1 Tim. iii. 11; 2 Tim. iii. 43; Titus ii. 3. There is, therefore, according to the strict propriety of Scripture language, only one devil, who is otherwise characterised by the epithets, the god and prince of this world; the prince of darkness; the prince of the power of the air; the accuser; Belial; the tempter; an adversary, deceiver, liar, &c. His power, though infinitely short of omnipotence, is represented as great and extensive; and his influence, exerted either immediately by himself, or through the agency of the innumerable multitude of wicked spirits who are enlisted in his service, is set forth as fearful in the extreme. Yet truly appalling as are the power and influence of this malignant demon, it is nevertheless a fact, substantiated no less by the testimony of Scripture than by the experience of mankind, that they may successfully be resisted by the weakest moral agent who shall avail himself of the means placed at his disposal for this end by his benevolent and merciful Creator. Nothing, therefore, can possibly be more absurd than for sinners to attempt to exculpate themselves by throwing the blame of their wicked actions on the devil. Tempt them, he may; and his methods of seduction are various, and well adapt-

ed to compass his ends: but force them to the commission of one sin, he cannot. “Resist the devil, and he will flee from you.” “Whom resist steadfast in the faith.” James iv. 7; 1 Peter v. 9. The position attempted to be maintained by the Socinians, that by Satan we are merely to understand “a symbolical person,” “the principle of evil personified,” “a fictitious personage,” “an evil disposition,” &c., cannot be reconciled with any rational or consistent principles of Scripture interpretation, and deserves to be classed with the hypothesis, that our Saviour himself had no real existence, but, as described by the evangelists, is only a personification of virtue or moral excellence.

DEVOTEE, in the primary sense of the word, means a person wholly given up to acts of piety and devotion; but it is usually understood, in a bad sense, to denote a bigot or superstitious person—one addicted to excessive and self-imposed religious exercises.

DEVOTION, a religious and fervent exercise of some public act of religion, or a temper and disposition of the mind rightly affected with such exercises. It is also taken for certain religious practices which a person makes it a rule to discharge regularly. Wherever the vital and unadulterated spirit of Christian devotion prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacency the various intimations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on, and infinite obligations to him; to confess and lament the disorders of our nature, and the transgressions of our lives; to implore his grace and mercy through Jesus Christ; to intercede for our brethren of mankind; to pray for the propagation and establishment of truth, righteousness, and peace, on earth; in fine, to long for a more entire conformity to the will of God, and to breathe after the everlasting enjoyment of his friendship. The effects of such a spirit habitually cherished, and feelingly expressed before him, must surely be important and happy. Among these may be reckoned a profound humility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honour, a constant imitation of our Saviour's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial, a total resignation to Providence, an increasing esteem for the gospel, with clearer and firmer hopes of that immortal life which it has brought to light.

DIARY, a private register in which are recorded the views and experience of individuals, and their observations on passing events. The practice of keeping such a record it would be obviously wrong to inculcate strenuously on all Christians. Thousands have not the education or capacity which it requires. Many

to whom it might not be otherwise impracticable, are so situated in providence, that they cannot command the necessary leisure. In some instances, it has been performed in so unguarded a manner, or such injudicious uses have been made of the document by surviving relatives or friends, that among all who felt an interest either in the posthumous reputation of the parties, or in the advancement of practical religion, it has excited only sentiments of sincere regret. Owing to the profound treachery and depravity of the human heart, the keeping of a diary, it has been alleged, has sometimes manifestly originated in a legal or an ostentatious disposition, and has merely supplied fuel for spiritual pride. The idea that the record will sooner or later meet the eyes of men, and recommend the writer to their esteem and admiration as a person of eminent piety, is apt, at least, to mingle itself with purer views, and even unconsciously to exercise a considerable influence on the statements, and the expressions employed. These and similar considerations have determined some of the most excellent ministers and private Christians to forbear the practice in question. With whatever vigilance they may inwardly have regarded the Lord's procedure towards them, and the varied workings of their own hearts, and with whatever zeal and activity they have aspired after proficiency in the divine life, it has been their decided purpose to record little or nothing on such subjects. Others, after writing a diary for years, have committed the whole, or the greater part of it, to the flames. In some cases, good men, on the verge of eternity, have been induced by a sense of duty, or by the importunity of friends, to prepare a succinct narrative of their life and experience, for the satisfaction and benefit of a private circle, if not for the advantage of the religious public.

The published journals, however, of some exemplary Christians have been so judiciously written, and have proved so highly useful for the direction and encouragement of others in the service of God, that it is a cause of lively gratitude that ever they existed, and that they were ever given to the world. Who will say that it is wrong in any Christian, possessing the requisite ability and leisure, provided he observe the dictates of modesty and prudence, and strive in dependence on divine grace, to be actuated only by pious and honourable motives, to record from time to time a few notices of what is most material in his own experience? The review of such memoranda, after months and years have passed away, may call to his recollection facts in his history important to himself, which without such help, he would have utterly forgotten; and may serve not only to awaken fresh sentiments of humility and gratitude, but to incite to renewed ardour and circumspection in the path of righteousness.

To ministers of the gospel, whose official character obliges them to bestow much attention on the spiritual interests of others, the keeping of a diary has been recommended as an excellent means of preventing them from overlooking or neglecting their own.

DIET is the name given to an Assembly of the States of Germany. The following is a short notice of the principal diets which were held in reference to the affairs of the Reformation. They are inserted in the order of time in which they were held.

1. THE DIET OF WORMS, in 1521, where Alexander, the pope's nuncio, having charged Luther with heresy, the Duke of Saxony said, that Luther ought to be heard; which the emperor granted, and sent a pass to him, provided he would not preach in his journey. Luther being at Worms, protested that he would not recant, except they should show his errors by the word of God alone, and not by that of men. Therefore the emperor ordered him to go out of Worms, and a month after, by an edict published the 26th of May, before all the princes of Germany, outlawed him.

2. DIET OF NUREMBERG, in 1523, where Francis Cheregat, Pope Adrian Vth's nuncio, demanded the execution of Leo Xth's bull, and of Charles Vth's edict published at Worms against Luther. But it was answered that it was necessary to call a council in Germany, to satisfy the nation about its grievances, which were reduced to a hundred articles, some whereof aimed at the destruction of the Pope's authority, and the discipline of the Roman Church. They added, that in the interim, the Lutherans should be commanded not to write against the Roman Catholics, &c. All these things were brought into the form of an edict published in the emperor's name.

3. DIET OF NUREMBERG, in 1524. Cardinal Campege, Pope Clement VIIIth's legate, entered incognito into the town, for fear of exasperating the people. There the Lutherans having the advantage, it was decreed that, with the emperor's consent, the pope should call a council in Germany; but in the interim an assembly should be held at Spire, to determine what was to be believed and practised; and that, to obey the emperor, the princes ought to order the observation of the edict of Worms as strictly as they could. Charles V. being angry at this, commanded the edict of Worms to be observed very strictly, and prohibited the assembly at Spire.

4. DIET OF SPIRE, in 1526. Charles V. being in Spain, named his brother, the Archduke Ferdinand, to preside over that Assembly, where the Duke of Saxony and the Landgrave of Hesse demanded at first a free exercise of the Lutheran religion, so that the Lutherans preached there publicly against the Pope; and the Lutheran princes' servants had these five capital letters, *V. D. M. I. Æ.*, em-



broidered on their sleeves, signifying *Verbum Domini manet in Aeternum*, to show publicly that they would follow nothing else but the pure word of God. The archduke not daring to oppose those courses, proposed two things: the first, concerning the ancient religion which was to be obtained in observing the edict of Worms; and the second, concerning the help demanded by Lewis King of Hungary against the Turks. About the first, the Lutherans prevailing, it was decreed that the emperor should be desired to call a general or national council in Germany within a year, and that, in the interim, every one was to have liberty of conscience. And whilst they were deliberating in vain about the second, the valiant King Lewis was defeated and killed at the battle of Mohats.

5. DIET OF SPIRE, in 1529. There it was decreed, "That in all places where the edict of Worms against the Lutherans was received, it should be lawful to nobody to change his opinions; but in the countries where the new religion was received, it should be lawful to continue in it till the next council, if the ancient religion could not be re-established there without sedition; nevertheless the mass was not to be abolished there, and no Roman Catholic was to be allowed to turn Lutheran; that the Sacramentarians should be banished out of the empire, and the Anabaptists put to death; and that preachers should nowhere preach against the doctrine of the church." This decree destroying that of the first diet, six Lutheran princes, viz., the Elector of Saxony, the Marquess of Brandenburg, the two Dukes of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing two days after in the assembly against that decree, which they would not obey, it being contrary to the gospel; and appealed to the general or national council, to the emperor, and to any other unsuspected judge. From that solemn protestation came that famous name of Protestants, which the Lutherans took presently, and the Calvinists, and other reformed Christians, afterwards. They also protested that they would contribute nothing towards the war against the Turks till the exercise of their religion was free in all Germany. This protestation being presented to the emperor, he said that he would settle the affairs of Germany as soon as he had regulated those of Italy. The next year after, he called the famous diet of Augsburg spoken of before.

6. DIET OF AUGSBURGH, in the year 1530. It was called by the Emperor Charles V. to re-unite the princes about some matters of religion, and to join them all together against the Turks. The emperor appeared there with the greatest magnificence that was ever seen in Germany; because so many electors and princes never met together before. There

the Elector of Saxony, followed by many princes, presented the Confession of Faith, called the Confession of Augsburg. The conference about matters of faith and discipline being concluded, the emperor ended the diet by a decree, that nothing should be altered in the doctrine and ceremonies of the Roman Church, till a council should order it otherwise.

7. DIET OF RATISBON, in 1541, for reuniting the Protestants with the Roman Catholics. The pope's legate having altered the twenty-two articles drawn by some learned doctors, the emperor proposed to choose some learned divines that might agree peaceably upon the articles; and being desired by the diet to choose them himself, he named three Roman Catholics, viz. Julius Phlugius, John Gropperus, and John Ekius; and three Protestants, viz. Philip Melancthon, Martin Bucer, and John Pistorius; but after an examination and disputation of a whole month, these divines could never agree about more than five or six articles, wherein the diet found some difficulties still. Therefore the emperor, to end those controversies, ordered by an edict, that the decisions of the doctors should be referred to a general council, or to the national council of all Germany, or to the next diet eighteen months after; and that, in the meanwhile, the Protestants should keep the articles agreed upon, forbidding them to solicit any body to change the ancient religion, &c. But to please the Protestants, he gave them leave by patent to keep their religion, notwithstanding the edict.

8. DIET OF RATISBON, in 1546, where none of the Protestant confederate princes appeared; nevertheless, it was decreed by the plurality of votes, that the council of Trent was to be followed, which the Protestant deputies opposed; and thus caused a war against them.

9. DIET OF AUGSBURGH, in 1547, about matters of religion; the electors being divided concerning the decisions of the council of Trent, the emperor demanded that the management of this affair should be left to him, and it was resolved that every one should conform to the council's decisions.

10. DIET OF AUGSBURGH, in 1548, where the commissioners named to examine some memoirs about a confession of faith, not agreeing together, the emperor named three divines, who drew the design of that famous Interim, so well known in Germany and elsewhere.

11. DIET OF AUGSBURGH, in 1550, where the emperor complained that the Interim was not observed, and demanded that all should submit to the council which they were going to renew at Trent; but Duke Maurice's deputies protested that their master did submit to the council on this condition, that the divines of the confession of Augsburg, not

only should be heard there, but should vote also like the Roman Catholic bishops, and that the pope should not preside. But by the plurality of votes the submission to the council was resolved upon.

**12. DIET OF RATISBON**, in 1557. The assembly demanded a conference between some famous doctors of both parties; which conference, held at Worms in September, between twelve Roman Catholic divines and twelve Lutheran, was soon dissolved by the Lutherans dividing among themselves.

**DIET** is also used, in the Scotch Church, to denote the public service which any minister has to perform. Thus, if he has to preach three times on any given Sabbath, it is said he has three *diets*.

**DIGGERS**, a denomination which sprung up in Germany in the fifteenth century; so called because they dug holes for their assemblies under ground in caves and forests. They derided the church, its ministers and sacraments.

**DILIGENCE, CHRISTIAN**, is constancy in the performance of all those duties enjoined us in God's sacred word. It includes activity and vigour—watchfulness against intruding objects—firmness and resolution—patience and perseverance. The shortness of our time; the importance of our work; the pleasure which arises from discharging duty; the uncertainty of the time of our dissolution; the consciousness we do not labour in vain; together with the example of Christ and all good men, should excite us to the most unwearied diligence in the cause of God, of truth, and our own souls.

**DISMISSORY LETTER**, a letter given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him.

**DIOCESE** (Greek *διοίκησις*, *administration*), an ecclesiastical division, which originated in the arrangement made by Constantine in the fourth century, when Christianity was made the religion of the state. This took place in accordance with the new division of the empire into 120 provinces, governed by twelve vicars or sub-prefects. Among the Romanists it signifies the territory over which the jurisdiction of an archbishop or bishop extends. With the Protestants in Germany, it signifies all the parishes that are under the inspection of one superintendent. In England, the province of Canterbury contains twenty-one dioceses, and the province of York three; each diocese is divided into archdeaconries, each archdeaconry into rural deaneries, and each deanery into parishes.

**DIRECTORY**, a kind of regulation for the performance of religious worship, drawn up by the assembly of divines in England, at the instance of the parliament, in 1644. It was designed to supply the place of the Liturgy, or Book of Common Prayer, the use of

which they had abolished. It consisted of some general heads, which were to be managed and filled up at discretion; for it prescribed no form of prayer, or circumstances of external worship, nor obliged the people to any responses, excepting Amen. The substance of it is as follows:—It forbids all salutations and civil ceremony in the churches;—the reading the Scriptures in the congregation is declared to be part of the pastoral office;—all the canonical books of the Old and New Testament (but not of the Apocrypha) are to be publicly read in the vulgar tongue: how large a portion is to be read at once, is left to the minister, who has likewise the liberty of expounding, when he judges it necessary. It prescribes heads for the prayer before sermon; it delivers rules for preaching the word; the introduction to the text must be short and clear, drawn from words or context, or some parallel place of Scripture. In dividing the text, the minister is to regard the order of the matter more than that of the words: he is not to burden the memory of his audience with too many divisions, nor perplex their understanding with logical phrases and terms of art; he is not to start unnecessary objections; and he is to be very sparing in citations from ecclesiastical or other human writers, ancient or modern, &c. The Directory recommends the use of the Lord's Prayer as the most perfect model of devotion; it forbids private or lay persons to administer baptism, and enjoins it to be performed in the face of the congregation. It orders the communion table at the Lord's Supper to be so placed, that the communicants may sit about it. It also orders that the Sabbath be kept with the greatest strictness, both publicly and privately; that marriage be solemnized by a lawful minister of the word, who is to give counsel to, and pray for the parties; that the sick be visited by the minister under whose charge they are; the dead to be buried without any prayers or religious ceremonies; that days of fasting are to be observed when the judgments of God are abroad, or when some important blessings are desired: that days of thanksgiving for mercies received be also observed; and, also, that singing of psalms together in the congregation is the duty of Christians. In an appendix to this Directory it is ordered, that all festivals, vulgarly called holydays, are to be abolished; that no day is to be kept but the Lord's Day; and that as no place is capable of any holiness under the pretence of consecration, so neither is it subject to pollution by any superstition formerly used; and therefore it is held requisite, that the places of public worship now used should still be continued and employed. Should the reader be desirous of perusing this Directory at large, he may find it at the end of *Naule's History of the Puritans*.

**DISCIPLE**, a scholar, or one who attends

the lectures, and professes the tenets of another. A disciple of Christ is one who believes his doctrines, imbibes his spirit, and follows his example. See CHRISTIAN.

DISCIPLES OF CHRIST, (CAMPBELLITES, or REFORMERS,) a sect which recently sprang up in America, chiefly owing to the efforts of Alexander Campbell, who with his father, Thomas Campbell, renounced Presbyterianism, and became a keen immersionist. They amount in number to at least 100,000. Regarding all the sects and parties in the Christian world as having more or less departed from the primitive faith and practice, chiefly owing to the influence of metaphysics, creeds, synods, &c., they profess to avoid entirely the artificial and technical language of theology, and to teach the household of faith to use no dialect but that of Scripture. Regarding Calvinism, Arminianism, Trinitarianism, and Antitrinitarianism, &c., as extremes produced by each other, they reject them all, and build their faith on the simple doctrines of the Bible. Immersion they consider to be a pledge of the actual remission of all past sins, and of adoption into the family of God. In most points of belief and discipline, they seem to come pretty near the Sandemanian Baptists.

DISCIPLINARIANS, those in Baxter's time, who advocated the cause of pure communion. "Those that pleaded for discipline were called by the new name of disciplinarians; as if it had been a kind of heresy to desire discipline in the church."

DISCIPLINE, CHURCH, the application in a Christian church of those principles and rules, derived from divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church, what order and regularity are to a family; or the maintaining of government and the administration of law to a nation. With respect to its object, it must carefully be observed, that it is not to pander to human domination, or to subserve the political interests of any party; to coerce the judgment and conscience of men; or to avenge any public or private injury; but it is designed to effect the observance of those means by which the holiness, comfort, and usefulness of Christians may be preserved and improved; to exhibit the influence of the Christian religion in producing all that is excellent, amiable, and beneficial; to secure the fulfilment of all the relative obligations of church union; to attract into such union persons whose minds and characters are governed by evangelical truth, and undissembled piety; and to remove from the visible ranks of the faithful such as prove themselves to be unworthy of a place among the followers of Christ. Matt. xviii. 15—18; 1 Cor. v. 2; Thess. iii. 6; and Tit. ii. 10, 11; and other passages in the New Testament clearly recognise, or posi-

tively or authoritatively enforce, the exercise of discipline in the church of Christ; and it becomes all who bow to his spiritual rule, to hear what the Spirit saith on this point to the churches. See *Lib. of Eccl. Know.*, and *Huldane's Social Worship*.

DISCIPLINE, BOOK OF, in the History of the Church of Scotland, is a common order drawn up by the assembly of ministers, in 1650, for the reformation and uniformity to be observed in the discipline and policy of the church. In this book, the government of the church by prelates is set aside; kirk sessions are established; the superstitious observation of fast days and saints' days is condemned, and other regulations for the government of the church are determined. This book was approved by the privy council, and is called the first book of discipline.

DISPENSATION, a particular form of the divine administration of the church, and of the world in relation to the church. In this view of the matter, there have been several dispensations or forms of the revealed administration of Heaven, all adapted to the purpose of God for the time, and all tending to the same great end. The present dispensation supposes that there may have been one or more past dispensations, and that there may be a dispensation yet to come. It may be in itself complete, or it may bear some relation both to a former and a future economy. It may be the conclusion or completion of that which has passed away, and the preparation for something that is to come. We cannot, therefore, arrive at correct views of its nature, without forming some correct estimate of what preceded it, and having some general notion of what is to follow it.

That changes of dispensation, in the sense in which the expression has been explained, have already occurred, and that one more is yet to follow, cannot for a moment be doubted by any one who is even superficially acquainted with the Scriptures. Such charges, however, by no means imply any fickleness or actual change on the part of God. It is not, indeed, so much *change* as *progress* we are called to mark. The gradual development of the successive parts of a great plan, so far from evincing alteration of purpose on the part of the contriver, is often a proof of the contrary; affords evidence of the penetrating wisdom and forethought which foresees future contingencies, and effectually provides against defeating the original design. The light of the early dawn, by whose medium we imperfectly see surrounding objects, and often mistake their nature, is of the same character, and proceeds from the same source, with that meridian brightness which converts objects of terror or disgust into a scene of surpassing and ravishing splendour. So it is with the dispensations of God. The morning star, which threw a faint and twinkling ray

on the once fair but then gloomy scenes of paradise, was the harbinger of the brighter and steadier light of a distant period. The light which then dawned, though occasionally dimmed, and sometimes seemingly overpowered by the dark atmosphere through which it had to penetrate, was never afterwards entirely withdrawn. On the contrary, it gradually, though slowly, increased, diffusing through many ages a pale but celestial radiance, till at last it burst forth upon an astonished world, in the peerless splendour of the Sun of righteousness.

The first of the divine dispensations was adapted to man in a state of primeval innocence and purity. It placed him on the ground of equitable right and treatment. Its object was to make trial of the moral integrity and fidelity of a creature, formed holy and happy, but entirely dependent on God. Nothing occurred but what had been foreseen, and for the consequences of which full preparation had not been made. The creature's fall, though deeply mysterious, did not frustrate the Divine intention, or necessarily involve any change on the part of God, except in the revealed method of treatment. Mercy rejoiced against judgment—a new view was presented of the character of the Most High, and the boundless resources of his wisdom and benevolence were discovered to the intelligent universe. Then began the reign or the dispensation of grace; by which, to the angels, principalities, and powers, in heavenly places, Jehovah has been manifesting, in his conduct to the church, his manifold wisdom.

The destruction of the old world, and its renovation by the waters of the deluge, brought a new discovery of God's future intentions, and placed the earth and its inhabitants under another covenant or dispensation, the benefits of which all human creatures enjoy, and some of the provisions of which are to last till the earth shall be destroyed and purified by a deluge of fire.

The selection of Abraham and his seed was a further manifestation of the divine designs, and brought along with it fresh discoveries of that future blessing which all the nations of the earth are ultimately to inherit. The choice of Abraham was an exercise and display of sovereign mercy; his justification by faith in the divine promise was designed as the pattern of the justification of all believers; the influence of his faith on his character was intended to illustrate the operation of that powerful principle; while in the preservation and treatment of the Abrahamic family, God at once illustrated various parts of his own character—established the truth of former discoveries, and prepared the way for the accomplishment of future designs of mercy. So perfect is the correspondence between the dispensation of Abraham and that of Jesus,

that all the children of faith are declared to be the children of Abraham, and blessed with him. If we be Christ's, we are assured that we are then Abraham's seed, and heirs according to the promise; heirs of that world which was promised to the father of the faithful, through the righteousness of faith, and which is insured to all believers, by the engagements of God's covenant.

But the present dispensation stands in a peculiar relation to the covenant made with Israel at Sinai, which it has entirely superseded, and with which it is often contrasted in Scripture. So important is a right understanding of the Mosaic covenant to a correct knowledge and due appreciation of the blessings of the present covenant, that I believe I hazard no mistaken observation when I say, that nine-tenths of the mistakes which have beclouded and injured Christianity, have arisen from the introduction into it of Jewish principles, practices, and errors. This was the early bane of the primitive churches, the evil against which the apostles had to struggle and to protest; which was the fruitful parent of the numerous sects and heresies into which Christianity became early divided, and which accounts for a large proportion of the difference of opinion that still prevails among Christians. I am altogether in error, if this is not the root of many of the mistaken views of the future state of the kingdom of Christ, which are entertained by those who consider that they have obtained more than common insight into the secret things of God, and who are as familiar with the visions of the apocalypse as with the first principles of the gospel.

What, then, was the dispensation of Moses? This is a question to which it is by no means easy to return an answer, not so much from the difficulty which attaches to the subject, as from the narrow limits of a single discourse. It was a peculiar form of administering the affairs of the church of God while it was in a state of pupilage and servitude, and by which both the church and the world were prepared for the establishment of a better and more enduring economy. In it, God appeared chiefly in the character of a lawgiver, and the system of his administration was a species of tutorage and discipline adapted to the condition of a weak, carnal, and worldly people. Under that form of God's covenant, men became members of his kingdom by birth and parentage,—entitled to its privileges by external conformity to its prescribed ritual,—and enjoyed, under a theocracy, peculiar immunities, while they were subject to special and severe penalties. The law of Moses, or the system of rites which may be thus designated, was fleshly, and suited to the character and circumstances of a carnal people. The washings of water tended only to the purifying of the flesh; the blood of bulls and of

calves, and the ashes of a heifer, could extend their influence no farther; meats, and drinks, and days, could not establish the heart with grace, and often profited not those who were occupied therein. The sanctions of the law, whether in the form of promise or of penalty, were of the same earthly description, being limited, in a great measure, to the life that now is; all that belonged to that which is to come arising from a different system from that of Moses. In its general features, that system was harsh, pompous, and inflexible; mainly calculated to operate on the principle of fear, and admirably fitted to gender a spirit of bondage. Attractive, in some of its features, to the worldly eye, and accommodated to those who could not bear a more spiritual institute; but repulsive and unaccommodating to the spiritual mind, and little fitted to produce childlike confidence and heavenly joy. The schoolmaster with his rod, the lawgiver with his unbending rule, the judge with his unmitigable sentence, stood over the disciples of Moses to coerce them into obedience, or to punish them for the violations of his law. In perfect keeping with the circumstances in which it was delivered, it spake in thunder, in lightning, and in tempest, causing those who heard its voice, like those who witnessed its proclamation, exceedingly to fear and quake.

"The law made nothing perfect, being intended only as the introduction of a better hope." Its sacrifices, and the priesthood which was founded on them, were only shadows, and not even the images of the good things which were to come. The tabernacle and vessels of the ministry—the temple and all its glory—the land of Canaan, and the Jerusalem that was on earth—were but figures to the time then being of the great transactions of the world to come, of which we speak. Unfitted by its very nature and enactments to be an universal and permanent dispensation, the seeds of dissolution were implanted in its constitution, and preparation was made for its abrogation long before it took place. Adapted to the locality of Palestine, and never designed to extend far beyond it, the spirit of propagation and enterprise was neither recommended by its author, nor congenial with its institutions. Limited to place, temporary in duration, and preparatory in its whole design, it gradually decayed and waxed old, and was ready to vanish away, even without a positive act of dissolution—when He, whose voice shook Sinai to its foundation, once more shook, not the earth only, but also heaven; removing, by one sweeping blow, the things that were shaken, and establishing in their place the kingdom which cannot be moved.

This is the kingdom which we have received—the dispensation to which we belong—which the apostle enjoins us to hold fast, that thus we may have grace to serve God acceptably, with reverence and godly fear.

In contrast, therefore, with the old dispensation, its character may be summed up in three words,—SPIRITUAL, UNIVERSAL, PERPETUAL. It is spiritual in its nature, universal in its adaptation and design, and destined for no temporary or subordinate purpose, but to last while the world itself shall endure; till the suffering kingdom on earth be exchanged for God's unsuffering kingdom in heaven.

DISPENSATIONS OF PROVIDENCE are any particular or unusual modes of visible treatment to which, under the divine government, mankind are subjected. They are either merciful, or in judgment; though what frequently appear to belong to the latter class are only blessings in disguise.

DISPERSION of mankind was occasioned by the confusion of tongues at the overthrow of Babel, Gen. xi. 9. As to the manner of the dispersion of the posterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmost regularity and order. The sacred historian informs us, that they were divided in their lands; every one according to his tongue, according to his family, and according to his nation, Gen. x. 5, 20, 31. The ends of this *dispersion* were to populate the earth, to prevent idolatry, and to display the divine wisdom and power. See CONFUSION OF TONGUES.

DISSENTERS, those who separate from, or refuse to have any fellowship with the established church. Their origin may be traced as far back as the times of Wickliffe; but it was the year 1662 which formed the famous era of nonconformity, and laid the foundation of that more prominent and marked separation which was afterwards effected, and has continued ever since. At that period, and for some time after, the Presbyterians were the most numerous and influential section of the dissenting body in England; but for a century past their interest has been gradually declining, owing to the introduction among them of Arian and Socinian leaven; and, at the present day, with the exception of some fifty or sixty orthodox congregations in the north of England, they are all Socinian. Their number amounts to little more than 200; and most of them consist only of a few individuals. During that century, and especially during what has passed of the present, the congregational churches have greatly multiplied, so that according to a statistic summary made in 1829, their number amounted to 1289. The number of Baptist congregations, at the same time, amounted to 888. Add to which numerous other congregations of dissenters, though not connected with the bodies just mentioned, and it may safely be estimated, that the total number of orthodox dissenting congregations in England amounts nearly to 2500; containing an aggregate of between 800,000 and 900,000 hearers.

The Methodists, though they do not allow themselves to be called dissenters, are also in a state of separation from the Church of England, and have nearly 3000 places of worship, and little short of 1,000,000 hearers.

Dissenters object to the Church of England on the following, among other grounds. 1. That the church, as by law established and governed, is the mere creature of the state, as much as the army, the navy, the courts of justice, or the boards of customs and excise. 2. That she professes and asserts that the church hath power to decree rites and ceremonies, and authority in matters of faith. 3. That she has a multiplicity of offices and dignities which are utterly at variance with the simplicity of the apostolic and primitive times. 4. That the repetitions in her liturgy are numberless and vain; that, in many respects, it abounds in antiquated references and allusions, and, in others, is miserably deficient. 5. That the Apocrypha is read as a part of the public service. 6. That the creeds which she acknowledges and repeats, contain unwarrantable metaphysical representations and speculations relative to the doctrine of the Trinity. 7. That every one who is baptized is considered to be thereby regenerated and really received into the family of God. 8. That this rite, together with confirmation, the visitation of the sick, and the burial service, have a most manifest tendency to deceive and ruin the souls of men. *Lastly*, and more urgently than any other, that no distinction is made between the holy and the profane: the ordinances of religion being administered, without discrimination, to all who present themselves to receive them. The church and the world are thus completely amalgamated; and, as far as the system can be carried out, the nation is the church, and the church the nation.

The Scotch dissenters are chiefly Presbyterians, who object to the Established Presbyterian Church on the ground of the exercise of patronage, and other encroachments on the rights and consciences of the people. They are a numerous and influential body. A considerable congregational interest has also sprung up within the last thirty years, which at present numbers eighty-four churches, and has been the means of effecting much good in different parts of the country.

DISSIDENTS, a term sometimes applied to dissenters from the Church of England, but more commonly and particularly used of those in Poland, who, since the year 1736, are allowed the free exercise of their respective modes of worship, including Lutherans, Calvinists, Greeks, and Arminians, but excluding Anabaptists, Socinians, and Quakers. As early as the time of Luther the Reformation was introduced into Poland. During the reign of Sigismund Augustus (1548-72) great numbers of the people, and even half of the

members of the diet, and more than half of the nobility, were Lutherans or Calvinists. The convention of Sandomir, concluded in 1570, united the Lutherans, Calvinists, and Bohemian brethren into one church—a union which had also a political tendency, and whose members obtained the same rights with the Catholics by the religious peace (*pax dissidentium*) sworn by the king in 1573. But the great mistake in not settling the mutual relations of the two religious parties, gave rise to bloody contests. Although the rights of the dissidents were afterwards repeatedly confirmed, they were gradually repealed, particularly in 1717 and 1718, in the reign of Augustus II., when they were deprived of the right of voting in the diet. They lost still more some years afterwards (1733) under Augustus III.; and, in the diet of pacification, as it was called, in 1736, an old statute, requiring every Polish king to be of the Catholic Church, was revived. After the succession of the last king, Stanislaus Poniatovsky, the dissidents brought their grievances before the diet held in 1766, and were supported in their claims by Russia, Denmark, Prussia, and England. Russia, in particular, profited by the occasion to extend her influence in the affairs of Poland, supported them strongly by her mediation, in bringing about a new convention in 1767, by which they were again placed on an equal footing with the Catholics. The diet of 1768 repealed the decrees which had been formerly passed against them. The war against the confederates breaking out, however, and the kingdom being dismembered, nothing was accomplished until the year 1775, when the dissidents regained all their privileges, excepting the right of being elected senators or ministers of state. Later events in Poland have again placed them precisely on a level with the Catholics.

DISSOLUTION, death, or the separation of the body and soul. The "dissolution of the world" is an awful event which we have reason to believe, both from the Old Testament and the New, will certainly take place. 1. It is not an incredible thing, since nothing of a material nature is formed for perpetual duration.—2. It will doubtless be under the direction of the Supreme Being, as its creation was.—3. The soul of man will remain unhurt amidst this general desolation.—4. It will be an introduction to a greater and nobler system in the government of God, 2 Pet. iii. 13.—5. The consideration of it ought to have a great influence on us while in the present state, 2 Pet. iii. 11, 12. See CONFLAGRATION.

DIVINATION is a conjecture or surmise formed concerning some future event from something which is supposed to be a presage of it; but between which there is no real connexion, only what the imagination of the diviner is pleased to assign in order to deceive.

Divination of all kinds being the offspring of credulity, nursed by imposture, and strengthened by superstition, was necessarily an occult science, retained in the hands of the priests and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the coming of Jesus Christ, when the light of the Gospel dissipated much of this darkness. The vogue for these pretended sciences and arts is nearly past, at least in the enlightened parts of the world. There are nine different kinds of divination mentioned in Scripture. These are, 1. Those whom Moses calls Meonen, from Anan, a cloud, Deut. xviii. 10.—2. Those whom the prophet calls in the same place, Menacheseh, which the Vulgate and generality of interpreters render Augur.—3. Those who in the same place are called Mecasceph, which the Septuagint and Vulgate translate, “a man given to ill practices.”—4. Those whom in the same chapter, ver. 11, he calls Hhober.—5. Those who consult the spirits, called Python.—6. Witches, or magicians, called Judeoni.—7. Necromancers, who consult the dead.—8. Such as consult staves, Hosea iv. 12; called by some Rhabdomancy.—9. Hepatoscopy, or the consideration of the liver.

Different kinds of divination which have passed for sciences.—We have had, 1. Aeromancy, divining by the air.—2. Astrology, by the heavens.—3. Augury, by the flight and singing of birds, &c.—4. Chiromancy, by inspecting the hand.—5. Geomancy, by observing of cracks or clefts in the earth.—6. Haruspicy, by inspecting the bowels of animals.—7. Horoscopy, a branch of astrology, marking the position of the heavens when a man is born.—8. Hydromancy, by water.—9. Physiognomy, by the countenance. (This, however, is considered by some as of a different nature, and worthy of being rescued from the rubbish of superstition, and placed among the useful sciences. Lavater has written a celebrated treatise on it.)—10. Pyromancy, a divination made by fire. Thus we see what arts have been practised to deceive, and how designing men have made use of all the four elements to impose upon weak minds.

DIVINE, something relating to God. The word is also used figuratively for any thing that is excellent, extraordinary, and that seems to go beyond the power of nature and the capacity of man. It also signifies a minister or clergyman.

DIVINITY, the science of theology. See THEOLOGY.

DIVISIONS, ECCLESIASTICAL. See SCHISM.

DIVORCE is the dissolution of marriage, or separation of man and wife. *Divorce a mensa et thoro*, i. e. from bed and board; in this case the wife has a suitable maintenance allowed her out of her husband's effects. *Divorce a vinculo matrimonii*, i. e. from the bonds of

matrimony, is strictly and properly divorce. This happens either in consequence of criminality, as in the case of adultery, or through some essential impediment; as consanguinity, or affinity within the degrees forbidden, precontract, impotency, &c., of which impediments the canon law allows no less than fourteen. In these cases the woman receives again only what she brought. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception to these impediments.

The law of Moses, says Dr. Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes his permission as given to the Jews for their hardness of heart, and promulges a law which was thenceforward to confine divorces to the single cause of adultery in the wife. Matt. xix. 9. Inferior causes may justify the separation of husband and wife, although they will not authorize such a dissolution of the marriage contract as would leave either at liberty to marry again; for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by an act of parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law; which proceedings, taken together, compose as complete an investigation of the complaint as a cause can receive. See *Paley's Mor. and Pol. Philosophy*, p. 273; *Doddridge's Lectures*, lect. 73.

DOCETÆ, a branch of the Gnostics, who derived their name from the Greek word *δοκεω*, to seem, imagine, because they held that Jesus existed only in appearance, not in reality. They were divided into two parties. Some said that the body of Jesus was altogether an illusion; and that he only appeared to perform the functions of life, like the angels who were entertained by Abraham. The others taught that Christ had a real and tangible body, but that it was formed of a celestial substance, which was resolved again into the same ethereal elements when he returned to the Pleroma. This heresy seems to have

springing up in a very short space. It is not true that I imagine they did not mean to give the Lord's supper, but that they were not to be with any degree of consciousness as to what would have been their intentional guilt if they the bread and wine was such as that which had no real substance. The Deacons speak at the very end of their sermon in the prayer they hold that Christ did not die that man might sin, but that he died that man might sin less. I am greatly that we are not to neglect to be true in our expressions of devotion, and that we should be true in the way we receive the sacrament.

Doctrines, though abused by some, yet properly considered, will influence the heart and life. Thus the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility; and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness, confidence, &c.

The first school which he attended was at the village of St. Albans, where he remained until he was thirteen years of age. He then went to the school of Mr. Samuel Wood, who resided at St. Albans, and where he remained until he was sixteen years of age. At that school he greatly improved himself in the knowledge of the learned languages. Next he entered the school of Mr. Samuel Wood, who resided at St. Albans, and where he remained until he was eighteen years of age. At that school he greatly improved himself in the art of writing, and became a proficient in the use of the pen. He devoted much time to reading, cultivated a taste for polite literature, diligently studied history, both civil and ecclesiastical, and spent a great part of his time in the study of theology. His piety now became more habitual and evident, and on February 1, 1718, he was admitted a member of the church, under the pastoral care of Mr. Clark. In that year he quitted the school at St. Albans, and returned to the house of his sister, there to determine on his future plans. From the Duchess of Bedford he received an offer to be educated in either of the universities, as a clergyman of the Church of England; but whilst the proposal inspired him with gratitude, he respectfully declined it, because he could not conform to a church from which he conscientiously dissented. He applied to Dr. Calamy for advice as to the profession he should follow, who dissuaded him from becoming a minister; and, in consequence, he for some time reluctantly determined to follow the profession of the law, till at length a liberal offer of assistance and advice, which he received from Mr. Clark, altered those determinations, and he resolved immediately to prosecute his studies preparatory to becoming a dissenting minister. In October, 1719, Mr. Clark placed him in the academy of the learned and pious Dr. Jennings, who resided at Kilworth, in Leicestershire. There Dr. Doddridge greatly improved in every branch of literature; and, besides



attending to all his academical studies, he, in one half year, read sixty books, consisting principally of theology, and that not in a hasty and careless manner, but with great seriousness and advantage. Though young, cheerful, and devoted to the attainment of knowledge, he did not, however, forget the more important concerns of his own personal religion. He formed some admirable rules for the regulation of his conduct and the improvement of his time; which he did not merely form, but cheerfully and inviolably performed. In 1723 his tutor, Dr. Jennings, died, having not long removed from Kibworth to Hinckley. Soon after his death, Dr. Doddridge preached his first sermon at Hinckley, from the words, "If any man love not the Lord Jesus, let him be anathema, maranatha;" and "two persons ascribed their conversion to the blessing of God on that sermon." For more than a year he continued to preach at Hinckley and the neighbouring places; when, having received an invitation from the congregation at Kibworth, he accepted their offer, and was there settled in June, 1723. In that retired and obscure village there were no external objects to divert his attention from the pursuit of his studies; and his favourite authors, Baxter, Howe, and Tillotson, he read with frequency and attention. To his pastoral duties he was not, however, inattentive; but in religious conversation, and visits of mercy, he spent a suitable portion of his valuable time. His preaching was plain and practical; and whilst his mind was richly stored with knowledge, and his imagination was lively, he made all his talents subservient to the moral and religious improvement of the people committed to his care. During the whole year he accustomed himself to rise every morning at five o'clock; and thus, as he would sometimes say, he had ten years more than he otherwise would have had. In 1725 he removed to Harborough, though he continued to be minister of the congregation at Kibworth. With Mr. Some, the dissenting minister at Harborough, he became acquainted; and from his prudence and piety derived many benefits. In 1728 he received invitations to settle at Nottingham; but fearful that they would interfere with his spiritual welfare, he declined, and continued at Harborough; and in 1729 he was chosen assistant to Mr. Some. In the same year, Dr. Doddridge, in conjunction with Dr. Watts, Rev. Mr. Saunders, Rev. Mr. Some, and others, established an academy for preparing young men for the work of the ministry among dissenters; and to that institution he was appointed tutor. No man was better qualified than Dr. Doddridge for that situation, and the institution soon acquired a just and widespread celebrity. The students he instructed in every department of science and learning, and connected with all their studies their religious improvement. Towards the close of

the year, he received an invitation to settle at Northampton, in consequence of the removal of Mr. Tingey, the dissenting minister, to London; and, urged by Mr. Some and Mr. Clark to accept the call, he quitted Harborough December 24, and immediately entered on his more arduous and important duties. Soon after his settlement he became seriously ill; but on his recovery, in March, 1730, he was set apart to the pastoral office. In this year he published a tract, entitled "Free Thoughts on the most probable means of reviving the Dissenting interest, occasioned by the late Inquiry into the causes of its Decay, addressed to the Author of that Inquiry." That tract was, on the whole, favourably received; and for its spirit and temper deserves much praise. He performed the various duties of a dissenting pastor with exemplary diligence and affection. His sermons were well studied, and delivered with zeal and affection. He watched over his flock like one who had to give an account. He prayed with and for them. He visited the sick; attended to the wants of the poor; admonished those who erred; cautioned those who wavered; confirmed those who were undecided; and, in every respect, attended to the doctrines, discipline, and practice of his church and congregation. In 1732, he published some admirable "Sermons on the Education of Children." In 1735 he yet further manifested his affectionate concern for the rising generation, by his publication of "Sermons to Young People;" and in 1734, by his "Principles of the Christian Religion," in verse. In 1736 he published "Ten Sermons on the Power and Grace of Christ, and the Evidences of the Gospel," the three last of which, on the "Evidences of Christianity," have been since repeatedly printed separately, and have received great and well-merited praise. In 1741 he published some "Practical Discourses on Regeneration," which were well received, and by many have been greatly admired. In 1745 he published, in conjunction with Dr. Watts, "The Rise and Progress of Religion in the Soul." It has been translated into Dutch, German, Danish, and French. But the work for which Dr. Doddridge has been so long and deservedly celebrated, is "The Family Expositor," containing a version and paraphrase of the New Testament, with critical notes, and the practical improvement of each section. Of the doctrinal opinions contained in his Expositor, the learned and pious have, of course, entertained various sentiments, according to their various tenets; but critics and scholars, and Christians of every sect and party, have eulogised it with a candour which did honour to themselves, and conferred yet greater renown on the name of Dr. Doddridge. In addition to the foregoing works, he published "Two Sermons on Salvation by Grace;" a Tract, entitled, "A Plain and Serious Address to the Master of a Fa-

mily;" the "Memoirs of Colonel Gardiner;" "A short Account of the Life of Mr. Thomas Staife;" and prepared "A Proper and New Translation of the Minor Prophets, with a Commentary on them;" but this, with other pieces similarly prepared, have never been published. In 1748, he revised the expository, and other works of Archbishop Leighton; and translated his Latin Prelections, consisting of two volumes, published at Edinburgh. At the age of twenty-eight, Dr. Doddridge married a prudent, kind, and religious woman, to whom he was greatly attached, and by whom he had several children. To their education he paid great attention; and their moral and religious characters he endeavoured to form and improve, as well by example as precept. In December, 1750, Mr. Samuel Clark having died, Doddridge visited St. Albans, to preach his funeral sermon, and there unhappily contracted a cold, which continued to afflict him during the remainder of the winter. Though his health gradually declined, he continued to attend to all his ministerial duties, till, unable any longer to pursue them, he was obliged, in the autumn of that year, to visit Bristol; but from that journey he received no benefit, and was recommended to take a voyage to Lisbon. That advice he followed. On September 30th, he set sail for that place; and on October 13th he landed at Lisbon. From the voyage he derived some benefit, and hopes were entertained of his recovery; but on October 26, 1751, he expired. His remains were interred in the burial ground belonging to the British factory at Lisbon, and their chaplain, the succeeding Sunday, preached his funeral sermon. In England, the intelligence excited deep and general regret; and the congregation at Northampton erected a handsome monument at the chapel, to express their affection and regret; and his friend, Gilbert West, wrote a suitable and elegant inscription.

Dr. Doddridge sustained all the relationships of life with honour to himself and advantage to his family and the world; so that, as he approached nearer to the eternal world, his path, indeed, resembled that of the just, which is as the shining light, that shineth more and more unto the perfect day. For a further account of this eminent scholar and Christian, see Dr. Doddridge's works; his Life, written by Job Orton; and also by Dr. Andrew Kippis.

**DOGMA**, (Greek *δογμα*, from *δοκω*, to seem, think, be of opinion,) an opinion, tenet, principle, or article of belief; what is propounded for belief, or established as a fixed and indubitable doctrine.

**DOGMAS, HISTORY OF**, a branch of theological science, particularly attended to in Germany, the object of which is, to exhibit historically the origin and changes of the various Christian systems, showing what opinions were received by the various sects in different

ages of the church, the sources of the different creeds, the arguments by which they were attacked and supported, what degrees of importance were attached to them in different ages, the circumstances by which they were affected, and the mode in which the dogmas were combined into systems. The sources of this branch of history are the public creeds, the acts of councils, and other ecclesiastical assemblies, letters and decrees of the heads of churches, liturgies and books of rituals, the works of the fathers, and of later ecclesiastical writers, as well as the statements of contemporary historians. It is easily seen how important and interesting a study this is, teaching, as it does, modesty and forbearance in the support of particular opinions, by showing the vast variety of those which have afforded subjects of bitter controversy at particular periods, and have then passed away into oblivion; and how much learning, industry, and critical acuteness are often required, in order to a thorough investigation of contested points of doctrine. The distinction between this branch of history and ecclesiastical history is obvious. It is the same as exists between political history and the history of politics. Lectures on this subject are delivered in all the German universities.

**DOGMATICS**, a systematic arrangement of the dogmas or articles of the Christian faith, with respect to which a distinction is made between biblical dogmatics,—the study of which goes to examine closely the doctrinal passages of the Holy Scriptures, and to derive the system of doctrines exclusively from the Bible,—and ecclesiastical dogmatics, which consist in the systematic exhibition of doctrines considered to be biblical by particular churches. The first attempt to furnish a complete and coherent system of Christian dogmas was made by Origen in the third century; he was succeeded by Augustine in the fourth, by Isidore of Seville in the sixth, and by John of Damascus in the eighth. In the middle ages, ingenious examinations of the doctrines were made by the schoolmen; but agitating, as they did, subtle questions of little or no practical importance, they loaded the science with useless refinements. Among the Protestants, Melancthon was the first who wrote a Compendium of Christian Doctrine, which is still justly esteemed.

**DOMINICAN MONKS**, the religious order of Dominic, otherwise called Preaching Friars, in England Black Friars, and in France Jacobins. Their founder, Dominic de Gusman, was born in the year 1170, at Calaruega, a small town of the diocese of Osma, in Old Castile. His mother, being with child of him, dreamed she was delivered of a little dog, which gave light to all the world, with a flambeau in his mouth. At six years of age he began to study humanity, under the direction of his uncle, who was arch-priest of the

church of Gumyl de Ystan. The time he had to spare from his studies was spent in assisting at divine offices, singing in the churches, and adorning the altars. At thirteen years of age he was sent to the university of Palencia, in the kingdom of Leon, where he spent six years in the study of philosophy and divinity. From that time he devoted himself to all manner of religious austerities; and he employed his time successfully in the conversion of sinners and heretics. This raised his reputation so high, that the Bishop of Osma, resolving to reform the canons of his church, cast his eyes on Dominic for that purpose, whom he invited to take upon him the habit of a canon in the church of Osma. Accordingly Dominic astonished and edified the canons of Osma by his extraordinary humility, mortification, and other virtues. Some time after, Dominic was ordained priest by the Bishop of Osma, and was made subprior of the chapter. That prelate, making a scruple of confining so great a treasure to his own church, sent Dominic out, to exercise the ministry of an evangelical preacher. Accordingly, he went through several provinces—as Galicia, Castile, and Arragon, converting many; till, in the year 1204, the Bishop of Osma, being sent ambassador into France, took Dominic with him. In their passage through Languedoc, they were witnesses of the desolation occasioned by the Albigenses, and obtained leave of Pope Innocent III. to stay some time in that country, and labour on the conversion of these heretics. Here it was that he resolved to put in execution the design he had long formed of instituting a religious order, whose principal employ should be, preaching the gospel, converting heretics, defending the faith, and propagating Christianity. By degrees he collected together several persons inspired with the same zeal, whose number soon increased to sixteen. Pope Innocent III. confirmed this institution, at the request of Dominic, who went to Rome for that purpose. Then they agreed to embrace the rule of St. Augustine, to which they added statutes and constitutions, which had formerly been observed, either by the Carthusians or the Premonstratenses. The principal articles enjoined perpetual silence, abstinence from flesh at all times, wearing of woollen, rigorous poverty, and several other austerities.

The first monastery of this order was established at Toulouse, by the bounty of the Bishop of Toulouse, and Simon, Earl of Montfort. From thence Dominic sent out some of the community to several parts, to labour in preaching, which was the main design of his institute. In the year 1218, he founded the convent of the Dominicans at Paris in the Rue St. Jacques, or St. James's Street, from whence they had the name of Jacobins. At Metz, in Germany, he founded another monastery of his order; and another

soon after at Venice. At Rome, he obtained of Pope Honorius III. the church of St. Sabina, where he and his companions took the habit which they pretended the Virgin showed to the holy Renaud, of Orleans, being a white garment and scapular; to which they added a black mantle and hood, ending in a point. In 1221, the order had sixty monasteries, being divided into eight provinces;—those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany, and England. Dominic, having thus settled and enlarged his order, died at Bologna, August 4, 1221, and was canonized by Pope Gregory IX., July 13, 1234.

The order of the Dominicans, after the death of their founder, made a very considerable progress in Europe, and elsewhere. They therefore erected four new provinces, viz. —those of Greece, Poland, Denmark, and the Holy Land. Afterwards the number of monasteries increased to such a degree that the order is now divided into forty-five provinces, having spread itself into all parts of the world. It has produced a great number of martyrs, confessors, bishops, and nuns. There are reckoned of this order three popes, sixty cardinals, a hundred and fifty archbishops, eight hundred bishops, besides the masters of the sacred palace, who have always been Dominicans.

There are nuns of this order, who owe their foundation to Dominic himself, who, whilst he was labouring on the conversion of the Albigenses, was so much concerned to see that some gentlemen of Guienne, not having wherewith to maintain their daughters, either sold or gave them to be brought up by heretics, that, with the assistance of the archbishop of Narbonne, and other charitable persons, he laid the foundation of a monastery at Prouille, where these poor maids might be brought up, and supplied with all necessaries for their subsistence. The habit of these religious was a white robe, a tawny mantle, and a black veil. Their founder obliged them to work at certain hours of the day, and particularly to spin yarn and flax, to make their own linen. The nuns of this order have above a hundred and thirty houses in Italy, forty-five in France, fifty in Spain, fifteen in Portugal, forty in Germany, and many in Poland, Russia, and other countries. They never eat flesh, excepting in sickness; they wear no linen, and lie on straw beds; but many monasteries have mitigated this austerity.

In the year 1221, Dominic sent Gilbert du Fresney, with twelve brothers into England; where they founded their first house at Oxford, the same year, and soon after another in London. In the year 1276, the mayor and aldermen of the city of London gave them two streets by the river Thames, where they had a very commodious monastery; whence

that place is still called Black-Friars. They had monasteries likewise at Warwick, Canterbury, Stamford, Chelmsford, Dunwich, Ipswich, Norwich, Thetford, Exeter, Brecknock, Langley, and Guilford.

The Dominicans, being fortified with an authority from the court of Rome, to preach and take confessions, made great encroachments on the English bishops and the parochial clergy, insisting on a liberty of preaching wherever they thought fit. And many persons of quality, especially women, deserted from the parochial clergy, and confessed to the Dominicans; insomuch that the character of the secular clergy was greatly sunk thereby. This innovation made way for a dissoluteness of manners; for the people, being under no necessity of confessing to their parish priest, broke through their duty with less reluctance, in hopes of meeting with a Dominican confessor; those friars being generally in a travelling motion, making no stay where they came, and strangers to their penitents.

They found dangerous rivals in the Franciscans, and engaged in contests with them; the heat and bitterness of which were perpetuated by the hostilities of the Thomists and Scotists, and have continued even to modern times. These two orders divided the honour of ruling in church and state till the sixteenth century, when the Jesuits gradually superseded them in the schools and courts, and they fell back again to their original destination. They obtained new importance, however, by the censorship of books, which was committed, in 1620, to the master of the sacred palace at Rome, who is always a Dominican. What the Reformation took from them in Europe, the activity of their missions in South America and the East Indies restored. In the eighteenth century the order comprised more than a thousand monasteries, divided into forty-five provinces, and twelve congregations. The Dominican order is now flourishing only in Spain, Portugal, Sicily, and America; but they have hopes of a revival in Italy.

**DONATISTS**, ancient schismatics in Africa, so denominated from their leader Donatus. They had their origin in the year 311, when, in the room of Mensurius, who died in that year, on his return to Rome, Cecilian was elected bishop of Carthage, and consecrated, without the concurrence of the Numidian bishops, by those of Africa alone, whom the people refused to acknowledge, and to whom they opposed Majorinus, who accordingly was ordained by Donatus, bishop of Casæ Nigræ. They were condemned, in a council held at Rome, two years after their separation; and afterwards in another at Arles, the year following; and again at Milan, before Constantine the Great, in 316, who deprived them of their churches, and sent their seditious bishops into banishment, and punished some of them with death. Their cause

was espoused by another Donatus, called the *Great*, the principal bishop of that sect, who with numbers of his followers, was exiled by order of Constans. Many of them were punished with great severity. See *CIRCUMCELLIONES*. However, after the accession of Julian to the throne in 362, they were permitted to return, and restored to their former liberty. Gratian published several edicts against them, and, in 377, deprived them of their churches, and prohibited all their assemblies. But, notwithstanding the severities they suffered, it appears that they had a very considerable number of churches, towards the close of this century; but at this time they began to decline on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus. One party elected Primian, and were called *Primianists*; and another Maximian, and were called *Maximianists*. Their decline was also precipitated by the zealous opposition of St. Augustine, and by the violent measures which were pursued against them by order of the Emperor Honorius, at the solicitation of two councils held at Carthage—the one in 404, and the other in 411. Many of them were fined, their bishops banished, and some put to death. This sect revived and multiplied, under the protection of the Vandals, who invaded Africa in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned, in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them: his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations, as *Circumcelliones*, *Montenses*, or *Mountaineers*, *Campetes*, *Rupetes*, &c. They held three councils—that of Cita in Numidia, and two at Carthage.

The Donatists, it is said, held that baptism conferred out of the church, that is, out of their sect, was null; and accordingly they re-baptized those who joined their party from other churches; they also re-ordained their ministers. Donatus seems likewise to have embraced the doctrine of the Arians; though St. Augustine affirms that the Donatists in this point kept clear of the errors of their leader.

**DONATIVE**, in the ecclesiastical sense of the word, is a benefice given by the patron to a priest, without presentation to the ordinary, and without institution and induction. As to the origin of donatives, it was one of these two ways. First, by royal license. Thus Sir Edward Coke says, the king may not only found a church or free chapel donative, but may license any subject to do the same. Secondly, donatives may be grounded upon peculiar privilege; as, when a lord of a manor, in a great parish, at a remote distance from his

parish church, offers to build and endow a church there, provided it shall belong entirely to him and his family, to put in what incumbent they shall think fit, the bishops, to encourage such a work, may have permitted them to enjoy this liberty; which, being continued time out of mind, is turned into a prescription.

**DORT, SYNOD OF**, a national synod, summoned by authority of the States-general, the provinces of Holland, Utrecht, and Overijssel excepted, and held at Dort, 1618. The most eminent divines of the United Provinces, and deputies from the churches of England, Scotland, Switzerland, Bremen, Hessa, and the Palatinate, assembled on this occasion, in order to decide the controversy between the Calvinists and Arminians. The synod had hardly commenced its deliberations before a dispute on the mode of proceeding drove the Arminian party from the assembly. The Arminians insisted upon beginning with a refutation of the Calvinistic doctrines, especially that of reprobation; whilst the synod determined, that as the remonstrants were accused of departing from the reformed faith, they ought first to justify themselves by scriptural proof of their own opinions. All means to persuade the Arminians to submit to this procedure having failed, they were banished the synod for their refusal. The synod, however, proceeded in their examination of the Arminian tenets, condemned their opinions, and excommunicated their persons; whether justly or unjustly, let the reader determine. But it is impossible, on any principles of Scripture or civil liberty, to justify the persecution which followed, and which drove these men from their churches and country into exile and poverty. The authority of this synod was far from being universally acknowledged, either in Holland or in England. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, could not be persuaded to adopt their decisions; and they were opposed by King James I. and Archbishop Laud in England.

**DOSITHEANS**, an ancient sect among the Samaritans, in the first century of the Christian era; so called from Dositheus, who endeavoured to persuade the Samaritans that he was the Messiah foretold by Moses. He had many followers, and his sect was still subsisting at Alexandria in the time of the patriarch Eulogius, as appears from a decree of that patriarch published by Photius. In that decree, Eulogius accuses Dositheus of injuriously treating the ancient patriarchs and prophets, and attributing to himself the spirit of prophecy. He makes him contemporary with Simon Magus; and accuses him of corrupting the Pentateuch, and of composing several books directly contrary to the law of God.

**DOXOLOGV**, (from *δοξα* praise, and *λογος* word.) A hymn used in the service of the ancient Christians. It was only a single sen-

tence, without a response, running in these words, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen." Part of the latter clause, "As it was in the beginning, is now, and ever shall be," was inserted some time after the first composition. The fourth council of Toledo, A.D. 633, added the word honour to it, and read it, "Glory and honour be to the Father," &c., because the prophet David says, "Bring glory and honour to the Lord." It is not easy to say at what time the latter clause was inserted. Some ascribe it to the council at Nice, and pretend it was added in opposition to the Arians. But the first express mention made of it is in the second council of Vaison, A.D. 529, above two centuries later.

There was another small difference in the use of this ancient hymn; some reading it, "Glory be to the Father, and to the Son, with the Holy Ghost;" others, "Glory be to the Father, in or by the Son, and by the Holy Ghost." This difference of expression occasioned no dispute in the church, till the rise of the Arian heresy; but when the followers of Arius began to make use of the latter, and made it a distinguishing character of their party, it was entirely laid aside by the Catholics, and the use of it was enough to bring any one under suspicion of heterodoxy.

This hymn was of most general use, and was a doxology, or giving of praise to God, at the close of every solemn office. The Western church repeated it at the end of every psalm, and the Eastern church at the end of the last psalm. Many of their prayers were also concluded with it, particularly the solemn thanksgiving, or consecration prayer at the Eucharist. It was also the ordinary conclusion of their sermons.

There was likewise another hymn, of great note in the ancient church, called the Great Doxology, or Angelical Hymn, beginning with those words, which the angels sung at our Saviour's birth, "Glory be to God on high," &c. This was chiefly used in the communion service. It was also used daily in private devotions. In the Mozarabic liturgy, it is appointed to be sung before the lessons on Christmas-day. Chrysostom often mentions it, and observes, that the Ascetics, or Christians who had retired from the world, met together daily to sing this hymn. Who first composed it, adding the remaining part to the words sung by the angels, is uncertain. Some suppose it to be as ancient as the time of Lucian, about the beginning of the second century. Others take it for the "Gloria Patri;" which is a dispute as difficult to be determined, as it is to find out the first author and original of this hymn.

Both these doxologies have a place in the liturgy of the Church of England, the former being repeated after every psalm, the latter used in the communion service.

**DRUIDS**, the priests or ministers of religion

among the ancient Gauls, Britons, and Germans, who resembled, in many respects, the Bramins of India. They were chosen out of the best families; and the honours of their birth, joined with those of their function, procured them the highest veneration among the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refused obedience to them was declared impious and accursed. We know but little as to their peculiar doctrines, only that they believed the immortality of the soul, and, as is generally also supposed, the transmigration of it to other bodies; though a late author makes it appear highly probable they did not believe this last, at least not in the sense of the Pythagoreans. The chief settlement of the Druids in Britain was in the isle of Anglesey, the ancient Mona, which they might choose for this purpose, as it is well stored with spacious groves of their favourite oak. They were divided into several classes or branches, such as the priests, the poets, the augurs, the civil judges and instructors of youth. Strabo, however, does not comprehend all these different orders under the denomination of Druids. He only distinguishes three kinds: Bardi, poets; the Vates, priests and naturalists; and the Druids, who, besides the study of nature, applied themselves likewise to morality.

Their garments were remarkably long, and when employed in religious ceremonies, they likewise wore a white surplice. They generally carried a wand in their hands, and wore a kind of ornament, enchased with gold, about their necks, called the druid's egg. They had one chief, or arch-druid, in every nation, who acted as high priest, or *pontifex maximus*. He had absolute authority over the rest, and commanded, decreed, and punished at pleasure. They worshipped the Supreme Being under the name of *Esus* or *Ihesus*, and the symbol of the oak; and had no other temple than a wood or a grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess unless he carried with him a chain, in token of his absolute dependence on the Deity. Indeed their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe; and that every creature ought to obey his laws, and pay him divine homage. They considered the oak as the emblem, or rather the peculiar residence of the Almighty; and accordingly chaplets of it were worn, both by the Druids and people, in their religious ceremonies; the altars were strewed with its leaves, and encircled with its branches. The fruit of it, especially the mistletoe, was thought to contain a divine virtue, and to be the peculiar gift of Heaven. It was, therefore, sought for on the sixth day

of the moon with the greatest earnestness and anxiety; and when found, was hailed with such rapture of joy, as almost exceeds imagination to conceive. As soon as the Druids were informed of the fortunate discovery, they prepared every thing ready for the sacrifice under the oak, to which they fastened two white bulls by the horns; then the Arch-druid, attended by a prodigious number of people, ascended the tree, dressed in white; and with a consecrated golden knife, or pruning hook, cropped the mistletoe, which he received in his robe, amidst the rapturous exclamations of the people. Having secured this sacred plant, he descended the tree, the bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious in those distempers in which it should be administered.

DRUSES, a remarkable people and sect, inhabiting different parts of Libanus and Anti-Libanus, and certain other regions of Syria and Palestine, but whose principal seat is Kes-roan, a district on Mount Lebanon, towards the Mediterranean sea. Till about the middle of last century they were subject to seven petty princes or emirs; but the numerous quarrels which obtained among these leaders, reduced them to such a degree, that in order to preserve their national liberty, they called an extraordinary assembly, in which it was determined that the supreme authority should be lodged in the hands of a superior or Great Emir, whose residence was fixed at Deir el Kamer, in the mountainous district to the north of Saida. They are almost entirely independent of the Porte, being only obliged to pay an optional tribute. Some have traced them to the Drusie of Herodotus; and others, especially French historians, to the brave Count de Dreux, who, with a handful of men, retreated into those parts from Jerusalem, about the year 1187; but unfortunately for this latter hypothesis, they are mentioned by Benjamin of Tudela, who visited them in 1173. Their true origin has been found in Elmacin's History of the Saracens. In the year 408 of the Hejira, (A.D. 1017,) an impostor named Mohammed Ebu Ismal, or *Al-drusi*, appeared at the court of Hakeni, khalif of Egypt, by whom he was well received, and whom he endeavoured to persuade the people was the only true God, the creator of the world. Having been killed by a Turk, his place was supplied by another impostor, named Hamah Ebu Ahmed Al-hadi, in consequence of whose efforts the Khalif, and in the course of a few years, not fewer than 16,000 people, enrolled their names as believers in the new doctrine, to the neglect of Islamism, and the actual establishment of a new sect. Expelled, however, in the course of time from Egypt, they settled along the coast of Syria, especially in the fastnesses of the mountains, where they have ever since been more or less able to defend themselves against their ene-

mies. Many of their emirs are distinguished on the historic page for their bravery and general talent; and the present emir, Beshir, whose dynasty has been upwards of a hundred years in power, is described as an amiable man, and a great friend of the English.

The Druses are divided into two classes:—

1. The *Djahals*, ignorant or uninitiated, who compose the greater part, and even the emir himself, who is not permitted to interfere in any way in matters of religion. They appear to have no definite religion whatever, but conform to that which happens to predominate, in order to conceal the fact that they belong to any particular sect. They make no distinction of meats, drink wine, marry wives from among those who are not Druses, and wear a variegated dress. 2. The *Akhals*, "intelligent, initiated," form a sacred, or aristocratic order, who perform the ceremonies of their religion in their oratories, but under circumstances of such profound secrecy, that their character or nature has never been discovered. Should any of the uninitiated happen to witness any part of their religious service, he is instantly put to death. They are excessively rigid as it regards their religion; live temperately on food peculiar to themselves; eat not with strangers; marry wives of their own order; and never take an oath, but confirm their declarations by the words, "I have said it." From them the spiritual or ecclesiastical head, the Imam of the Druses, is chosen, whom both the initiated and uninitiated regard with profound veneration.

According to Malte Brun, the number of the Druses amounts to 120,000; but Mr. Connor, late a missionary in those parts, rates them at 70,000; of whom 10,000 compose the *Akhals*, or sacred order.

With respect to their religious belief, they profess themselves to be *Muttewahedin*, or Unitarians, who believe in *Hakem*, to whom they give the characters, "the creator of heaven and earth; the only adorable God in heaven, and the only Lord on earth; the one, the solitary, who is without wife and children; who begets not, and is not begotten; who acts according to his sovereign pleasure; who says to all things, be, and they are; the beginning and the end of all things; the powerful, the excellent, the victorious. I am, he says, the foundation of the new religion, the Lord, the way, the written book, the inhabited house; I am he who knows all things of himself; the Lord of the resurrection and the new life; I am he who animates the creatures, the water of life, the author of prosperity; I give laws and annul them; I cause men to die, and declare martyrdom to be nothing; I am a consuming fire that consumes the proud," &c. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Said. The first being that follows in rank to *Hakem*, is *Hamsah*, who appeared in

the time of Adam, by the name of *Shatnil*; in that of Noah, by that of *Fitagurus*; in Abraham's time by that of *David*; under Moses he was called *Shoaib*; in the time of Jesus his name was *Lazarus*; in that of Mohammed, *Soliman*; and in that of *Said*, *Zalech*. These seven lawgivers were inhabited by the same soul, which went from body to body, according to the rules of the metempsychosis. Though *Hamsah* might have prevented Jesus from carrying his plan into execution, he permitted him to establish his religion, partly in order that it might be the means of overthrowing the Jewish polity, and partly that there might be another predominant religion, under which he and his Unitarians might live concealed. He attempted to teach Christ; but on his rejecting the proffered tuition, he stirred up the Jews against him, and they killed him. Christ was the false, *Hamsah* the true Messiah. It is of *Hamsah* the four evangelists write, so that the Christians are completely deceived, and can only be delivered from error and all evil by becoming Unitarians.

Of Mohammed they entertain a worse opinion; maintaining that he was an evil demon, a son of whoredom, and accursed. The Mohammedans are the flood which has deluged the world. The Druses do not practise circumcision.

According to their catechism, *Hakem* first became visible in the year of the *Hejrah* 400, but did not reveal his divinity; in the year 408 his divine nature was manifested, and continued visible for eight years; in the ninth he disappeared, and will not again be revealed till the day of judgment, the time of which is unknown, but its sign is when the Christians have subdued the Mohammedans. Judgment will be held on the four classes of men: Christians, Jews, Apostates, and Unitarians. To the Jews are reckoned the Mohammedans, and the Apostates are those who desert the faith of *Hakem*. At the judgment the Unitarians shall be rewarded with empire and dominion, treasures of gold and silver, and shall be promoted to be emirs, pashas, and sultans. The torments of the Apostates shall be dreadfully severe; those of the Jews and Christians more lenient. They believe in ten incarnations of *Hakem*; and seven revelations of *Hamsah*.

The Druses receive the four Gospels, only apply what is said of Christ to *Hamsah*; and they profess to receive the Koran, but only as a cloak to screen them from the Mohammedans. Owing, most probably, to their living among the Maronites, several appear of late to have embraced the outward form of Christianity. The present Emir, Beshir Shehab, and a portion of his family, have embraced the doctrines of the Maronites.

DUALIST, a name given to those who held the two original and opposite principles of

good and evil, from which all things have sprung.

**DUCHOBORTZL**, or "WRESTLERS WITH THE SPIRIT," a sect of Russian dissenters, inhabiting the right bank of the river Moloshnaia, near the sea of Azof. Their number, in the year 1818, amounted to 1153 souls. They have been called the Russian Quakers; and much as the more enlightened members of the Society of Friends would find to object to among them, it cannot be denied that in many points they resemble them. Their name indicates the strong bearing which their system has on mystical exercises, in which they place the whole of religion, to the exclusion of all external rites and ceremonies. All their knowledge, they pretend, is traditionary. They profess to have the Bible in their hearts; the light within is sufficient, they need nothing more. Every thing with them is mystical. They speak of Christ, and his death; but they explain both his person and sufferings mystically, and build their hopes entirely on themselves. They make no distinction of days or meats; and marriage, so far from being a sacrament with them, as in the Greek church, is scarcely viewed as a civil institution.

**DULCINISTS**, the followers of Dulcinus, a layman of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom; but that the law of the Holy Ghost, which began with himself, in 1307, was a law entirely of love, which would last to the end of the world.

**DUNKERS**, a denomination of Seventh-day Baptists, which took its rise in the year 1724. It was founded by Conrad Beissel, a German, who received a regular education at Halle, and took orders as a minister; but being persecuted for his opinions on some points in theology, he left Europe, and retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Euphrate, in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they performed baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood,

hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations, and distinct governments. For these purposes, they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They used to live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. They allow of marriage, and aid their poorer brethren who enter the matrimonial state; but they nevertheless consider celibacy as a virtue. The principal tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life; and that as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year and year of jubilee, are typical of certain periods, after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Antipodobaptists, except that every brother is allowed to speak in the congregation; and their best



speaker is usually ordained to be their minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately. The members of the society are now much dispersed, and the members in the adjacent country differ in no respect from their neighbours in dress or manners; though they maintain the faith of their fathers, and are remarked for their exemplary lives and deportment.

DUTY, any action, or course of actions, which flow from the relations we stand in to God or man; that which a man is bound to perform by any natural or legal obligation. The various moral, relative, and spiritual duties are considered in their places in this work.

DWIGHT, TIMOTHY, D.D., president of Yale College, America, was born at Northampton, in the county of Hampshire, and state of Massachusetts, on the 4th of May, 1752. His father was a respectable and opulent merchant; a man of sincere and unaffected piety, of excellent understanding, and unexceptionable character. His mother was the third daughter of the celebrated Jonathan Edwards, president of Nassau Hall; and possessed a vigorous and discriminating mind, and a cultivated understanding. She early began to be the instructress of her son, and so great was his eagerness for knowledge, that he learned the alphabet at one lesson, and at the age of four read the Holy Scriptures with ease and correctness. "With his father's example before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as in the whole circle of moral duties. She taught him, from the dawn of reason, to fear God and keep his commandments; to be conscientiously just, kind, and affectionate, charitable, and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; to relieve the distresses, and supply the wants of the poor and unfortunate. She also aimed, at a very early period, to enlighten his conscience, to make him afraid to sin, and to teach him to hope for pardon through Christ. The impressions thus made upon his mind in infancy were never erased." At the age of six years he was sent to school, where he diligently studied, and made such rapid and extraordinary advances in every kind of knowledge, that at a very early age he was well acquainted with the Greek and Roman classics, history, geography, and astronomy; and whilst he was greatly pleased with the beauties of Homer and Virgil, he entered into the abstract reasonings of Locke and Newton. His con-

duct and character were at this time highly consistent and moral. At the age of thirteen, he was admitted a member of Yale College. After far outstripping his rivals in the career of literature, he was called to become a tutor in Yale College, at the age of nineteen. This office he filled with advantage to the institution, and credit to himself. Soon after this appointment, his father, however, died, and he was compelled to resign the situation, and to take charge of his mother and a large family. Thus he passed five years of his life, during which he twice consented to serve the town, as their representative, in the state legislature. In May, 1795, he was elected president of Yale College. This was a situation eminently adapted to him, and one in which he was enabled to advance the interests of learning and religion. When Dr. Dwight entered upon his arduous duties, the students were infected with infidelity; but in consequence of the efforts of his wisdom, prudence, zeal, and learning, alike firm and well-principled, he succeeded to a great degree in exterminating opinions so inimical to the best interests of society. He soon afterwards became a preacher at Greenfield, and notwithstanding the variety of his college engagements, he found time regularly to compose two sermons every week. Afflicted by a disorder in his eyes, he was compelled in after years to employ an amanuensis to pen from his lips his sermons. As a preacher, he was distinguished by the originality and copiousness of his ideas; the simplicity, fulness, and force of his language, and the dignity, propriety, and seriousness of his manner. As a professor of theology, he was equally eminent. He was well read in the most eminent fathers and theologians, ancient and modern; he was a good biblical critic; and his sermons, consisting of five volumes, octavo, should be possessed by every student in divinity. He also wrote "Travels in New England and New York," four volumes, octavo; "The Conquest of Canaan," a poem, one vol. duodecimo; and a pamphlet on "The Dangers of the Infidel Philosophy." Dr. Dwight continued to discharge the duties of his station, both as a minister and president of the college, to the age of sixty-five; when, after a long and painful illness, he expired on January the 11th, 1817. He was endowed by nature with uncommon talents; and these, enriched by industry and research, and united to amiability and consistency in his private life, unquestionably entitle Dr. Dwight to a rank among the first men of this age. Two additional volumes of Dr. Dwight's sermons have recently been reprinted in London, octavo, 1828.

## E.

**EASTER**, the ecclesiastical festival commemorative of the resurrection of Christ. The Greek *πασχα*, and the Latin *pascha*, from which come the French *pâques*, the Italian *pasqua*, and the name of the same festival in several other languages, originated in the circumstance that Christ was typified by the paschal lamb, ordained by Moses to be slain at the feast of the passover: the feast being considered as a continuation, in its fulfilment, of the Jewish festival. The English name *Easter*, and the German *Ostern*, are derived from the name of the Teutonic goddess *Ostera* (Anglo-Saxon *Eostre*), whose festival was celebrated by the ancient Saxons with peculiar solemnities, in the month of April, and for which, as in many other instances, the first missionaries in these parts substituted the paschal feast. As early as the second century there were keen disputes respecting the day on which this feast should be kept: the Eastern church persisting in observing it on the same day with the Jews; while the Western celebrated it on Sunday, as the day of Christ's resurrection. The dispute was finally settled at the council of Nice, in 325, which ordained that it should be kept always on a Sunday: only as it was a moveable feast, no small difficulty long continued to be felt as to its adjustment.

**EBION**, the reputed founder of the sect of the Ebionites, but with respect to whom it has often been disputed whether such a person ever really existed, or whether this sect did not derive its name from the Hebrew word *עביון*, signifying *poor*. It is certain that the Ebionites did take credit to themselves for being named after the first believers, who made themselves poor; and their opponents reproached them with this name as being expressive of the *poverty* of their doctrines, and of the mean opinion which they entertained of Christ. But, notwithstanding these verbal allusions, Dr. Burton is of opinion, that it is by no means improbable that there was such a person as Ebion; and that if not a disciple of Cerinthus, he was at least contemporary with him. Whether he published his doctrines in Rome and Cyprus, as is said by Epiphanius, may perhaps be doubted; but that he disseminated them in Asia, and in the neighbourhood of Ephesus, can hardly admit of a dispute. Though he and Cerinthus are named as the leaders of two distinct sects, it does not appear that there was any great difference of opinion between them.

**EBIONITES**, ancient heretics, forming a modification of the Gnostics, who rose in the very first age of the church, and formed themselves into a sect in the second century,

denying the divinity of Jesus Christ. It has been supposed, with some plausibility, that this sect was originally formed among the Essenes; and indeed Epiphanius tells us that they resembled the Ossæi in their doctrine. Now, according to this writer, the Ossæi were the same as the Osseni (Esseni), whom he describes as a Jewish sect.

They altered and corrupted, in many things, the purity of the faith held among the first adherents to Christianity. For this reason, Origen distinguishes two kinds of Ebionites in his answer to Celsus; the one believed that Jesus Christ was born of a virgin; and the other that he was born after the manner of other men. The first were orthodox in every thing, except that to the Christian doctrine they joined the ceremonies of the Jewish law, as did the Jews, Samaritans, and Nazarenes; together with the traditions of the Pharisees. They differed from the Nazarenes in several things, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch. They agreed with the Nazarenes, in using the Hebrew Gospel of Matthew, otherwise called the Gospel of the twelve apostles; but they corrupted their copy in numerous places; and particularly left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Cerinthians. Besides the Hebrew Gospel of Matthew, the Ebionites had adopted several other books under the titles of James, John, and the other apostles; they also made use of the travels of Peter, which are supposed to have been written by Clement; but had altered them so, that there was scarcely any thing of truth left in them. They even made that father tell a number of falsehoods, the better to authorize their own practices.

**ECCLESIASTICAL**, an appellation given to whatever belongs to the church: thus we say ecclesiastical polity, jurisdiction, history, &c.

**ECCLESIASTICAL HISTORY**, a narration of the transactions, revolutions, and events that relate to the church. As to the utility of church history, Dr. Jortin, who was an acute writer on this subject, shall here speak for us: he observes, 1. That it will show us the amazing progress of Christianity through the Roman empire, through the East and West, although the powers of the world cruelly

opposed it. 2. Connected with Jewish and Pagan history, it will show us the total destruction of Jerusalem, the overthrow of the Jewish church and state; and the continuance of that unhappy nation for 1700 years, though dispersed over the face of the earth, and oppressed at different times by Pagans, Christians, and Mohammedans. 3. It shows us that the increase of Christianity produced, in the countries where it was received, the overthrow and extinction of paganism, which, after a feeble resistance, perished about the sixth century. 4. It shows us how Christianity hath been continued and delivered down from the apostolical to the present age. 5. It shows us the various opinions which prevailed at different times amongst the fathers and other Christians, and how they departed, more or less, from the simplicity of the Gospel. 6. It will enable us to form a true judgment of the merit of the fathers, and of the use which is to be made of them. 7. It will show us the evil of imposing unreasonable terms of communion, and requiring Christians to profess doctrines not propounded in Scriptural words, but inferred as consequences from passages of Scripture, which one may call systems of consequential divinity. 8. It will show us the origin and progress of popery; and, lastly, it will show us, 9. The origin and progress of the Reformation.

Ecclesiastical history is a very important branch of study, but one which is attended with many difficulties. The widely-spread and diversified circumstances of the Christian Church, even from the earliest period, render it difficult to arrive at satisfactory views of many events in which it was concerned. Those events were seldom recorded at the time, or by the persons who lived on the spot. The early writers who undertook to give the history of the church, were not well skilled in the laws of historic truth and evidence, nor always well fitted to apply those laws. Opinions and statements scattered over the pages of the fathers and their successors, are often vague, discordant, and unsatisfactory, presenting almost endless perplexity, or matter of debate. While these and other causes contribute to render ecclesiastical history very difficult, they who have devoted themselves to it in modern times, look at the subjects of their investigation through mediums which tend to colour or distort most of the facts passing under their review. Their associations and habits of thinking lead them unconsciously to attach modern ideas to ancient terms and usages. The word church, for instance, almost invariably suggests the idea of a body allied to the state, and holding the orthodox creed. The heretics of church history are generally regarded as men of erroneous principles and immoral lives. Councils are bodies representative, and clothed with something approaching to infallible au-

thority. Bishops are not regarded as pastors of particular congregations, but ecclesiastical rulers of provinces. All these things tend greatly to bewilder and perplex an inquirer into the true state of the profession of Christianity during a long succession of ages; and from their distracting influence, even the strongest minds can scarcely be protected. Impartiality is commonly professed, and, in most instances, honestly intended, but very rarely exercised.

See *Dr. Jortin's Charge on the Use and Importance of Ecclesiastical History*, in his Works, vol. vii. ch. 2.

For ecclesiastical historians, see *Eusebius's Eccl. Hist. with Valesius's Notes*; *Baronii Annales Eccl.*; *Spondani Annales Sacri*; *Parei Universalis Hist. Eccl.*; *Lampe, Dupin, Spanheim, and Mosheim's Eccl. Hist.*, *Dr. Murock's Translation*, New Haven, 1832, 3 vols. 8vo. (The common translation of Maclaine cannot be depended on.) *Gieseler's Text Book*; *Weissmanni Hist. Eccl.*; *Fuller's and Warner's Eccl. Hist. of England*; *Jortin's Remarks on Eccl. Hist.*; *Millar's Propagation of Christianity*; *Gillies's Historical Collections*; *Dr. Erskine's Sketches*, and *Robinson's Researches*. The most recent are, *Dr. Campbell's, Gregory's, Milner's, and Haweis's*; *Schroek's, Neander's, Waddington's, and Jones's*, all of which have their excellences. See also *Bogue and Bennett's History of the Dissenters*; *Bennett's Hist. of Dissenters from 1808 to 1838*; and *Hanbury's Historical Memorials of the Independents*. For the History of the Church under the Old Testament, the reader may consult *Millar's History of the Church*; *Prideaux and Shuckford's Connexions*; *Dr. Watts's Scripture History*; *Fleury's History of the Israelites*, and especially *Jahn's History of the Hebrew Commonwealth*.

ECLECTICS, a name given to some ancient philosophers, who, without attaching themselves to any particular sect, took what they judged good and solid from each. One Pota-mon, of Alexandria, who lived under Augustus and Tiberius, and was weary of doubting of all things, with the Sceptics and Pyrrhonians, was the person who formed this sect.

ECLECTICS, or modern Platonics, a sect which arose in the Christian Church towards the close of the second century. They professed to make truth the only object of their inquiry, and to be ready to adopt from all the different systems and sects such tenets as they thought agreeable to it. They preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who at this time laid the foundation of that sect, afterwards distinguished by the name of the New Platonics in the Alexandrian school.

**ECSTASY**, or **EXTASY**, a transport of the mind, which suspends the functions of the senses by the intense contemplation of some extraordinary object.

**ECTHESIA**, a confession of faith, the form of an edict, published in the year 639, by the Emperor Heraclius, with a view to pacify the troubles occasioned by the Eutychian heresy in the Eastern Church. However, the same prince revoked it, on being informed that Pope Severinus had condemned it, as favouring the Monothelites; declaring, at the same time, that Sergius, patriarch of Constantinople, was the author of it. See **EUTYCHIAN**.

**EDIFICATION**. This word signifies a building up. Hence we call a building an edifice. Applied to spiritual things, it signifies the improving, adorning, and comforting the mind; and a Christian may be said to be edified when he is encouraged and animated in the ways and works of the Lord. The means to promote our own edification are, prayer, self-examination, reading the Scriptures, hearing the Gospel, meditation, attendance on all appointed ordinances. To edify others, there should be love, spiritual conversation, forbearance, faithfulness, benevolent exertions, and uniformity of conduct.

**EDWARDS, JONATHAN** (usually styled **PRESIDENT EDWARDS**) was descended from an ancient family in North America. He was born at Windsor, in the province of Connecticut, on the 5th of October, 1703. His father was a pious and faithful minister at Windsor; and his mother was a daughter of the celebrated Rev. Solomon Stoddard, of Northampton, and as remarkable for her mental, as for her personal attractions. Jonathan was their only son, though they had a numerous family. At the age of twelve years he had developed great penetration and deep thought. He was then admitted into Yale College, and, at the age of seventeen, received the degree of Bachelor of Arts.

He remained at college seven years; and, at the expiration of that period, being duly prepared, entered into the important work of the ministry, and delivered his first sermon at New York, in 1722, where he continued for eight months. In 1723 he took his degree of Master of Arts, and was tutor of Yale College; but, in the course of two years, resigned his office for the purpose of assisting his aged grandfather, who much required his assistance; and, at the age of twenty-three, became the colleague with that revered relative at Northampton, where he continued for upwards of two years. While there, he generally spent between thirteen and fourteen hours of every day in his study. Shortly after leaving Northampton, he united himself to a female in every respect worthy of him, and by whom he had a large family. To the education of his children he was particularly attentive, and made the care of their

souls his first consideration; instructed them himself in the first elements of Christianity, and rendered his instructions pleasing, by his happy method of communicating knowledge. Those instructions afterwards proved to them the value of being trained up in the ways of piety and religion. By many he might have been considered not to have paid sufficient attention to the spiritual interests of his congregation, as it was not his custom to visit them; but he considered visits of that kind to be unprofitable, both to himself and his friends; though, in consequence, he was, by strangers, considered reserved and haughty. But Edwards was humble and diffident. "He was," says his biographer, "a skilful guide to souls under spiritual difficulties, and was therefore applied to, not only by his own people, but by many who lived at a considerable distance. As a minister, he was exceedingly useful to hundreds, and was the instrument of turning many from darkness to light, and from the power of Satan unto God." In the year 1734, his ministrations were eminently useful, and an account of which has been written by him, entitled, "A Faithful Narrative of the surprising Work of God, in the conversion of many hundred souls in Northampton;" and which gave rise to other works "On the Distinguishing Marks of a Work of the Spirit of God;" his "Thoughts concerning the present Revival of Religion in New England;" and his "Treatise on Religious Affections." Seeds of discontent were, however, sown among his people; an evil which the best and most laborious of men have never been able to prevent.

On the 22nd of June, 1750, he received his dismissal from them, after having been their pastor for above twenty-four years. This was a severe trial to Mr. Edwards, thus to leave a people who had expressed so much attachment to him, and to whom he had been so permanently useful. He, however, bore the separation with calmness, meekness, and humility, and took up his cross with the spirit of a Christian. Mr. Edwards was not, however, long disengaged as a preacher. About that time, the Rev. Mr. Sergeant died, and left vacant the Indian mission at Stockbridge, a town about sixty miles from Northampton; and, on the application of the commissioners for Indian affairs, he accepted the invitation, and there settled as missionary, on the 8th of August, 1751. Mr. Edwards was not so extensively useful at Stockbridge as was expected, though he benefited the world during the five years he remained there, more than the whole time he spent at Northampton, by publishing his celebrated treatises on "The Freedom of the Will," and on "Original Sin." These works induced the trustees of New Jersey College to request him to become their president, on the death of Mr. Burr. That honourable station, after

many objections and doubts, as to his abilities for so dignified an office, he accepted; and when the corporation met, he was placed in the president's chair. He also at this time preached with great success, to large and attentive congregations. President Edwards, however, was not long to enjoy the honour thus conferred on him. The small-pox raged in the country; the good man was inoculated; he received it very favourably; but a fever succeeded, and was attended by pustules in the throat, and he expired, in the fifty-fifth year of his age, in 1758. As a minister, a husband, a father, an author, and a scholar, he was greatly distinguished, revered, and beloved. The name of President Edwards can never die. He was pious yet cheerful, frugal yet generous, and learned without being a pedant. In the pulpit and the parlour he was equally beloved and respected; and at his death thousands were ready to speak his praises, and eulogize a character so wise, so good, and so benevolent, as that of President Edwards. As a philosopher, as well as a divine, he has had few equals, and he had no superior among his contemporaries. His works, which have been collected and published in eight volumes, royal 8vo, by the Rev. Dr. Williams, and the Rev. Mr. Parsons, of Leeds, will live as long as powerful reasoning, genuine religion, and the science of the human mind continue to be objects of respect. Dr. Erskine, an excellent judge of men and books, who patronized both him and his writings, declared that he did not think our age had produced a divine of equal judgment or genius. "The History of Redemption" shows the author's intimate acquaintance with the plan of Heaven, and how well he could illustrate its progressive development. The "Treatise on Religious Affections" discovers his profound acquaintance with the nature of genuine religion, and with all the deceitful workings of the human heart. The "Inquiry into the Freedom of the Human Will," displays the talents of the author as a metaphysician, and his accurate knowledge of the Arminian and Calvinistic controversy. His Defence of the Doctrine of Original Sin, designed partly as an answer to a work on that subject by Dr. John Taylor, of Norwich, discovers the same high qualities which belong to his former works, with a greater portion of excellent critical interpretation of the Scriptures. His style, it is to be regretted, repels many from the examination of his writings; but a little perseverance and attention will render it familiar to a diligent student, and the effect of his close and convincing reasoning will prove eminently beneficial to the understanding.

**EFFRONTES**, a sect of heretics, in 1534, who scraped their forehead with a knife till it bled, and then poured oil into the wound. This ceremony served them instead of baptism.

They are likewise said to have denied the divinity of the Holy Spirit.

**ΕΙCΕΤΞ**, a denomination in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed dancing.

**EICHHORN, JOHN GODFREY**, one of the most distinguished German scholars in Oriental literature, biblical criticism, and literary and general history. He was born at Dorrenzimmen, in 1752; in 1772 he was appointed professor at Jena; and, in 1788, he was made professor at Gottingen, where he remained till his death, in 1831. At Gottingen he devoted himself chiefly to biblical studies. The results of his inquiries were published in his *Universal Library of Biblical Literature*, his *Repertory of Biblical and Oriental Literature*, and his *Introduction to the Old and New Testaments*—works which contain much important and valuable information, and sound criticism, but also much of the grossest and most offensive specimens of German neology. His writings have had a great influence on the views of continental divines.

**EJACULATION**, a short prayer, in which the mind is directed to God, on any emergency. See **PRAYER**.

**ELDER** (πρεσβύτερος,) an overseer, ruler, leader.

Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men whom Moses associated with himself in the government: such likewise afterwards were those who held the first rank in the synagogue as presidents.—Elders, in church history, were originally those who held the first place in the assemblies of the primitive Christians. The word presbyter is often used in the New Testament in this signification, and as interchangeable with episcopos; hence the first meetings of Christian ministers were called *Presbyteria*, or assemblies of Elders.—Elders, in the Presbyterian discipline, are officers who, in conjunction with the ministers and deacons, compose the kirk sessions, who formerly used to take cognizance not only of all grosser immoralities, such as swearing, drunkenness, lewdness, fighting, scolding, disobedience to parents, absence from public worship, &c., but also what are termed the levities and amusements of life—as dancing, racing, card-playing, and the like. They were authorized, on some occasions, to carry their jurisdiction into the bosoms of families and individuals, to disarm private resentments, and to arbitrate in cases of domestic variance. Their principal business now is to take care of the poor's funds. They are chosen from among the people, and are received publicly with some degree of ceremony. In Scotland there is an indefinite number of elders in each parish, generally about twelve. See **PRESBYTERIANS**.

It has long been a matter of dispute, whether there are any such officers as *lay elders* mentioned in Scripture. On the one side, it is observed, that these officers are nowhere mentioned as being alone or single, but always as being many in every congregation. They are also mentioned separately from the brethren. Their office, more than once, is described as being distinct from that of preaching, not only in Rom. xii., where he that ruleth is expressly distinguished from him that exhorteth or teacheth, but also in that passage, 1 Tim. v. 17. On the other side it is said, that, from the above-mentioned passages, nothing can be collected with certainty to establish this opinion; neither can it be inferred from any other passage, that churches should be furnished with such officers, though, perhaps, prudence, in some circumstances, may make them expedient. "I incline to think," says Dr. Guyse, on the passage, 1 Tim. v. 17, "that the apostle intends only *preaching elders*, when he directs double honour to be paid to the elders that rule well, especially those who labour in the word and doctrine; and that the distinction lies not in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial work; and so the emphasis is to be laid on the word *labour* in the word and doctrine which has an *especially* annexed to it." Those who "ruled well" were such as remained at home, and diligently attended to the oversight of the flock, the conducting of discipline, &c., as well as teaching; those who "laboured in word and doctrine," such as in addition to their other pastoral duties, spent their time in laborious exertions to spread the gospel in the surrounding regions.

**ELECTION.** This word has different meanings. 1. It signifies God's taking a whole nation, community, or body of men, into external covenant with himself, by giving them the advantage of revelation as the rule of their belief and practice, when other nations are without it. Deut. vii. 6. 2. A temporary designation of some person or persons to the filling up of some particular station in the visible church, or office in civil life. John vi. 70; 1 Sam. x. 24. 3. The gracious and almighty act of the Divine Spirit, whereby God actually and visibly separates his people from the world by effectual calling. John xv. 19. 4. That eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ. Eph. i. 4; 2 Thess. ii. 13. See **DECREE** and **PREDESTINATION**.

With respect to this subject it is to be observed,—

1. *That it is no part of the doctrine of Election, that God created a part of mankind merely to damn them.* This is often said by those who

wish to bring the doctrine into contempt; but it is not true. The ultimate object for which God created all men, is the advancement of his own glory. He will punish multitudes of the human race "with everlasting destruction from his presence;" but he did not bring them into being merely for the sake of punishing them. "God is love." There is not one malevolent emotion rankling in his bosom. It is one of the foulest stains that was ever cast upon his spotless character, to admit the thought that he brought creatures into being merely for the purpose of making them for ever miserable. *In itself*, he desires the salvation of every living man. We have his oath, "that he has no pleasure in the death of him that dieth." If he destroys the wicked, it is because their perdition is inseparable from the promotion of his own glory, and the highest good of his kingdom, and not because it is well pleasing to his benevolent mind, or the ultimate object of their creation.

2. *It is no part of the doctrine of Election, that Christ died exclusively for the Elect.* Such a representation is an unjustifiable perversion of the doctrine, and exposes it to unanswerable objections. Though there would have been no atonement but for God's design to save the elect, and though there could have been no designs of mercy toward the elect without an atonement; yet the doctrine of atonement and election are two distinct things. Much idle breath and illiberal crimination might have been spared, by giving them that place in the Christian system which they hold in the word of God. It has never yet been proved that Christ died exclusively for the elect. If language has any meaning, we are bound to believe that "he tasted death for every man." One would imagine that if the apostle had intended to put this question for ever at rest, he could not have said more than he has in these memorable words:—"and he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world."

3. *It is no part of the doctrine of Election, that the Elect shall be saved let them do what they will.* The immutable law of the divine kingdom has made personal holiness essential to eternal life. It is not less certain that "no man will see the Lord without holiness,"—than that no man will see the Lord unless he be of the "election of grace." The elect cannot be saved unless they possess supreme love to God, sincere contrition for all their sins, and faith unfeigned in the Lord Jesus Christ. The elect can no more enter heaven without being prepared for it than the non-elect. If a man continues stupid and secure,—if he never reads the Scriptures,—if he never attends upon the word and ordinances,—if he is never anxious for the salvation of his soul,—if he never repents and believes the gospel,—if he never becomes a follower of the

meek and lowly Jesus; he may rest assured there is nothing in the doctrine of election that will save him. "Except ye repent, ye shall all likewise perish."

4. *It is no part of Election, that the non-elect will not be saved if they do as well as they can.* If they would "repent and believe the gospel," there is nothing in the doctrine of election that would destroy them. If they would become reconciled to God, he would regard them with favour. If they would "come to Christ," they should "in nowise be cast out." Let the non-elect do their duty, and they will be saved. Nay, let them possess one holy desire, and they will be saved. And if they will not do this, it does not become them to wrest the doctrine of election, and say it is an essential part of it, that, do what they will, they must be lost. Not one of the non-elect will be lost, unless he persist in impenitence, reject the offers of mercy to the last, and die in his sins.

5. *It is no part of the doctrine of Election, that the non-elect cannot comply with the terms of the gospel.* The efforts to vindicate the doctrine of election without separating it from this unscriptural notion, have not only proved futile, but done harm. There is but one thing that prevents the non-elect from accepting the offers of mercy, and that is their cherished enmity against God. We are well aware that the Scriptures represent it to be impossible for men to do what they are unwilling to do. Hence says our Saviour,—"No man can come to me, except the Father which hath sent me draw him." His idea doubtless is, that men cannot come to him because they are unwilling to come; for he had just said, in the course of the same address, "and ye will not come unto me, that ye might have life." He supposes that mere unwillingness renders it impossible for them to come. This mode of speaking not only runs through the Bible, but is agreeable to the plainest dictates of reason and common sense. All the inability of the non-elect, therefore, to comply with the terms of the gospel, arises from their unwillingness to comply. Their inability is of a moral, and not a physical nature. It is a criminal impotence. It consists in nothing but their own voluntary wickedness. While, therefore, it is proper to say, that men cannot do what they are unwilling to do,—it is also proper to say, that they can do what they are willing to do. It is no perversion of language to say that a knave can be honest, or that a drunkard can be temperate; for every one knows that they could be if they would. Hence it is no perversion to say, that a sinful man can become holy, or that the non-elect can comply with the terms of the gospel. Their unwillingness lays them under no natural inability, and may at any time be removed by their being willing. The non-elect are just as able to repent and believe the gospel as the elect,

if they were but disposed to do so. They are as capable of doing right as of doing wrong. The doctrine of election leaves them in full possession of all their powers as moral agents, and all possible liberty to choose or refuse the offers of mercy. But for his voluntary wickedness, Judas was as able to accept the gospel as Paul. The non-elect are able to comply with the terms of the gospel, if they choose to do it. It is therefore their own choice, and not the decree of election, that shuts them out of the kingdom of heaven. All representations of the doctrine of election, therefore, that deny the non-elect natural power to comply with the overtures of mercy, form no part of that doctrine as it is exhibited in the Bible.

But if none of these things belong to the doctrine of election, what is it? For the sake of a clear understanding of the subject, several things must be particularly observed.

1. All mankind are by nature in a state of sin and condemnation. They are "estranged from the womb." The "imagination of man's heart is evil from his youth." By the apostasy of their first parents, sin and the curse are the birth-right of all their natural descendants, from generation to generation; so that by their offence, all their posterity come into the world with a corrupt nature, and under the wrath of God.

2. Notwithstanding the native corruption of the human heart, and the lost condition of all mankind by nature, God has provided a full and complete atonement for all their sins. The atonement was made, not for the elect or non-elect, as such, but all men as sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The atonement of Christ is sufficient for all, adapted to all, offered to all, and irrespective of the divine purpose as to its effectual application, made as much for one man as another.

3. Notwithstanding the unlimited provision of the gospel, all with one consent, reject the overtures of mercy, and will not come unto Christ that they might have life. Left to himself, every individual of the human race will reject the Saviour, and plunge into perdition. No sense of guilt and danger, no consciousness of obligation and duty, no pressure of motives, will constrain a living man to lay down the arms of rebellion and be reconciled to God. If the Spirit of God does not appear in the glory of his grace to wrest the weapons of revolt from his hands, and make the sinner willing in the day of his power, all are lost, and Christ is dead in vain.

4. This sad result God has determined to prevent. It is not his will that all mankind shall finally perish. He does not intend that they shall rob him of his glory, nor his Son of the reward of his death. Some he saves.

There is a part he rescues from themselves and from perdition. This number is definite. His eye is upon them. When in the gall of bitterness and bonds of iniquity, he sends his Spirit to convince them of their lost condition—to show them their need of mercy—to make his word quick and powerful—to create them anew in Christ Jesus, and to make them meet for the inheritance of the saints in light. He begins, carries on, and completes the work, and receives them at last to “the glory which is to be revealed.”

5. God does this from design. Who are saved and who lost, is not with him a matter of indifference. He has not committed the destiny of souls to the obscure omnipotency of chance. He formed a purpose to renew, and sanctify, and justify, and glorify a certain part of our fallen race. He formed this purpose from eternity. This design is an eternal design; this determination an eternal, irrevocable decree.

6. In doing this, it is important to remark that God is governed by a wise regard to his own good pleasure. He does not sanctify and save one part of mankind rather than another, because one part is better than another. The elect are no more worthy of being made the objects of regenerating and redeeming grace, than the non-elect. When the design of saving them was formed, they were not in being, and “had done neither good nor evil.” During the whole of their unregenerate state, they were opposing God and contemning the Son of his love. The moment before their regeneration, they were his determined enemies. It could not, therefore, have been from regard to any thing in them, that they were taken and others left, but from a regard to the mere good pleasure of God. It was a sovereign purpose. It was that all the glory might redound to God’s great and holy name.

7. Nor is it less important to subjoin, that this sovereign and eternal purpose was formed in view of the atonement of Christ. In its practical influence, it regarded men as already fallen by their iniquity, and beyond the possibility of deliverance, except by atonement. When God determined to save a part of mankind, he had it in prospect to provide such an expiation for the sins of the world, as to justify him in the unlimited offer of pardon, and in the full and complete justification of all who accept it. He owed it to himself, in forming the purpose to save, to devise a consistent method of salvation. It would have been a violation of the rights of moral government, to have received rebels into favour “without the shedding of blood.” Hence the elect are said to be “chosen in Christ.” In other places they are said to be “Christ’s seed.” In others, they are represented “as given to him” by his Father. When, in the covenant of peace, he engaged to lay down his life for the

sins of the world, a stipulated number was “given him” as his reward. In view of mankind, as already plunged in guilt and ruin, and of Christ as making an adequate atonement, God “chose them to salvation, through sanctification of the Spirit, and belief of the truth.”

This is what we suppose the Scriptures mean by the doctrine of election. The apostle represents himself and the Christians at Ephesus to be “chosen”—“chosen in Christ”—“chosen in him before the foundation of the world;” and that not upon condition they would be holy, not because of any foreseen holiness, but “that they should be holy and without blame before him in love, having predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.”

The truth of this doctrine may be evinced,—

1. From the divine immutability.

God is unchangeable. “He is in one mind, and who can turn him?” But if God is unchangeable, then every thing that has been, or will be, was unalterably fixed and determined in the divine mind from eternity. Hence it is written, “the counsel of the Lord standeth for ever,—the thoughts of his heart to all generations.” Hence God himself claims this exalted character: “I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times, the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.” If we could suppose the Deity to be wiser, and better, and mightier at some times than at others, we might suppose, that with every accession of knowledge, goodness, and power, he would form some new design. But he is always the same. And as his character never alters, so his purposes never alter. Hence the divine immutability secures the doctrine of election. If the divine mind has formed any new purpose with regard to the salvation of men, then he has altered his plans and is mutable; but if he has always been of the same mind, then, unless he actually saves the whole, he must have formed the purpose of saving a certain part. Every individual he saves, he must have “always meant to save,”—he must have always chosen and determined to save. But this is nothing more nor less than the doctrine of election. All the objections, therefore, that are made against the doctrine of election, are levelled equally against the divine immutability.

2. The doctrine of election may be conclusively argued from the Divine foreknowledge.

The mere light of nature is enough to teach us, that God knows all things, present, past, and to come. It is impossible that a Being of infinite wisdom should commence a system of operations without knowing what he is about



to do. If God does not know all events before they actually take place, then his knowledge may increase, and he may be wiser to-morrow than he is to-day. In short, if he does not foreknow all things, he may not only from day to day discover things that are new, but he may deduce new results from them, may misjudge in his arrangements, and be frustrated in his purposes. But the Bible puts this question beyond a doubt. "Known unto God are all his works from the beginning of the world." It is a settled point, then, that God knew from all eternity every thing that would take place.

God, therefore, knows who will at last be saved. In the ages of eternity, he beheld the long tract of time from the fall of Adam to the general judgment, and fixed his eye on every individual of the human family that would at last enter into his kingdom. He knew the exact number, and he knew with absolute certainty. I say he knew with certainty; for there is nothing else that deserves the name of knowledge except that which is certain. God did not know how many, and who would probably be saved, but how many would certainly be saved. Absolutely to foreknow a mere contingency, is impossible. To know who might be saved, and who might not be saved, is to know nothing about it. Certainly to know that a thing will be, and yet certainly to know that it may not be, is the same thing as certainly to know and not certainly to know at the same time; which is palpable contradiction. It must be conceded, therefore, that God must have known with absolute certainty the exact number of those who would be saved. But how could this be known unless it were a determined event? If it were undetermined, it was uncertain; and if uncertain, it could not certainly be known. Let any man but an atheist look at this with an unprejudiced mind, and he must receive the doctrine of election. How could God know from eternity how many would be saved, unless he had from eternity determined to save precisely this number? In eternity, there was no being but God himself. There was no heavens and no earth, no angels and no men. God existed alone. And when he existed alone, he certainly knew how many intelligent beings would exist, and how many would be saved. But where did he obtain this knowledge? Not from any other being beside himself, for there was no other; and not from himself, unless he had formed the determination to save them; for if he had not formed the determination to save them, he could not have known that they would be saved. It is just as certain, therefore, that God determined from eternity who would be saved, as that he knew from eternity who would be saved. "For whom he did foreknow, he also did predestinate." But this is nothing more nor less than the doctrine of election. All the objections which lie against

the doctrine of election, lie with equal force against the Divine prescience.

3. In proof of this doctrine, we shall make our appeal to the holy Scriptures. We consider the doctrine unanswerably demonstrated from the preceding considerations; but "to the law and the testimony." The Scriptures are the word of God, and the infallible rule of faith and practice. Here we have a standard to which every thing must bow. From this oracle there is no appeal. Let us go, then, to the Bible; and let us go—not to alter, not to expunge, not to supply, not to wrest from its plain and obvious meaning a single word; but simply to inquire what the Lord hath spoken, and to yield our preconceived opinions to the paramount authority of eternal truth. Here, if we are not deceived, we find the doctrine of election revealed as plainly as language can reveal it.

Let the reader carefully consult the following passages, and interpret them according to just and fair principles of exegesis, and we leave it to his own judgment to determine whether they do not teach the doctrine of a special election of particular persons to eternal life: Matt. xxiv. 22, 24; Acts xiii. 48; Rom. viii. 28—30; ix. 23; xi. 5, 7; Eph. i. 4, 5; 1 Thess. i. 4; v. 9; 2 Thess. ii. 13; 2 Tim. i. 9; ii. 10; 1 Pet. i. 2. The construction which some would force upon these passages, agreeably to which they understand merely the election or designation of nations or bodies of people to external religious privileges, cannot be maintained without unsettling the whole of the New Testament scheme of personal and individual salvation; and, however favourable such an idea may be to certain dogmas relative to the efficacy of a standing in what has been called the visible church, and the *opus operatum* of its sacraments, it cannot but prove highly prejudicial to the interests of genuine piety, and is, indeed, found to flourish only in regions where that piety has little or no influence.

ELLERIAN, OR RONSdorFIAN. This sect arose, about the year 1726, in the duchy of Berg, and spread through the neighbourhood. Its founder was Elias Eller, who was born about 1690, near Elberfeld, at Ronsdorf, which, at that time, was little more than a farm. Eller, who claimed descent from Judah, married successively three wives; the first, on account of her piety; the second, for her youth; the third, for her money. The latter, Ann of Buchel, was the daughter of a pastry-cook of Elberfeld. These two consorts asserted that they were the two witnesses mentioned in the eleventh chapter of Revelation. Eller, the "Father of Sion," conversed familiarly with God, as a friend with his friend, the church having fallen into decay. God, who resided in him, sent him to form a new church, in which work his wife, the "Mother of Sion," was to co-operate, and to her all the secrets of

predestination were revealed. He published his reveries in a German work, entitled, "The Shepherd's Bag," in allusion to that of David, which contained five stones to attack Goliath.

Eller collected his adherents from among the reformists of Elberfeld, who had become enthusiasts. With them he quitted that town in 1728, predicting that it would be destroyed by fire, like Sodom. The day on which this catastrophe was to happen being fixed, they all departed early in the morning to ascend Mount Ronsdorf, whence they expected to see the conflagration which was to consume the town, and they waited in vain till evening the fulfilment of the prediction. This miscalculation deadened their zeal, without undeceiving them. They erected houses at Ronsdorf, which were so situated that they could all be seen from that of their patron. Eller, first the despot, and then the tyrant of this little kingdom, was a cunning ambitious man, who employed spies in the government of his little sect; for espionage is inseparable from despotism. He loved long repasts and orgies, perhaps less from a taste for scenes of debauchery, than to gain the secrets which might be uttered in seasons of intoxication; for he had sufficient precaution to confide his doctrine to adepts only, one of its chief articles being to deny every thing in case of necessity.

In 1750, a synod of reformers, held at Waldeck, condemned Eller and his followers, who were also condemned by the theological faculty at Marburg, and afterwards excommunicated in another synod of reformers. The death of Eller, in 1750, cooled the enthusiasm, and undeceived the credulity of a multitude of people whom he had seduced. The reveries of this sect are amply described by Knevels.

Ronsdorf is now a pretty, populous, and industrious town.

**ELOQUENCE, PULPIT.** "The chief characteristics of the eloquence suited to the pulpit are these two,—gravity and warmth. The serious nature of the subjects belonging to the pulpit requires gravity; their importance to mankind requires warmth. It is far from being either easy or common to unite these characters of eloquence. The *grave*, when it is predominant, is apt to run into a dull uniform solemnity. The *warm*, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers, as of the utmost consequence, both in the composition of their discourses, and in their manner of delivery. Gravity and warmth united, form that character of preaching which the French call *onction*; the affecting, penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher, the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers." See **DECLAMATION, SERMONS.**

**ELXAITES**, ancient heretics, who made their

appearance in the reign of the emperor Trajan, and took their name from their leader, Elxai. They kept a mean between the Jews, Christians, and Pagans: they worshipped but one God, observed the Jewish sabbath, circumcision, and the other ceremonies of the law; yet they rejected the Pentateuch and the prophets; nor had they any more respect for the writings of the apostles. Some are of opinion that Elxai ultimately joined the sect of the Ebionites.

**EMANATION**, (from the Latin *emare*, to issue, flow out,) a term used in reference to the theosophical doctrine of the East, according to which, all created things emanated from the Supreme Being by an eternal efflux, and not by a spontaneous creation. It is found in the Indian mythology, as it is in the old Persian, or Bactro-Median system of Zoroaster. It had a powerful influence on the Greek philosophy, as may be seen in Pythagoras.

**EMULATION**, a generous ardour kindled by the praiseworthy examples of others; which impels us to imitate, to rival, and, if possible, to excel them. This passion involves in it esteem of the person whose attainments or conduct we emulate, of the qualities and actions in which we emulate him, and a desire of resemblance, together with a joy springing from the hope of success. The word comes originally from the Greek *αμύλλα*, contest; whence the Latin *emulus*, and thence our *emulation*. Plato makes emulation the daughter of envy; if so, there is a great difference between the mother and the offspring; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them; envy refuses them the praises that are their due; emulation is generous, and only thinks of equalling or surpassing a rival; envy is low, and only seeks to lessen him. It would, therefore, be more proper to suppose emulation the daughter of admiration; admiration being a principal ingredient in the composition of it.

**ENCRATITES**, a sect in the second century, who abstained from marriage, wine, and animal food.

**ENDOWMENT, ECCLESIASTICAL**, a term used to denote the settlement of a pension upon a minister, or the building of a church, or the severing a sufficient portion of tithes for a vicar, when the benefice is appropriated.

Among the Dissenters, endowments are benefactions left to their place or congregation, for the support of their ministers. Where the congregation is poor or small, these have been found beneficial; but in many cases they have been detrimental. Too often has it tended to relax the exertions of the people; and when such a fund has fallen into the hands of an unsuitable minister, it has prevented his removal; when, had he derived no support from the people, necessity would have caused him to depart, and make room for one

more worthy. Scarcely has it been found that any congregation has turned Arian or Socinian, but such as enjoyed such endowments.

**ENERGICI**, a denomination in the sixteenth century; so called because they held that the eucharist was the energy and virtue of Jesus Christ; not his body, nor a representation thereof.

**ENERGUMENS**, persons supposed to be possessed with the devil, concerning whom there were many regulations among the primitive Christians. They were denied baptism and the eucharist; at least this was the practice of some churches; and though they were under the care of exorcists, yet it was thought a becoming act of charity to let them have the public prayers of the church, at which they were permitted to be present.

**ENTHUSIASM**. To obtain just definitions of words which are promiscuously used, it must be confessed, is no small difficulty. This word, it seems, is used both in a good and a bad sense. In its best sense it signifies a divine afflatus or inspiration. It is also taken for that noble ardour of mind which leads us to imagine any thing sublime, grand, or surprising. In its worst sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived (*απο των εν θυσιας παινουμενων*) from the wild gestures and speeches of ancient religionists, pretending to more than ordinary and more than true communications with the gods, and particularly *εν θυσιας*, in the act or at the time of sacrificing. In this sense, then, it signifies that impulse of the mind which leads a man to suppose he has some remarkable intercourse with the Deity, while at the same time it is nothing more than the effects of a heated imagination, or a sanguine constitution.

That the Divine Being permits his people to enjoy fellowship with him, and that he can work upon the minds of his creatures when and how he pleases, cannot be denied. But, then, what is the criterion by which we are to judge, in order to distinguish it from enthusiasm? It is necessary there should be some rule, for without it the greatest extravagances would be committed, the most notorious impostors countenanced, and the most enormous evils ensue. Now, this criterion is the word of God; from which we learn, that we are to expect no new revelations, no extraordinary gifts, as in the apostles' time; that whatever opinions, feelings, views, or impressions we may have, if they are inconsistent with reason, if they do not tend to humble us, if they do not influence our temper, regulate our lives, and make us just, pious, honest, and uniform, they cannot come from God, but are evidently the effusions of an enthusiastic brain. On the other hand, if the

mind be enlightened, if the will which was perverse be renovated, detached from evil and inclined to good; if the powers be roused to exertion for the promotion of the Divine glory, and the good of men; if the natural corruptions of the heart be suppressed; if peace and joy arise from a view of the goodness of God, attended with a spiritual frame of mind, a heart devoted to God, and a holy, useful life,—however this may be branded with the name of enthusiasm, it certainly is from God, because bare human efforts, unassisted by him, could never produce such effects as these. *Theol. Misc.*, vol. ii. p. 43; *Locke on Underst.*, vol. ii. ch. 19; *Spect.*, No. 201, vol. iii.; *Wesley's Sermon on Enthusiasm*; *Mrs. H. More's Hints towards forming the Character of a young Princess*, vol. ii. p. 246; *Natural History of Enthusiasm*, by Taylor.

**ENVY**, a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. "This," says a good writer, "is universally admitted to be one of the blackest passions in the human heart. No one, indeed, is to be condemned for defending his rights, and showing displeasure against a malicious enemy; but to conceive ill-will at one who has attacked none of our rights, nor done us any injury, solely because he is more prosperous than we are, is a disposition altogether unnatural. Hence the character of an envious man is universally odious. All disclaim it, and they who feel themselves under the influence of this passion, carefully conceal it. The chief grounds of envy may be reduced to three: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its sinful and criminal nature; the mischiefs it occasions to the world, the unhappiness it produces to him who possesses it; the evil causes that nourish it, such as pride and indolence: let us, moreover, bring often into view those religious considerations which regard us as Christians; how unworthy we are in the sight of God; how much the blessings we enjoy are above what we deserve. Let us learn reverence and submission to that Divine government which has appointed to every one such a condition as is fittest for him to possess: let us consider how opposite the Christian spirit is to envy; above all, let us offer up our prayers to the Almighty, that he would purify our hearts from a passion which is so base and so criminal."

**EONIANs**, the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century; he concluded, from the resemblance between *eum*, in the form for exorcising malignant spirits, viz. "per eum qui venturus est judicare vivos et mortuos," and his own name Eon, that he was the Son of God, and

ordained to judge the quick and dead. Eon was, however, solemnly condemned by the council at Rheims, in 1148, and ended his days in a prison. He left behind him a number of followers, whom persecution and death, so weakly and cruelly employed, could not persuade to abandon his cause, or to renounce an absurdity which, says Mosheim, one would think could never have gained credit but in such a place as Bedlam.

**EOQUINIANS**, a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.

**EPARCHY**, in the Greek Church, the jurisdiction of a bishop, or other high ecclesiastical ruler.

**EPICUREANS**, the disciples of Epicurus, a Greek philosopher, who flourished about A.M. 3700. This sect maintained that the world was formed not by God, nor with any design, but by the fortuitous concurrence of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below; they denied the immortality of the soul, and the existence of angels; they maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus; others understood him in the gross sense, and placed all their happiness in corporeal pleasure. His system found many followers in Rome, among whom Celsus, Pliny the elder, and Lucretius, were the most eminent. When Paul was at Athens, he had conferences with the Epicurean philosophers, Acts xvii. 18. The word Epicurean is used at present for an indolent, effeminate, and voluptuous person, who only consults his private and particular pleasure, and particularly one who is devoted to the enjoyments of the table. See **ACADEMICS**.

**EPIPHANY**, a festival, otherwise called the manifestation of Christ to the Gentiles, observed on the 6th of January, in honour of the appearance of our Saviour to the three magi, or wise men, who came to adore and bring him presents. In Germany, this feast is called *the day of the holy three kings*. The Greeks term it *Theophany*, or appearance of God.

**EPISCOPACY**, that form of church government in which diocesan bishops are established as distinct from and superior to priests or presbyters.

The controversy respecting Episcopacy commenced soon after the Reformation, and has been agitated with great warmth, between the Episcopalians on the one side, and the Presbyterians and Independents on the other. Among the Protestant churches abroad, those which were reformed by Luther and his associates are in general *episcopal*; whilst

such as follow the doctrines of Calvin, have for the most part thrown off the order of bishops, as one of the corruptions of popery. In England, however, the controversy has been considered as of greater importance than on the continent. It has been strenuously maintained by one party, that the *episcopal order* is essential to the constitution of the church; and by others, that it is a pernicious encroachment on the rights of men, for which there is no authority in Scripture. We will just briefly state their arguments.

**I. Episcopacy, arguments for.** 1. Some argue that the nature of the office which the apostles bore was such, that the edification of the church would require they should have some successors in those ministrations which are not common to gospel ministers.—

2. That Timothy and Titus were bishops of Ephesus and Crete, whose business it was to exercise such extraordinary acts of jurisdiction as are now claimed by diocesan bishops, 1 Tim. i. 3; 1 Tim. iii. 19, 22; 2 Tim. ii. 2; Tit. i. 5, &c.; Tit. iii. 10.—3. Some have argued from the mention of angels, *i. e.* as they understand it, of diocesan bishops, in the seven churches of Asia, particularly the angel of Ephesus, though there were many ministers employed in it long before the date of that epistle, Acts xx. 17, 18.—4. It is urged, that some of the churches which were formed in large cities during the lives of the apostles, and especially that of Jerusalem, consisted of such vast numbers as could not possibly assemble at one place.—5. That in the writers who succeeded the inspired penmen, there is a multiplied and concurring evidence to prove the apostolic institution of episcopacy.

**II. Episcopacy, arguments against.** 1. To the above it is answered, that as the office of the apostles was such as to require extraordinary and miraculous endowments for the discharge of many parts of it, it is impossible that they can have any successors in those services, who are not empowered for the execution of them as the apostles themselves were; and it is maintained, that so far as ordination, confirmation, and excommunication, may be performed without miraculous gifts, there is nothing in them but what seems to suit the pastoral office in general.

2. That Timothy and Titus had not a stated residence in these churches, but only visited them for a time, 2 Tim. iv. 9, 13; Tit. iii. 12. It also appears from other places in which the journeys of Timothy and Titus are mentioned, that they were a kind of itinerant officers, called evangelists, who were assistants to the apostles; for there is great reason to believe the first epistle to Timothy was written prior to those from Rome in the time of Paul's imprisonment, as some think the second was also. To which we may add, that it seems probable at least that they had very extraordinary gifts to furnish them

for their superior offices, 1 Tim. iv. 14; Eph. iv. 11; 2 Tim. iv. 5. And though Timothy was with Paul when he took his leave of the elders of Ephesus, (Acts xx.) the apostle gives not the least hint of any extraordinary power with which he was invested, nor says one word to engage their obedience to him; which is a very strong presumption that no such relation did subsist, or was to take place.

3. As to the angels of the seven churches in Asia, it is certain that, for any thing which appears in our Lord's epistles to them (Rev. ii. and iii.), they might be no more than the pastors of single congregations with their proper assistants.

4. To the fourth argument it is answered, 1. That the word *myriads* may only signify great numbers, and may not be intended to express that there were several times ten thousand, in an exact and literal sense: compare Luke, ch. xii. ver. 1. (Greek.)—2. That no sufficient proof is brought from Scripture of there being such numbers of people in any particular place as this supposes: for the myriads of believing Jews spoken of in the preceding text, as well as the numbers mentioned, Acts ii. 41; Acts iv. 4, might very probably be those who were gathered together at those great feasts from distant places, of which few might have their stated residence in that city. See Acts, ch. vii. ver. 1—3.—3. If the number were so great as the objection supposes, there might be, for any thing which appears in Scripture, several bishops in the same city, as there are, among those who do not allow of diocesan episcopacy, several coordinate pastors, overseers, or bishops; and though Eusebius does indeed pretend to give us a catalogue of the bishops of Jerusalem, it is to be remembered how the Christians had been dispersed from thence for a considerable time, at and after the Roman war, and removed into other parts, which must necessarily very much increase the uncertainty which Eusebius himself owns there was, as to the succession of bishops in most of the ancient sees.

5. As to the ancient writers, it is observed, that though Clemens Romanus recommends to the Corinthians the example of the Jewish church, where the high priest, ordinary priest, and Levites, knew and observed their respective offices, yet he never mentions presbyters and bishops as distinct, nor refers the contending Corinthians to any one ecclesiastical head as the centre of unity, which he would probably have done if there had been any diocesan bishops among them; nay, he seems evidently to speak of presbyters as exercising the episcopal office. See sec. xxxix. of his epistle.—2. As for Irenæus, it does not appear that he made any distinction between bishops and presbyters. He does indeed mention the succession of bishops from

the apostles, which is reconcileable with the supposition of their being parochial, nor altogether irreconcilable with the supposition of joint pastors in those churches.—3. It is allowed that Ignatius, in many places, distinguishes between bishops and presbyters, and requires obedience to bishops from the whole church; but as he often supposes each of the churches to which he wrote to meet in one place, and represents them as breaking one loaf, and surrounding one altar, and charges the bishop to know all his flock by name, it is most evident that he must speak of a parochial, and not a diocesan bishop.—4. Polycarp exhorts the Christians at Philippi to be subject to the presbyters and deacons, but says not one word about any bishop.—5. Justin Martyr speaks of the *president*, but then he represents him as being present at every administration of the eucharist, which he also mentions as always making a part of their public worship; so that the bishop here must have only been the pastor of one congregation.—6. Tertullian speaks of approved elders; but there is nothing said of them that proves a diocesan, since all he says might be applied to a parochial bishop.—7. Though Clemens Alexandrinus speaks of bishops, priests, and deacons, yet it cannot be inferred from hence that the bishops of whom he speaks were any thing more than parochial.—8. Origen speaks distinctly of bishops and presbyters, but unites them both, as it seems, under the common name of priests, saying nothing of the power of bishops as extending beyond one congregation, and rather insinuates the contrary, when he speaks of offenders as brought before the whole church to be judged by it.—9. The Apostolic Constitutions frequently distinguish between bishops and presbyters; but these Constitutions cannot be depended on, as they are supposed to be a forgery of the fourth century.—10. It is allowed that, in succeeding ages, the difference between bishops and presbyters came to be more and more magnified, and various churches came under the care of the same bishop; nevertheless, Jerome does expressly speak of bishops and presbyters as of the same order; and Gregory Nazianzen speaks of the great and affecting distinction made between ministers in prerogative of place, and other tyrannical privileges (as he calls them) as a lamentable and destructive thing.

III. *Episcopacy last introduced.* It is easy to apprehend how Episcopacy, as it was in the primitive church, with those alterations which it afterwards received, might be gradually introduced. The apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages, or smaller towns, increased the number of converts; it would have been most reasonable that these new converts, which lay at a considerable distance from

the large towns, should, when they grew numerous, have formed themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbours; but the reverence which would naturally be paid to men who had conversed with the apostles, and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which early began to work, (3 John 9; 2 Thess. ii. 7,) might easily lay a foundation for such a subordination in the ministers of new erected churches to those which were more ancient; and much more easily might the superiority of a pastor to his assistant presbyters increase, till it at length came to that great difference which we own was early made, and probably soon carried to an excess. And if there were that degree of degeneracy in the church, and defection from the purity and vigour of religion, which the learned Vitringa supposes to have happened between the time of Nero and Trajan, it would be less surprising that those evil principles, which occasioned episcopal, and at length the papal usurpation, should before that time exert some considerable influence.

IV. *Episcopacy reduced, plan of.* Archbishop Usher projected a plan for the reduction of Episcopacy, by which he would have moderated it in such a manner as to have brought it very near the Presbyterian government of the Scotch church,—the weekly parochial vestry answering to their church session; the monthly synod to be held by the *Chorepiscopi*, answering to their presbyteries; the diocesan synod to their provincial, and the national to their general assembly. The meeting of the dean and chapter, practised in the Church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. *Bingham's Origines Ecclesiasticæ; Stillingfleet's Origines Sacræ; Boyse and Howe on Epis.; Benson's Dissertation concerning the first Set. of the Christ. Church; King's Constit. of the Church; Doddridge's Lectures*, lec. 196; *Clarkson and Dr. Maurice on Episcopacy; Enc. Brit.; Dr. Campbell on Church Hist.*; and see the article BISHOP.

EPISCOPALLAN, one who prefers the episcopal government and discipline to all others. See last article.

EPISTLES OF BARNABAS. See BARNABAS.

EQUITY is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. This golden rule, says Dr. Watts, has many excellent properties in it. 1. It is a rule that is easy to be understood, and easy to be applied by the meanest and weakest un-

derstanding, Isa. xxxv. 8.—2. It is a very short rule, and easy to be remembered: the weakest memory can retain it; and the meanest of mankind may carry this about with them, and have it ready upon all occasions.—3. This excellent precept carries greater evidence to the conscience, and a stronger degree of conviction in it, than any other rule of moral virtue.—4. It is particularly fitted for practice, because it includes in it a powerful motive to stir us up to do what it enjoins.—5. It is such a rule as, if well applied, will almost always secure our neighbour from injury, and secure us from guilt if we should chance to hurt him.—6. It is a rule as much fitted to awaken us to sincere repentance, upon the transgression of it, as it is to direct us to our present duty.—7. It is a most extensive rule, with regard to all the stations, ranks, and characters of mankind, for it is perfectly suited to them all.—8. It is a most comprehensive rule with regard to all the actions and duties that concern our neighbours. It teaches us to regulate our temper and behaviour, and promote tenderness, benevolence, gentleness, &c.—9. It is also a rule of the highest prudence with regard to ourselves, and promotes our own interest in the best manner.—10. This rule is fitted to make the whole world as happy as the present state of things will admit. See *Watts's Sermons*, ser. 33, vol. i.; *Evans's Ser.*, ser. 28; *Morning Exercises at Cripple-gate*, ser. 10.

EQUIVOCATION, the using a term or expression that has a double meaning. Equivocations are said to be expedients to save telling the truth, and yet without telling a falsity; but if an intention to deceive constitute the essence of a lie, which in general it does, I cannot conceive how it can be done without incurring guilt, as it is certainly an intention to deceive.

ERASMUS, (DESIDERIUS,) was born at Rotterdam, October 28th, 1467. His father's name was Gerard. At the age of four he was sent to school; and as he excelled in singing, he was chosen chorister of Utrecht cathedral. At the age of nine he was placed under the tuition of Alexander Hegius of Deventer. Erasmus developed in his youth great capacities, and excited the notice of men of eminence. In 1480 he was deprived, by death, of both his father and mother; the former placing him, together with his brother, under the care of three guardians. Those guardians were all of them, however, unworthy men; and, determining to spoliage the property of these children, they agreed to devote them to a religious life. Erasmus they sent to a convent of friars at Bolduc, where he wasted three years of his life; and he was next sent to that of Sion, near Delft; and in 1486, when wearied with that seclusion, they sent him to a third, Stein, near Tergou.

From the last of those houses he however got discharged; and discarding the name of Gerard, went by that of Erasmus. In 1490 he lived with Henry a Bergis, archbishop of Cambray. His knowledge was at this time very considerable. He was a scholar and a divine, and determined on rendering himself useful in his day and generation. In 1492 he was ordained priest by the Bishop of Utrecht, and continued to cultivate his mind, and to collect stores of useful knowledge. In 1493 he wrote his celebrated tract "*De Scribendis Epistolis*." In 1495 he removed to Paris, and kept a seminary for the education of young noblemen of England and France. Lord William Mountjoy was among their number. He now wrote his book "*De Ratione conscribendi Epistolas, de Copia Verborum*," &c.; and in the year 1497 he left Paris, and resided in the Low Countries, in the castle of Tornenheus; visited London and Oxford, and became acquainted with many English prelates of distinguished piety and learning. At Oxford he continued to reside: studied in St. Mary's College; and formed many connexions and acquaintanceships, which were afterwards of great use to him. From England Erasmus returned to Paris, where he again supported himself by pupils. In 1498 he prepared his "*Adages*," and applied himself very sedulously to the study of Greek; and he again visited England, but soon returned to Paris, where he reprinted his "*De Ratione*," &c. Erasmus wrote a jesting letter, this year, to the poet laureat of France, which did not, however, tend to raise his reputation. Towards the end of the year Erasmus visited Orleans, and was in great danger, during that journey, of robbery and murder. In 1500 he studied the works of St. Jerome; of most of the fathers; and printed his "*Adages*," for the first time. In 1503, the last year of the Pope Alexander, Erasmus published several of his works, and afterwards went to Paris. In 1504 his mind was deeply fixed on religious studies, to which he intended to devote the remainder of his days. In the same year he published his "*Enchiridion*," which is a book of devotion, and designed to expose the follies of the church of Rome. In 1506 he was in England; dedicated the Translation of Lucian's Timon to Dr. Ruthall; published a Translation of other Dialogues of Lucian; visited Cambridge, and excited the universal attention of the learned. In 1508 he took his Doctor's degree at Turin, resided at Florence, and published a third edition of his "*Adages*." He was also at this time tutor to the Archbishop of St. Andrew's. In 1509 he received a letter from the Prince of Wales, visited Italy, and was well received by the Cardinal of St. George. At Rome he wrote his "*Querela Pacis*," of which, when Julius II. was informed, he sent for Erasmus to dispute with

him; but though that pontiff was imperious and violent, he merely reprimanded him for meddling with the affairs of princes. Towards the close of this year, Erasmus journeyed to England. There he translated the Hecuba of Euripides into Latin verse, and adding to it some other poems, published the volume, and dedicated it to Warham. He at this time resided with the celebrated Thomas More; and there wrote, in a week, his "*Praise of Folly*." Erasmus at this time was very poor; and the academies at Cambridge, where he resided, were as poor as himself. In 1511 he sent the Saturnalia of Lucian, translated into Latin also, to Warham. Warham was a great canonist, an able statesman, a dexterous courtier, a favourer of the learned, and a hater of Cardinal Wolsey. In 1513 he wrote an elegant letter to the Abbot of St. Bertin, against the rage of going to war, which then possessed the French and English. Erasmus had been long engaged in translating a new edition of the New Testament, and which, when completed, he presented to the almoner of Henry VIII. On that work he bestowed great pains, and it reflects great honour on his name. Warham now presented him with the rectory of Aldington, Kent, and an annuity of 20*l*. In 1514 Erasmus travelled to Flanders; wrote there the Abridgment of his Life, and the celebrated Letter to Father Servatius. In that letter he exposed the evils which existed in the religious houses; and yet, at the same time, boldly stood forward in defence of true Christianity. In 1515 he was engaged in reprinting or revising his various works. In 1516 he received an invitation to France, from Francis I. In that year, the New Testament, Greek and Latin, with his notes, was published by him at Basle, and the works of Saint Jerome, which he dedicated to Warham.

This edition of the entire New Testament in the original Greek, is the first that was printed and published separately. The New Testament had been printed in the Complutensian Polyglott, in 1514, but it was not published till 1522. Both in this and the second edition, the disputed passage, 1 John v. 7, is omitted; but he introduced it into the three following, on the authority of only one manuscript, the Montfortian, which has been ascertained to be of recent date. His Latin translation is better than the Vulgate, and more conformable to the Greek text. He retains, however, more of the old ecclesiastical words and phrases than the Protestant translators. His annotations, in the opinion of Ernesti, prepared the way, and laid the foundation for all who have since excelled in interpreting the Scriptures, though he often errs through his ignorance of Hebrew.

Erasmus had now attained to wondrous eminence. His correspondents were the most learned men of all countries. His opinions

were canvassed as those of an oracle, and his epistles and correspondence were published. Faber, at this time, however, wrote against his Commentary on Paul's epistles; and Edward Lee wrote generally against his theological sentiments. The first edition of his "New Testament" had so rapid a sale, that in the autumn of this year he was busy in revising it. In the struggles which took place between the Reformed and the Romanists in 1518, Erasmus took a great deal of interest. The indulgences of Pope Leo X. he opposed; Luther he respected for his magnanimous opposition to their sale; and for such conduct he was hated by those who had formerly esteemed him. It was now that the opposition to his New Testament became more violent; but whilst Erasmus was kind and amiable, he was firm and decided. In 1519 Erasmus received from Melancthon a letter, expressing his approbation of his New Testament and Paraphrases, and the good wishes of Luther. To it he kindly replied, and said of Luther, "All the world agree in commending his moral character, but of his doctrines there are various sentiments. I have not as yet read his works; he hath given us good advice on certain points; and God grant that his success may be equal to the liberty he hath taken!" In this year Latomus attacked the sentiments of Erasmus, and stated, "that a great part of true theology consists in a pious disposition of heart;" but Erasmus soon vanquished his opponent. He also at this time received a letter from Luther, and replied to it, thanking him for his services, exhorting him to moderation, and wishing him success. The religious tenets of Erasmus were, in 1529, again attacked, but with no success; and his piety, faith in Christ, and holiness of life, best proved to the candid and considerate, that his religion could not but be right. With the celebrated Budæus and Vives he was at this time intimately acquainted. In the same year he dedicated to Cardinal Pucci an edition of "Cyprian;" and to Jacobus Tutor, "Cicero's Offices," "Old Age," "Friendship," and "Paradoxes." He also published "The Life of Jerome." In 1520, he published his "Paraphrase of the Epistle to the Ephesians," which is held by the learned and critical in high estimation. He was also engaged in endeavouring to promote the peace of Christendom; and for this purpose wrote to Campegius, Wolsey, and Henry VIII. For Luther he felt a greater regard in proportion as his persecution increased; but he ever advised moderation, which Luther well knew would be unsuccessful; but Erasmus was afraid that Luther's attempted reformation would have ill success, and therefore, for himself, thought it improper to engage in it. It must, indeed, be admitted that Erasmus was not sufficiently decided; and therefore it was that the Reformed could not rely on him, and the Romanists hated him.

In 1521 the celebrated Diet of Worms was held, and Luther confined in prison. Erasmus sympathised with him, and for such conduct he incurred the anger of the monks, who hated him as sincerely as they did Luther. In 1521 he published the works of St. Hilary, and also his celebrated Colloquies in Latin, which he wrote partly that young persons might have a book to teach them the Latin tongue, and religion and morals at the same time: and partly to cure the bigoted world, if he could, of that superstitious devotion, which the monks inculcated more sedulously than true Christian piety. On them the Faculty of Theology, at Paris, passed a general censure; and a provincial council at Cologne, in 1549, also condemned them. In this year Adrian VI. invited Erasmus to Rome, but he declined to attend, though, at his request, he suggested the best means of suppressing Lutheranism. It appears to be generally admitted, as well by Erasmus as his friends, and by all historians, that he differed with Luther in his opinions as to free will, and at the same time perceived the errors of the Catholic Church. Conciliating, and even timid, he desired that such errors should be only attacked by argument, and did not therefore encourage Luther, and yet he wished him success so far as his sentiments were independent of his notions on free will. Thus hampered and perplexed, his conduct in this matter was not consistent; for while at one time he was in theory a Lutheran, he at other times took great pains to undeceive the public, and satisfy his friends that he was not. Erasmus had stated the necessity of reformation, and had proposed it; but he hesitated whether it was not better to suffer such reformation to be retarded than to disturb Christendom by such a zeal and spirit as were manifested by Luther. In 1523, Adrian dying, was succeeded by Clement II. who invited Erasmus to Rome; but the invitation he declined, since the object intended was evidently to detain him at Rome, because he had taken too decided a part in favour of the Reformation. In 1524 Luther wrote to Erasmus on the subject of an opposition which he expected him to make in the cause of the Reformation, which was spirited and nervous; to it Erasmus replied, but the letter is not extant. In 1525 he published his "Diatriba de libero Arbitrio," against Luther, and to which the latter wrote a spirited reply. Erasmus also wrote a letter to Ecolampadius. He received this year from Beda, some notes on his Paraphrase on St. Luke, for which he thanked him, and requested the same on the other paraphrases; but Beda having attacked him with too much acrimony, these compliments were afterwards exchanged into warm reproaches, and Beda represented as a cobbler who went beyond his last. At this time he published his "Lingua," on the good and bad



uses of the tongue, and dedicated it to the Chancellor of Poland. Œcolampadius replied to his attack on him, but Erasmus never undertook to confute him. In 1526 his attention, however, was greatly occupied by that controversy, in which Vives and other celebrated men interfered. In this year he published some tracts of Chrysostom, with a dedication to John Claymond, which is not among his Epistles. In 1527 he wrote to Polydore Virgil, on the subject of the difference which existed between them, and the endeavours of Virgil to reconcile them. His New Testament and Colloquies were this year attacked in London, and he defended them in a long epistle to Aldridge; he also published the works of St. Ambrose. His second Hyperaspistes against Luther made its appearance soon afterwards. In this year he was greatly opposed by the Spanish monks, though such opposition he did not regard. Thus the Catholic divines were as little favourable to Erasmus as to the Reformers; and had the votes of both parties been collected concerning him, he would have been judged not greatly attached to the Romish faith. This was the effect of his pacific scheme of reformation which ended in offending the papists, without obtaining from them even the smallest change, or the shadow of a compliance.

In 1528 Erasmus received a polite letter from Melancthon, who confessed that he did not approve Luther's violent measures, but yet reproved Erasmus for his great antipathies. He now published two treatises in dialogue: one "On the Pronunciation of the Greek and Latin Languages," and another, entitled "The Cicero Nianus;" in the latter of which he rallied some Italian papists, who scrupled to use any word or phrase not to be found in Cicero. This work created him some enemies. In 1529 Erasmus departed from Basle, and went to Friburg. He published some pieces of Chrysostom in Greek, a treatise of Georgius Agricola, and a book of Lactantius. He dedicated to the Duke of Cleves two treatises of St. Ambrose, which had not before been published; and he also published St. Augustine, for which the Dominicans censured him. In this year the reformed in Germany obtained the name of Protestants. In 1530 he was busied in translating various treatises of St. Chrysostom; in writing his life; in superintending the publication of a work of Algerus, a Benedictine monk, who wrote on the sacrament; and in publishing his "Christian Widow," which he dedicated to the Queen dowager of Hungary. In 1531 he printed the works of Aristotle, and dedicated them to Sir Thomas More. He also published his useful and entertaining collection of Apophthegms, addressed to the divines of Louvaine; a defence of his Colloquies against the charge of false doctrine; and sent Hervaginus a collection of his Epistles. In 1532 he published St.

Basil, in Greek; and dedicated Terence to two young gentlemen of Poland. In 1533 he dedicated to Fettichius the Geography of Ptolomy; and to Emstedius, a commentary on the Psalms, written by Haimon. He also published an Exposition of the Apostles' Creed; of the Decalogue; and of the Lord's Prayer, in the form of a catechism. In 1535 he returned to Basle, to try if he could recover his health, where he continued till the time of his death. In 1536 he published his Commentary on Psalm the fourteenth, which has been much praised. His health now progressively declined; and on July the 12th, in the 69th year of his age, after the illness of a month, he expired, and was buried in the cathedral church of Basle. In Erasmus we behold a man who, in his youth lying under no small disadvantages of birth and education, depressed by poverty, friendless, and ill supported, overcame all these obstacles, and became not only one of the most considerable scholars of his age, but acquired the favour and protection of princes, nobles, and prelates of the greatest names in church and state. He has been accused of Arminianism; but when living he denied the charge, and his works generally support such denial. His style of writing was unaffected, easy, copious, fluent, and clear, but not always classical. It is to be feared, however, that his fame rests more on his literary attainments and labours, than upon the decision or propriety of his religious character.

ERASTIANS, so called from Erastus, a German divine of the sixteenth century. The pastoral office, according to him, was only persuasive, like a professor of science over his students, without any power of the keys annexed. The Lord's Supper, and other ordinances of the gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion; but might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

ERROR, a mistake of our judgment, giving assent to that which is not true. Mr. Locke reduces the causes of error to four. 1. Want of proofs. 2. Want of ability to use them. 3. Want of will to use them. 4. Wrong measures of probability. In a moral and scriptural sense, it signifies sin. See SIN.

ESSENES, a very ancient sect, that was spread abroad through Syria, Egypt, and the neighbouring countries. They maintained that religion consisted wholly in contemplation and silence. Some of them passed their lives in a state of celibacy; others embraced the state of matrimony, which they considered as lawful, when entered into with the sole design of propagating the species, and not to satisfy the demand of lust. Some of them held the possibility of appeasing the Deity by

sacrifices, though different from that of the Jews; and others maintained that no offering was acceptable to God but that of a serene and composed mind, addicted to the contemplation of divine things. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths, and renounced, in its explication, all regard to the outward letter. The principal ancient writers who give an account of this sect, are Josephus, Philo, and Pliny.

**ESTABLISHMENTS, RELIGIOUS.** By a religious establishment is generally understood such an intimate connexion between religion and civil government as is supposed to secure the best interests, and great end of both. This article, like many others, has afforded matter of considerable dispute. In order that the reader may judge for himself, we shall take a view of both sides of the question.

The partisans for religious establishments observe, that they have prevailed universally in every age and nation. The ancient patriarchs formed no extensive nor permanent associations, but such as arose from the relationships of nature. Every father governed his own family, and their offspring submitted to his jurisdiction. He presided in their education and discipline, in their religious worship, and in their general government. His knowledge and experience handed down to them their laws and their customs, both civil and religious; and his authority enforced them. The offices of prophet, priest, and king, were thus united in the same patriarch. Gen. xviii. 19; xvii. and xxi.; xiv. 18. The Jews enjoyed a religious establishment dictated and ordained by God. In turning our attention to the heathen nations, we shall find the same incorporation of religious with civil government. Gen. xlvii. 22; 2 Kings xvii. 27, 29. Every one who is at all acquainted with the history of Greece and Rome, knows that religion was altogether blended with the policy of the state. The Koran may be considered as the religious creed and civil code of all the Mohammedan tribes. Among the Celtes, or the original inhabitants of Europe, the druids were both their priests and their judges, and their judgment was final. Among the Hindoos, the priests and sovereigns are of different tribes or castes, but the priests are superior in rank; and in China, the emperor is sovereign pontiff, and presides in all public acts of religion.

Again, it is said, that, although there is no form of church government absolutely prescribed in the New Testament, yet from the associating law, on which the gospel lays so much stress, by the respect for civil government it so earnestly enjoins, and by the practice which followed, and finally prevailed, Christians cannot be said to disapprove, but to favour religious establishments.

Religious establishments, also, it is observ-

ed, are founded in the nature of man, and interwoven with all the constituent principles of human society; the knowledge and profession of Christianity cannot be upheld without a clergy; a clergy cannot be supported without a legal provision; and a legal provision for the clergy cannot be constituted without the preference of one sect of Christians to the rest. An established church is most likely to maintain clerical respectability and usefulness, by holding out a suitable encouragement to young men to devote themselves early to the service of the church; and likewise enables them to obtain such knowledge as shall qualify them for the important work.

They who reason on the contrary side observe, that the patriarchs sustaining civil as well as religious offices, is no proof at all that religion was incorporated with the civil government, in the sense above referred to; nor is there the least hint of it in the sacred Scriptures. That the case of the Jews can never be considered in point, as they were under a theocracy, and a ceremonial dispensation that was to pass away, and consequently not designed to be a model for Christian nations. That whatever was the practice of heathens in this respect, this forms no argument in favour of that system, which is the very opposite to paganism. The church of Christ is of a spiritual nature, and ought not, yea, cannot, in fact, be incorporated with the state without sustaining material injury. In the three first and purest ages of Christianity, the church was a stranger to any alliance with temporal powers; and, so far from needing their aid, religion never flourished so much as while they were combined to suppress it. As to the support which Christianity, when united to civil government, yields to the peace and good order of society, it is observed, that this benefit will be derived from it, at least, in as great a degree without an establishment as with it. Religion, if it have any power, operates on the *conscience* of men; and, resting solely on the belief of invisible realities, it can derive no weight or solemnity from human sanctions. Human establishments, it is said, have been, and are, productive of the greatest evils; for in this case it is requisite to give the preference to some particular system; and, as the magistrate is no better judge of religion than others, the chances are as great of his lending his sanction to the false as the true. The thousands that have been persecuted and suffered in consequence of establishments, will always form an argument against them. Under establishments also, it is said, corruption cannot be avoided. Emolument must be attached to the national church, which may be a strong inducement to its ministers to defend it, be it ever so remote from the truth. Thus, also, error becomes permanent; and that set of opinions which happens to prevail when the establish-

ment is formed, continues, in spite of superior light and improvement, to be handed down without alteration from age to age. Hence the disagreement between the public creed of the church and the private sentiments of its ministers. As to the provision made for the clergy, this may be done without an establishment, as matter of fact shows in hundreds of instances. Dissenting ministers, or those who do not hold in establishments, it is observed, are not without means of obtaining knowledge; but, on the contrary, many of them are equal to their brethren in the establishment for erudition and sound learning. It is not to be dissembled neither, that among those who, in general, cannot agree with human establishments, there are as pious and as useful members of society as others. Finally, though all Christians should pay respect to civil magistrates as such, and all magistrates ought to encourage the church, yet no civil magistrates have any power to establish any particular form of religion binding upon the consciences of the subject; nor are magistrates even represented in Scripture as officers or rulers of the church. As Mr. Coleridge states, the Christian church is not a kingdom, realm, or state of the world; nor is it an estate of any such kingdom, realm, or state; but it is the appointed opposite to them all collectively:—the sustaining, correcting, befriending opposite of the world!—the compensating counterforce to the inherent and inevitable evils and defects of the state as a state, and without reference to its better or worse construction as a particular state: while, whatever is beneficent and humanizing in the aims, tendencies, and proper objects of the state, it collects in itself as in a focus, to radiate them back in a higher quality; or, to change the metaphor, it completes and strengthens the edifice of the state, without interference or commixture, in the mere act of laying and securing its own foundations. And for these services the church of Christ asks of the state neither wages nor dignities; she asks only protection, and to be let alone. These, indeed, she demands; but even these only on the ground that there is nothing in her constitution, nor in her discipline, inconsistent with the interests of the state; nothing resistant or impedimental to the state in the exercise of its rightful powers, in the fulfilment of its appropriate duties, or in the effectuation of its legitimate objects.

ETERNITY, with respect to God, is a duration without beginning or end. As it is the attribute of human nature, it is a duration that has a beginning, but will never have an end. "It is a duration," says a lively writer, "that excludes all number and computation; days, and months, and years, yea, and ages, are lost in it, like drops in the ocean! Millions of millions of years; as many years as there are sands on the sea-shore, or particles of

dust in the globe of the earth, and those multiplied to the highest reach of number—all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day; but eternity will never, never, never, come to an end! It is a line without an end! it is an ocean without a shore! Alas! what shall I say of it? it is an infinite, unknown something, that neither human thought can grasp, nor human language describe!" *Orton on Eternity; Shower on ditto; Davies's Sermons*, ser. 11; *Saurin's Sermons*, vol. iii. p. 370.

ETERNITY OF GOD is the perpetual continuance of his being, without beginning, end, or succession. *That he is without beginning*, says Dr. Gill, may be proved from, 1. His necessary self-existence, *Exod. iii. 14.* 2. From his attributes, several of which are said to be eternal, *Rom. i. 20. Acts xv. 18. Psal. ciii. 17. Jer. xxxi. 3.* 3. From his purposes, which are also said to be from eternity, *Isa. xxv. 1. Eph. iii. 11. Rom. ix. 11. Eph. i. 4.* 4. From the covenant of grace, which is eternal, *2 Sam. xxiii. 5. Mic. v. 2.*

*That he is without end*, may be proved from, 1. His spirituality and simplicity, *Rom. i. 23.* 2. From his independency, *Rom. ix. 5.* 3. From his immutability, *2 Pet. i. 24, 25. Mal. iii. 6. Psal. iii. 26, 27.* 4. From his dominion and government, said never to end, *Jer. x. 10. Psal. x. 16. Dan. iv. 3.*

*That he is without succession*, or any distinctions of time succeeding one to another, as moments, minutes, &c. may be proved from, 1. His existence before such were in being, *Isa. xliii. 13.* 2. The distinctions and differences of time are together ascribed to him, and not as succeeding one another: he is the same yesterday, to-day, and for ever, *Heb. xiii. 8. Rev. i. 4.* 3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day, and year, when he began to exist, which is incompatible with the idea of his eternity; and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of Scripture, *2 Pet. iii. 8.* 4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute than he was before, which cannot be said of him. 5. His knowledge proves him without successive duration, for he knows all things, past, present, and to come: "he sees the present without a medium, the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment." *Gill's Body of Divinity; Paley's Nat. Theol.* p. 480; *Charnock on the Divine Perfections; Clarke on ditto; Watts's Ontology*, chap. 4.

ETERNITY OF THE WORLD. It was the opinion of Aristotle and others that the world was eternal. But that the present system of

things had a beginning, seems evident, if we consider the following things:—1. We may not only conceive of many possible alterations which might be made in the form of it, but we see it incessantly changing; whereas an eternal being, forasmuch as it is self-existent, is always the same. 2. We have no credible history of transactions more remote than six thousand years from the present time; for as to the pretence that some nations have made to histories of greater antiquity, as the Egyptians, Chaldeans, Phœnicians, Chinese, &c. they are evidently convicted of falsehood in the works referred to at the bottom of this article. 3. We can trace the invention of the most useful arts and sciences; which had probably been carried farther, and invented sooner, had the world been eternal. 4. The origin of the most considerable nations of the earth may be traced, *i. e.* the time when they first inhabited the countries where they now dwell; and it appears that most of the western nations came from the east. 5. If the world be eternal, it is hard to account for the tradition of its beginning, which has almost everywhere prevailed, though under different forms, among both polite and barbarous nations. 6. We have a most ancient and credible history of the beginning of the world—I mean the history of Moses, with which no book in the world, in point of antiquity, can contend. *Stillington's Orig. Sacra*, p. 15, 106; *Winder's Hist. of Knowledge*, vol. ii. passim; *Pearson on the Creed*, p. 58; *Doddridge's Lectures*, i. 24; *Tillotson's Sermons*, ser. 1; *Clarke at Boyle's Lectures*, pp. 22, 23; *Dr. Collyer's Scripture Facts*, ser. 2.

**ETHICS**, the doctrine of manners, or the science of moral philosophy. The word is formed from *ἦθος*, *mores*, "manners," by reason the scope or object thereof is to form the manners. See **MORALS**.

**ETHNOPHRONES**, a sect of heretics in the seventh century, who made a profession of Christianity, but joined thereto all the ceremonies and follies of paganism, as judicial astrology, sortileges, auguries, and other divinations.

**EUCARIST**, the name frequently given to the Lord's Supper. The Greek *εὐχαριστία*, properly signifies *giving thanks*. As to the manner of celebrating the eucharist among the ancient Christians, after the customary oblations were made, the deacon brought water to the bishops or presbyters standing round the table, to wash their hands; according to that passage of the Psalmist, "I will wash my hands in innocency, and so will I compass thy altar, O Lord." Then the deacon cried out aloud, "Mutually embrace and kiss each other:" which being done, the whole congregation prayed for the universal peace and welfare of the church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather,

and for all ranks and degrees of men. After this followed mutual salutations of the minister and people; and then the bishop or presbyter, having sanctified the elements by a solemn benediction, broke the bread, and delivered it to the deacon, who distributed it to the communicants, and after that the cup. The sacramental wine was usually diluted or mixed with water. During the time of administration, they sang hymns and psalms; and having concluded with prayer and thanksgiving, the people saluted each other with a kiss of peace, and so the assembly broke up.

**EUCHITES**, or **EUCHITÆ**, a sect of ancient heretics, who were first formed into a religious body towards the end of the fourth century, though their doctrine and discipline subsisted in Syria, Egypt, and other eastern countries, before the birth of Christ. They were thus called, because they prayed without ceasing, imagining that prayer alone was sufficient to save them. They were a sort of mystics, who believed, according to the oriental notion, that two souls resided in man—the one good, and the other evil; and who were zealous in expelling the evil soul or demon, and hastening the return of the good Spirit of God, by contemplation, prayer, and singing of hymns. They also embraced opinions nearly resembling the Manichean doctrine, and which they derived from the tenets of the oriental philosophy. The same denomination was used in the twelfth century to denote certain fanatics who infested the Greek and Eastern churches, and who were charged with believing a double trinity, rejecting wedlock, abstaining from flesh, treating with contempt the sacraments of Baptism and the Lord's Supper, and the various branches of external worship, and placing the essence of religion solely in external prayer; and maintaining the efficacy of perpetual supplications to the Supreme Being for expelling an evil being or genius, which dwelt in the breast of every mortal. This sect is said to have been founded by a person called *Leucopetrus*, whose chief disciple was named *Tychicus*. By degrees, it became a general and invidious appellation for persons of eminent piety and zeal for genuine Christianity, who opposed the vicious practices and insolent tyranny of the priesthood, much in the same manner as the Latins comprehended all the adversaries of the Roman Pontiff, under the general terms of Albigenses and Waldenses.

**EUDOXIANS**, a sect in the fourth century; so called from their leader, Eudoxius, patriarch of Antioch and Constantinople, a great defender of the Arian doctrine. The Eudoxians believed that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c. They held many other tenets of the Arians and Eunomians.

**EULOGY**, *eulogia*, a term made use of in re-

ference to the consecrated bread. When the Greeks have cut a loaf or piece of bread, to consecrate it, they break the rest into little bits, and distribute it among the persons who have not yet communicated, or send it to persons that are absent; and these pieces of bread are what they call *eulogies*. The word is Greek, *ευλογία*, formed of *ευ*, *bene*, "well," and *λεγω*, *dico*, "I say, speak;" q. d. *benefdictum*, "blessed."

The Latin Church has had something like eulogies for a great many ages; and thence arose the use of their holy bread. The name eulogy was likewise given to loaves or cakes brought to church by the faithful, to have them blessed. Lastly, the use of the term passed hence to mere presents made to a person without any benediction.

**EUNOMIANS**, a sect in the fourth century. They were a branch of Arians, and took their name from Eunomius, bishop of Cyzicus. Cave, in his "Historia Literaria," vol. i. p. 223, gives the following account of their faith:—"There is one God, uncreated and without beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things; first, indeed, and principally, of his only begotten Son; and then through him of all other things. For God begat, created, and made the Son only by his direct operation and power, before all things, and every other creature; not producing, however, any being like himself, or imparting any of his own proper substance to the Son; for God is immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure; he then created the Holy Spirit, the first and greatest of all spirits, by his own power, in deed and operation mediately; yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things, in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son," &c. The reader will evidently see how near these tenets are to those of Arianism. See **ARIANS**.

**EUNUCHS**, in a religious sense, persons who, from mistaken views of human nature, imagine, that by submitting to the revolting sacrifice of castration, they shall eradicate their impure propensities, and qualify themselves for performing, in a more holy and acceptable manner, the duties of religion

The celebrated Origen was the subject of this miserable delusion; and individuals have been found, in most ages of the church, who, for want of better instruction, have been duped by the idea; but it is at the present day most prevalent in Russia, where there are many hundreds of eunuchs, especially in the army and navy. In St. Petersburg, there is a row of silversmiths' shops, the occupiers of which belong to this denomination. They are so far connived at, as to be allowed to hold their own religious assemblies; but every prudent measure is adopted by government to prevent their increase.

**EUSEBIANS**, a denomination given to the Arians, on account of the favour and countenance which Eusebius, bishop of Cæsarea, showed and procured for them at their first rise.

**EUSEBIUS**, surnamed *Pamphilus*, the father of ecclesiastical history, born at Cæsarea, in Palestine, about A. D. 270, and died about 340, was the most learned man of his time. He was a presbyter, and in 314 was appointed bishop in his native city. He was at first opposed to the Arians, but afterwards became their advocate, and with them condemned the doctrines of Athanasius. His Ecclesiastical History, written, like his other works, in Greek, is contained in ten books, and extends from the birth of Christ to the year 324. Of his *Chronicon*, with the exception of some fragments of the original, we have only an Armenian version and the Latin version of Jerome. Besides these, there are still extant fifteen books of his *Preparatio Evangelica*, which is particularly valuable for the extracts which it contains from lost philosophical works. Of the twenty books of his *Demonstratio Evangelica*, in which he shows the superiority of Christianity to Judaism, we have only ten imperfectly preserved: and finally a life, or rather eulogium, of Constantine.

**EUSTATHIANS**, a name given to the Catholics of Antioch, in the fourth century, on occasion of their refusing to acknowledge any other bishop beside St. Eustathius, deposed by the Arians.

**EUSTATHIANS**, a sect in the fourth century, so denominated from their founder, Eustathius, a monk so foolishly fond of his own profession, that he condemned all other conditions of life. Whether this Eustathius were the same with the bishop of Sebastia, and chief of the Semi-arians, is not easy to determine. He excluded married people from salvation, prohibited his followers from praying in their houses, and obliged them to quit all they had, as incompatible with the hopes of heaven. He drew them out of the other assemblies of Christians, to hold secret ones with him, and made them wear a particular habit: he appointed them to fast on Sundays, and taught them that the ordinary fasts of

the church were needless after they had attained to a certain degree of purity which he pretended to. He showed great horror for chapels built in honour of martyrs, and the assemblies held therein. He was condemned at the council of Gangra, in Paphlagonia, held between the years 326 and 341.

**EUTUCHITES**, a denomination in the third century; so called from the Greek *εὐτυχία*, which signifies, to live without pain, or in pleasure. Among other sentiments, they held that our souls are placed in our bodies only to honour the angels who created them; and that we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators.

**EUTYCHIANS**, ancient heretics, who denied the duplicity of natures in Christ; thus denominated from Eutyches, the archimandrite, or abbot of a monastery at Constantinople, who began to propagate his opinions about A. D. 448. He did not, however, seem quite steady and consistent in his sentiments; for he appeared to allow of two natures, even before the union, which was apparently a consequence he drew from the principles of the Platonic philosophy, which supposes a pre-existence of souls: accordingly, he believed that the soul of Jesus Christ had been united to the Divinity before the incarnation; but then he allowed no distinction of natures in Jesus Christ since his incarnation. This heresy was first condemned in a synod held at Constantinople, by Flavian, in 448; approved by the council of Ephesus, called *conventus latronum*, in 449; and re-examined and fulminated in the general council of Chalcedon, in 451. The Eutychians were divided into several branches, as the *Agnoetae*, *Theodosians*, *Severians*, &c. &c. &c. Eutychians was also the name of a sect, half Arian and half Eunomian, which arose at Constantinople in the fourth century.

**EVANGELICAL**, agreeable to the doctrines of the gospel. The term is frequently applied to those who do not rely upon moral duties as to their acceptance with God; but are influenced to action from a sense of the love of God, and depend upon the merits of Christ for their everlasting salvation.

In the public documents in Prussia, the word *evangelical* is now substituted in the room of *Lutheran* and *Calvinist*; it having been the aim of the king for some time past to unite the two denominations into one body. There is, in fact, little difference in the religious belief of the two parties: many of the Calvinists, or the *Reformed*, not holding predestination and other Calvinistic points, and many of the Lutherans do not adhere to the doctrine of consubstantiation.

**EVANGELIST**, one who publishes glad tidings; a messenger, or preacher of good news. The persons denominated evangelists were next in order to the apostles, and were sent

by them, not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Mark, Silas, &c. Acts xxi. 8. The office of a modern missionary, in some respects, answers to that of a primitive evangelist. The title is more particularly given to the four inspired writers of our Saviour's life.

**EVIDENCE** is that perception of truth which arises either from the testimony of the senses, or from an induction of reason. The evidences of revelation, both as it respects the authenticity and the credibility, are divided into internal and external. That is called *internal evidence* which is drawn from the consideration of those declarations and doctrines which are contained in it: and that is called *external* which arises from some other circumstances referring to it—such as predictions concerning it, miracles wrought by those who teach it, its success in the world, &c. See *Evidences of Christ*, art. **CHRISTIANITY**.

*Moral evidence* is that which, though it does not exclude a mere abstract possibility of things being otherwise, yet shuts out every reasonable ground of suspecting that they are so.

*Evidences of grace* are those dispositions and acts which prove a person to be in a converted state; such as an enlightened understanding; love to God and his people; a delight in God's word; worship and dependence on him; spirituality of mind; devotedness of life to the service of God, &c. *Seed's Post. Ser.*, ser. 2; *Dutton on the Resurrection*; *Belamy on Religion*, p. 184; *Gambear's Introduction to the Study of Moral Evidence*, 163.

**EVIL** is distinguished into natural or moral. Natural evil is whatever destroys or any way disturbs the perfection of natural beings; such as blindness, diseases, death, &c. Moral evil is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it is. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness or sin. Applied to acting contrary to the mere rule of fitness, a fault. See article **SIN**.

**EVIL SPEAKING**, the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of Scripture, "to speak evil of no man." Titus iii. 2; James iv. 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1. Persons in the administration of justice may speak words which in private intercourse would be reproachful. 2. God's ministers may inveigh against vice with sharpness and severity, both privately and publicly. Is. lviii. 1. Tit. i. 13. 3. Pri-

rate persons may reprove others when they commit sin. Lev. xix. 17. 4. Some vehemence of speech may be used in defence of truth, and impugning errors of bad consequence. Jude 3. 5. It may be necessary, upon some emergent occasions, with some heat of language, to express disapprobation of notorious wickedness. Acts viii. 23. Yet, in all these, the greatest equity, moderation, and candour should be used; and we should take care, 1. Never to speak in severe terms without reasonable warrant or apparent just cause. 2. Nor beyond measure. 3. Nor out of bad principles or wrong ends; from ill will, contempt, revenge, envy, to compass our own ends; from wantonness or negligence, but from pure charity for the good of those to whom or of whom we speak.

This is an evil, however, which greatly abounds, and which is not sufficiently watched against; for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true, we are in danger of speaking evil of others. There is sometimes a malignant pleasure manifested; a studious recollection of every thing that can be brought forward; a delight in hearing any thing spoken against others; a secret rejoicing in knowing that another's fall will be an occasion of our rise. All this is base to an extreme.

The impropriety and sinfulness of evil speaking will appear, if we consider, 1. That it is entirely opposite to the whole tenor of the Christian religion. 2. Expressly condemned and prohibited as evil. Ps. lxiv. 3. James iv. 11. 3. No practice bath more severe punishments denounced against it. 1 Cor. v. 11; vi. 10. 4. It is an evidence of a weak and distempered mind. 5. It is even indicative of ill breeding and bad manners. 6. It is the abhorrence of all wise and good men. Ps. xv. 2. 7. It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as Christians. James iii. 6. 8. It is branded with the epithet of folly. Prov. xviii. 6, 7. 9. It is perverting the design of speech. 10. It is opposite to the example of Christ, whom we profess to follow. See SLANDER. *Barrow's Works*, vol. i. ser. 16; *Tillotson's Ser.* ser. 42; *Jack's Ser. on Evil Speaking*.

EXALTATION OF CHRIST consisted in his rising again from the dead on the third day, in ascending up into heaven; in sitting at the right hand of God the Father, and in coming to judge the world at the last day. See articles ASCENSION, INTERCESSION, JUDGMENT-DAY, and RESURRECTION.

EXAMINATION, SELF. See SELF-EXAMINATION.

EXAMPLE, a copy or pattern. In a moral sense, is either taken for a type, instance, or precedent for our admonition, that we may be cautioned against the faults or crimes

which others have committed, by the bad consequences which have ensued from them; or example is taken for a pattern for our imitation, or a model for us to copy after.

That *good examples* have a peculiar power above naked precepts to dispose us to the practice of virtue and holiness, may appear by considering, "1. That they most clearly express to us the nature of our duties in their subjects and sensible effects. General precepts form abstract ideas of virtue, but in examples, virtues are most visible in all their circumstances.—2. Precepts instruct us in what things are our duty, but examples assure us that they are possible.—3. Examples, by secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches our defects, and obliges us to the same zeal, which laws, though wise and good, will not effect."

The life of Jesus Christ forms the most beautiful example the Christian can imitate. Unlike all others, it was absolutely perfect and uniform, and every way accommodated to our present state. In him we behold all light without a shade, all beauty without a spot, all the purity of the law, and the excellency of the gospel. Here we see piety without superstition, and morality without ostentation; humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality. The obligation we are under to imitate this example, arises from duty, relationship, engagement, interest, and gratitude. See article JESUS CHRIST.

Those who set bad examples, should consider, 1. That they are the ministers of the devil's designs to destroy souls. 2. That they are acting in direct opposition to Christ, who came to save, and not to destroy. 3. That they are adding to the misery and calamities which are already in the world. 4. That the effects of their example may be incalculable on society to the end of time, and perhaps in eternity; for who can tell what may be the consequence of one sin on a family, a nation, or posterity? 5. They are acting contrary to the Divine command, and thus exposing themselves to final ruin. *Massillon's Ser.*, vol. ii. ser. 9, Eng. Trans.; *Clarke's Looking-glass*, ch. 48; *Tillotson's Ser.*, ser. 189, 190; *Barrow's Works*, vol. iii. ser. 2 and 3; *Flavel's Works*, vol. i. pp. 29, 30; *Mason's Ser.*, vol. ii. ser. 17.

EXARCH, an officer in the Greek Church, whose business it is to visit the provinces allotted to him, in order to inform himself of the lives and manners of the clergy; take cognizance of ecclesiastical causes; the manner of celebrating divine service; the administration of the sacraments, particularly confession; the observance of the canons; monas-

tic discipline; affairs of marriages, divorces, &c.; but, above all, to take an account of the several revenues which the patriarch receives from several churches, and particularly as to what regards collecting the same. The exarch, after having enriched himself in his post, frequently rises to the patriarchate himself. Exarch is also used, in the Eastern church antiquity, for a general or superior over several monasteries, the same that we call archimandrite; being exempted by the patriarch of Constantinople from the jurisdiction of the bishop.

**Excision**, the cutting off a person from fellowship with the community to which he belongs, by way of punishment for some sin committed. The Jews, Selden informs us, reckon up thirty-six crimes, to which they pretend this punishment is due. The rabbins reckon three kinds of excision; one, which destroys only the body; another, which destroys the soul only; and a third, which destroys both body and soul. The first kind of excision they pretend is untimely death; the second is an utter extinction of the soul; and the third a compound of the two former: thus making the soul mortal or immortal, says Selden, according to the degree of misbehaviour and wickedness of the people. See **EXCOMMUNICATION**.

**EXCLUSION, BILL OF**, a bill proposed about the close of the reign of Charles II., for excluding the Duke of York, the King's brother, from the throne, on account of his being a papist.

**EXCOMMUNICATION**, a penalty, or censure, whereby persons who are guilty of any notorious crime or offence are separated from the communion of the church, and deprived of all spiritual advantages.

Excommunication is founded upon a natural right which all societies have of excluding out of their body such as violate the laws thereof, and it was originally instituted for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most frivolous occasions.

The power of excommunication was lodged in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the eucharist and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in absolute and entire seclusion from the church, and the participation of all its rights; notice of which was given by circular letter to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated was avoided in all civil commerce and outward conversa-

tion. No one was to receive him into his house, nor eat at the same table with him; and, when dead, he was denied the solemn rites of burial.

The Jews expelled from their synagogue such as had committed any grievous crime. See John ix. 22; xii. 42; xvi. 2; and Joseph. Antiq. Jud. lib. ix. cap. 22, and lib. xvi. cap. 2. Godwyn, in his "Moses and Aaron," distinguishes three degrees or kinds of excommunication among the Jews. The first he finds intimated in John ix. 22; the second in 1 Cor. v. 5; and the third in 1 Cor. xvi. 22.

The Romish pontifical takes notice of three kinds of excommunication. 1. The minor, incurred by those who have any correspondence with an excommunicated person. 2. The major, which falls upon those who disobey the commands of the holy see, or refuse to submit to certain points of discipline; in consequence of which they are excommunicated from the church militant and triumphant, and delivered over to the devil and his angels. 3. Anathema, which is properly that pronounced by the Pope against heretical princes and countries. In former ages, these papal fulminations were most terrible things; but latterly they were formidable to none but a few petty states of Italy. The latest instance of the excommunication of a sovereign was that of Napoleon, by Pius VII., in 1809.

Excommunication, in the Greek church, cuts off the offender from all communion with the three hundred and eighteen fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas, and condemns his body to remain after death as hard as a flint or piece of steel, unless he humble himself, and make atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks assert, that if a person dies excommunicated, the devil enters into the lifeless corpse; and therefore, in order to prevent it, the relations of the deceased cut his body in pieces, and boil them in wine. It is a custom with the patriarch of Jerusalem annually to excommunicate the Pope and the Church of Rome: on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The form of excommunication in the Church of England anciently ran thus: "By the authority of God the Father Almighty, the Son, and Holy Ghost, and of Mary, the blessed mother of God, we excommunicate, anathematize, and sequester from the holy mother church," &c. The causes of excommunication in England are, contempt of the bishops' court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be twofold: the less is an ecclesiastical censure, excluding the party from the participation of the



sacrament; the greater proceeds farther, and excludes him not only from these, but from the company of all Christians; but if the judge of any spiritual court excommunicates a man for a cause of which he has not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king.

Excommunication in the Church of Scotland consists only in an exclusion of openly profane and immoral persons from Baptism and the Lord's Supper; but is seldom publicly denounced, as, indeed, such persons generally exclude themselves from the latter ordinance at least; but it is attended with no civil incapacity whatever.

Among the Independents and Baptists, the persons who are or should be excommunicated, are such as are quarrelsome and litigious, Gal. v. 12; such as desert their privileges, withdraw themselves from the ordinances of God, and forsake his people, Jude 19; such as are irregular and immoral in their lives, railers, drunkards, extortioners, fornicators, and covetous, Eph. v. 5; 1 Cor. v. 11.

"The exclusion of a person from any Christian church does not affect his temporal estate and civil affairs; it does not subject him to fines or imprisonments; it interferes not with the business of a civil magistrate; it makes no change in the natural and civil relations between husbands and wives, parents and children, masters and servants; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it; this is done that he may be ashamed of his sin, and be brought to repentance; that the honour of Christ may be vindicated, and that stumbling blocks may be removed out of the way."

Though the act of exclusion be not performed exactly in the same manner in every church, yet (according to the congregational plan) the power of excision lies in the church itself. The officers take the sense of the members assembled together; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion that the person is unworthy of a place in God's house. In the conclusion of this article, however, we must add, that too great caution cannot be observed in procedures of this kind; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness; with a compassion for the offender, and a fixed design of embracing every opportunity of doing him good, by reproof, instructing, and, if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct. See CHURCH.

EXCUSATI, a term formerly used to denote

slaves, who, flying to any church for sanctuary, were excused and pardoned by their masters.

EXGEGESIS, the practical part of the science of Hermeneutics, or the art of carrying its principles and rules into execution. See HERMENEUTICS.

EXHORTATION, the act of laying such motives before a person as may excite him to the performance of any duty; it differs only from *suasion* in that the latter principally endeavours to convince the understanding, and the former to work on the affections. It is considered as a great branch of preaching, though not confined to that, as a man may exhort, though he do not preach; though a man can hardly be said to preach if he do not exhort. There are some, who, believing the inability of man to do any thing good, cannot reconcile the idea of exhorting men to duty, it being, as they suppose, a contradiction to address men who have no power to act of themselves. But they forget—1. That the Great Author of our being has appointed this as a means for inclining the will to himself. Isa. lv. 6, 7; Luke xiv. 17, 23. 2. That they who thus address men, do not suppose that there is any virtue in the exhortation itself, but that its energy depends on God alone, 1 Cor. xv. 10. 3. That the Scripture enjoins ministers to exhort men, that is, to rouse them to duty, by proposing suitable motives, Isa. lviii. 1; 1 Tim. vi. 2; Heb. iii. 13; Rom. xii. 8. 4. That it was the constant practice of prophets, apostles, and Christ himself, Isa. i. 17; Jer. iv. 14; Ezek. xxxvii; Luke xiii. 3; Luke iii. 18; Acts xi. 23. "The express words," says a good divine, "of scriptural invitations, exhortations, and promises, prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented that pious men, by adhering to a supposed systematical exactness of expression, should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can improve on their plan; why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer, that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be cast away."

EXISTENCE OF GOD. The methods usually followed in proving the existence of God are two: the first called *argumentum à priori*, which beginning with the cause descends to

the effect; the other *argumentum à posteriori*, which from a consideration of the effect, ascends to the cause. The former of these hath been particularly laboured by Dr. Samuel Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following:—1. "All nations, Heathens, Jews, Mohammedans, and Christians, harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there have been, at different times and places, men who were atheists, and deniers of a God. But these have been so few, and by their opinions have shown that they rather denied the particular providence than the existence of God, that it can hardly be said to be an exception to the argument stated. And even if men were bold enough to assert it, it would not be an absolute proof that they really believed what they said, since it might proceed from a wish that there were no God to whom they must be accountable for their sin, rather than a belief of it, Ps. xiv. 1. It has also been objected, that whole nations have been found in Africa and America that have no notion of a Deity: but this is what has never been proved; on the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, Kamtschankans, and savage Americans, are found to have some idea of a God.

2. "It is argued from the law and light of nature, or from the general impression of Deity on the mind of every man, i. e. an indistinct idea of a Being of infinite perfection, and a readiness to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression naturally in their hearts? It has been observed by some writers, that there are no innate ideas in the minds of men, and particularly concerning God; but this is not so easily proved, since an inspired apostle assures us that even the Gentiles, destitute of the law of Moses, have the 'work of the law written in their hearts,' Rom. ii. 15.

3. "The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependence, every where observable in the world, prove that the things which exist in it neither are, nor could be, from eternity. It is self-evident that they never could form themselves out of nothing, or in any of their respective forms; and that chance, being nothing but the want of design, never did nor could form or put into order any thing; far less such a marvellous and well connected system as our world is. Though we should absurdly fancy matter to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we

consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and stations correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and incomprehensible operations on our bodies, we are obliged to admit a Creator of infinite wisdom, power, and goodness.

4. "It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the greatest advantage to our earth and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapour, thunder, and the like; the regular and never-failing return of summer and winter, seed-time and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost every where, that are most effectual to heal the distempers of animal bodies in that place; the almost infinite diversification of animals and vegetables, and their pertinents, that notwithstanding an amazing similarity, not any two are exactly alike, but every form, member, or even feather or hair of animals, and every pile of grass, stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself; the making of animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce, protect, and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land, at less or greater distances, as are most suited to the safety, subsistence, or comfort of mankind, and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and hand-writings of men, as best secures and promotes their social advantages; the holding of so equal a balance between males and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c., are generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them when that necessity hath ceased to exist; the almost universal provision of food, raiment, medicine, fuel, &c., answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c., in a manner different from, and contrary to, the carnal policy of those concerned; and especially the strangely similar but diversified erection, preservation,

and government of the Jewish and Christian churches; who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and every thing in it?

5. "It is proved from the miraculous events which have happened in the world; such as the overflowing of the earth by a flood; the confusion of languages; the burning of Sodom and the cities about by fire from heaven; the plagues of Egypt; the dividing of the Red Sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c. &c.

6. "His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstantiated predictions, published long before the event took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and of the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely wise God.

7. "The existence of God further appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

8. "Lastly, the existence of God may be argued from the terror and dread which wound the consciences of men, when guilty of crimes which other men do not know, or are not able to punish or restrain, as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this while they earnestly labour to persuade themselves or others that there is no God. Hence their being afraid of thunder, or to be left alone in the dark," &c.

Moses began his writings by supposing the being of a God; he did not attempt to explain it. Although many of the inspired writers asserted his existence, and, to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. Our duty is clear. We are not commanded nor expected to understand it. All that is required is this:—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. See *Gill's Body of Div.*, b. i.; *Charnock's Works*, vol. i.; *Ridgley's Div. ques.* 2.; *Brown's Sys. of Div.*; *Pierre's Studies of Nature*; *Sturm's*

*Reflections*; *Spect. de la Nat.*; *Bonnet's Philosophical Researches*; and writers enumerated under the article ATHEISM.

EXORCISM, the expelling of devils from persons possessed, by means of conjurations and prayers. The Jews made great pretences to this power. Josephus tells several wonderful tales of the great success of several exorcists. One Eleazer, a Jew, cured many demoniacs, he says, by means of a root set in a ring. This root, with the ring, was held under the patient's nose, and the devil was forthwith evacuated. The most part of conjurors of this class were impostors, each pretending to a secret nostrum or charm which was an overmatch for the devil. Our Saviour communicated to his disciples a real power over demons, or at least over the diseases said to be occasioned by demons. See DEMONIAC.

Exorcism makes a considerable part of the superstition of the Church of Rome, the ritual of which forbids the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer; after which the exorcist asks the devil his name, and adjures him, by the mysteries of the Christian religion, not to afflict the person any more; then, laying his right hand on the demoniac's head, he repeats the form of exorcism, which is this: "I exorcise thee, unclean spirit, in the name of Jesus Christ; tremble, O Satan, thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy." The Romanists likewise exorcise houses and other places supposed to be haunted by unclean spirits; and the ceremony is much the same with that for a person possessed.

EXORDIUM. See SERMON.

EXPEDIENCY, the fitness or propriety of a mean to the attainment of an end. See OBLIGATION.

EXPERIENCE, knowledge acquired by long use without a teacher. It consists in the ideas of things we have seen or read, which the judgment has reflected on, to form for itself a rule or method.

Christian experience is that religious knowledge which is acquired by any exercises, enjoyments, or sufferings, either of body or mind. Nothing is more common than to ridicule and despise what is called religious experience as mere enthusiasm. But if religion consist in feeling, we would ask how it can possibly exist without experience? We are convinced of, and admit the propriety of

the term, when applied to those branches of science which are not founded on speculation or conjecture, but on sensible trial. Why, then, should it be rejected when applied to religion? It is evident, that however beautiful religion may be in name, its excellency and energy are only truly known and displayed as experienced. A system believed, or a mind merely informed, will produce little good except the heart be affected, and we feel its influence. To experience, then, the religion of Christ, we must not only be acquainted with its theory, but enjoy its power; subduing our corruptions, animating our affections, and exciting us to duty. Hence the Scripture calls experience *tasting*, Ps. xxxiv. 8, *feeling*, &c., 1 Thess. ii. 13, &c. That our experience is always absolutely pure in the present state cannot be expected. "The best experience," says a good writer, "may be mixed with natural affections and passions, impressions on the imagination, self-righteousness, or spiritual pride; but this is no reason that all experience is to be rejected; for, upon this ground, nothing could be received, since nothing is absolutely perfect. It is, however, to be lamented, that while the best of men have a mixture in their experience, there are others whose experience (so called) is entirely counterfeit. They have been alarmed, have changed the ground of their confidence, have had their imaginations heated and delighted by impressions and visionary representations; they have recollected the promises of the gospel, as if spoken to them with peculiar appropriation, to certify them that their sins were forgiven; and having seen and heard such wonderful things, they think they must doubt no more of their adoption into the family of God. They have also frequently heard all experience profanely ridiculed as enthusiasm; and this betrays them into the opposite extreme, so that they are emboldened to despise every caution as the result of enmity to internal religion, and to act as if there were no delusive or counterfeit experience. But the event too plainly shows their awful mistake, and that they grounded their expectations upon the account given of the extraordinary operations of the Holy Spirit on the mind of prophets, rather than on the promises of his renewing influences in the hearts of believers. When, therefore, they lose the impressions with which they once were elated, they relapse nearly into their old course of life, their creed and confidence alone excepted."

Christian experience may be considered as genuine—1. When it accords with the revelation of God's mind and will, or what he has revealed in his word. Any thing contrary to this, however pleasing, cannot be sound, or produced by divine agency. 2. When its tendency is to promote humility in us: that experience by which we learn our own weak-

ness, and subdues pride, must be good. 3. When it teaches us to bear with others, and to do them good. 4. When it operates so as to excite us to be ardent in our devotion, and sincere in our regard to God. A powerful experience of the divine favour will lead us to acknowledge the same, and to manifest our gratitude both by constant praise and genuine piety.

Christian experience, however, may be abused. There are some good people who certainly have felt and enjoyed the power of religion, and yet have not always acted with prudence as to their experience. 1. Some boast of their experiences, or talk of them as if they were very extraordinary; whereas, were they acquainted with others, they would find it not so. That a man may make mention of his experience is no way improper, but often useful; but to hear persons always talking of themselves seems to indicate a spirit of pride, and that their experience cannot be very deep. 2. Another abuse of experience is, dependence on it. We ought certainly to take encouragement from past circumstances, if we can; but if we are so dependent on past experience as to preclude present exertions, or always expect to have exactly the same assistance in every state, trial, or ordinance, we shall be disappointed. God has wisely ordered it, that though he never will leave his people, yet he will suspend or bestow comfort in his own time; for this very reason, that we may rely on him, and not on the circumstance or ordinance. 3. It is an abuse of experience, when introduced at improper times, and before improper persons. It is true, we ought never to be ashamed of our profession; but to be always talking to irreligious people respecting experience, which they know nothing of, is, as our Saviour says, casting pearls before swine. *Bunyan's Pilgrim's Progress*; *Buck's Treatise on Experience*; *Gurnall's Christian Armour*; *Dr. Owen on Psalm cxxx.*; *Edwards on the Affections*, and his *Thoughts on the Revival of Religion in New England*; *Dorsey's Contemplations*.

EXPERIENCE MEETINGS are assemblies of religious persons who meet for the purpose of relating their experience to each other. It has been doubted by some, whether these meetings are of any great utility; and whether they do not, in some measure, force people to say more than is true, and puff up those with pride who are able to communicate their ideas with facility; but to this it has been answered, 1. That the abuse of a thing is no proof of the evil of it. 2. That the most eminent saints of old did not neglect this practice, Ps. lxxvi. 16; Mal. iii. 16. 3. That by a wise and prudent relation of experience, the Christian is led to see that others have participated in the same joys and sorrows with himself; he is excited to love and serve

God; and animated to perseverance in duty, by finding that others, of like passions with himself, are zealous, active, and diligent. 4. That the Scriptures seem to enjoin the frequent intercourse of Christians for the purpose of strengthening each other in religious services, Heb. x. 24, 25; Col. iii. 16; Matt. xviii. 20. See CONFERENCE.

EXPIATION, a religious act by which satisfaction or atonement is made for some crime, the guilt removed, and the obligation to punishment cancelled, Lev. xvi. See PROPITIATION.

EXPOSITION, the opening up and interpreting larger portions of Scripture in public discourses. In Scotland, where the practice has long obtained, and still extensively prevails, it is called lecturing. While the selection of striking and insulated texts, which furnish abundant matter for sermons, are calculated, when judiciously treated, to rouse and fix attention, and the discourses founded on them may be more useful to general hearers, especially the careless and unconverted, expository discourses furnish peculiar advantages as it regards the enlargement of the Christian's views of divine truth, and his consequent advancement in the ways of God. By judiciously expounding the Scriptures, a minister may hope to give a clearer exhibition of the great principles of religion in their mutual connexions and diversified bearings, than could otherwise be done. He will have a better opportunity of unfolding the true

meaning of those parts of the Bible which are difficult—of bringing a vast variety of topics before his hearers which may be of the utmost importance to them, but which he could not so conveniently have treated in preaching from detached texts—of exhibiting the doctrines and duties of Christianity in their relative positions—of successfully counteracting and arresting the progress of dangerous errors—and of storing the minds of his people with correct and influential views of divine things.

Such a mode of public instruction cannot but prove of great use to a minister's own mind, by rousing his energies, habituating him to close and accurate research, and saving him much of that indecision in the choice of texts which is so much lamented. Unfortunately there exists a strong prejudice against the introduction of expository discourses into the pulpit; but where it has been effected with judgment and prudence, it has almost invariably been found that the great bulk of hearers have soon become decidedly favourable to it.

EXTORTION, the act or practice of gaining or acquiring any thing by force. Extortioners are included in the list of those who are excluded from the kingdom of heaven. 1 Cor. x. 6.

EXTREME UNCTION, one of the sacraments of the Romish Church, the fifth in order, administered to people dangerously sick, by anointing them with holy oil, and praying over them.

## F.

FAITH is credit given to a declaration or assertion on the authority of the person who makes it, whether that assertion be directly expressed, or only implied. When our Lord said to the nobleman of Capernaum, "Thy son liveth; the man believed the word that Jesus had spoken, and went his way," confident that he would find his son alive and well, John iv. 50. When Jesus said to the blind man, "Go, wash in the pool of Siloam," the man believed the assurance implied in our Lord's injunction, that he would by this means receive his sight; "therefore he went his way and washed, and came again seeing," John ix. 7. The term faith is used in the same sense in common language. Inquiring the road, I am told that the right hand path is the safest and easiest. On the faith of this information, that is, giving credit to my informant, I take the road recommended to me. A friend sends me a message, requesting me to meet him at a certain place; on the faith of his implied promise that he will meet me there, I repair to the place appointed. A known impostor assures me that, by following his direction, and paying him well for his advice, I

shall enjoy long life and prosperity; I have no faith in such assurances; that is, I give no credit to such declarations, therefore I pay no regard to them.

The greater part of our knowledge is derived from the information of others, and depends on the credit we give to their testimony. Hence, to believe and to know are sometimes used indiscriminately (see John iii. 36—compare with John xvii. 3.), not as though knowledge and faith were synonymous terms, but because knowledge founded on testimony supposes credit given to testimony.

Faith is distinguished from sight or observation. It is one way in which we become acquainted with things "not seen," Heb. xi. 1. The testimony of another, received and credited, is the means by which we obtain the knowledge of things which are not the subject of our own observation. Hence believers are said to "walk by faith, not by sight."

Faith is distinguished from presumption, which is confidence without sufficient warrant. When the Israelites travelled through the channel of the Red Sea, they believed the

divine promise, that they would obtain a safe passage, *Exod. xiv. 16*. But the Egyptians had no such promise given them: they had no declaration to credit, therefore it was not faith, but presumption that influenced them in adventuring to follow the Israelites through the same route, *Heb. xi. 9*. While the Israelites believed the divine promise of protection and success, they went boldly on against their enemies. But when they ceased to believe the Lord (*Numb. xiv. 11*) their courage failed them, *Numb. xiv. 3*. And when the divine promise was withdrawn, on account of their unbelief and disobedience, (*Numb. xiv. 42*.) it was no longer faith, for they had now no declaration to credit, but presumption, that induced them to go against their enemies, *Numb. xiv. 44*.

Faith in God is the belief of God's declaration. This may refer to any thing revealed or asserted on divine authority; whether relating to the past, *Heb. xi. 3*, to the present, *Heb. xi. 6*, or to the future, *Heb. xi. 7*. Faith in those divine declarations which contain a promise of future good, is the same with trust in God.

Faith in Jesus Christ is the belief of those declarations of Scripture, which respect the person, offices, and promises of Christ as the Saviour of sinners.

Any thing declared or asserted, becomes the object of faith, when it is believed on the authority of the declarant. An assertion, though false, becomes the object of faith, if it be credited. Men, through ignorance, or perverseness, or "strong delusion," may "believe a lie." So the false assertion of the father of lies, "Ye shall not surely die," became an object of faith to our first parents. The objects of saving faith, are the divine declarations contained in Scripture, concerning the way of salvation through Jesus Christ as the Redeemer of sinners.

If the thing declared and proposed to our faith be a matter of no importance, and fitted to excite no interest, the belief of it will produce no sensible effect, and will admit of no direct evidence. An observer cannot discover whether the thing reported meets with credit or not. But if the matter asserted appear to be of importance, it will, when believed, excite emotion, and perhaps prompt to action. If not believed, whatever be its importance, it will produce neither action nor emotion. The unequivocal expression of the emotions, accompanying the belief of an interesting declaration, or the action prompted by such belief, is the outward evidence of faith. An example of faith, accompanied by corresponding emotion, and that emotion expressed in appropriate language, occurs in *Acts ii. 36, 37*. Peter had protested to the people of Jerusalem, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and

Christ." When the multitude heard this declaration, believing its truth, they were "pricked in their heart." This was the emotion that accompanied their belief, and they cried out, "Men and brethren, what shall we do?" Here was the expression of their emotion, and the evidence of their faith. Again, *Heb. xi. 7*, Noah being warned by God of his determination to punish the wickedness of mankind, and instructed to build an ark, which God assured him would prove the means of preserving himself and his family, believed these divine declarations, and, "being moved with fear" of God's judgments,—here was the emotion accompanying his faith,—he prepared an ark, &c. Here was the action consequent upon his faith; and both the emotion and the action corresponded to the object of his belief, and evidenced the reality of his faith. A similar instance of faith, and its evidence, we have in the case of the Ninevites, *Jonah iii. 5*, &c.

The want of faith, or unbelief, is proved by the want of the emotion or action corresponding to the object which is proposed to our belief. Thus, *Gen. xix. 14*, when Lot warned his sons-in-law of the impending destruction of their city, and urged them to consult their safety by a timely departure, they believed him not; therefore they felt no fear of the approaching calamity, nor used any means to escape it. We have a striking example, both of faith and of unbelief, in the same circumstances, evidenced by corresponding, but opposite consequences, in the conduct of the Egyptians, *Exod. ix. 20, 21*. When Moses had told them that the Lord would send a grievous storm of hail, which would destroy every creature on whom it should fall, and warned them to gather in their servants and cattle from the field, we read that "he that feared the word of the Lord," because he believed Moses's declaration, "made his cattle and servants flee into the houses;" whereas, he that did not credit Moses's declaration, and, therefore, "regarded not the word of the Lord, left his servants and cattle in the field."

As God's word is true, and his promises sure, whoever believes his word, and trusts his promises, will not be disappointed. Hence there is a constant connexion between faith and success. Of many instances of this kind referred to in *Heb. xi. 32—34*, we shall notice only one. Gideon was encouraged by an assurance of success against the enemies of his country: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" And afterwards by a more special promise: "By the three hundred men that lapped, will I save you, and deliver the Midianites into your hand." Gideon, confiding in the divine promise, attacked and discomfited his enemies. He believed God, and, according to his faith,

he acted, and he succeeded, Judges vi. and vii.

A similar connexion subsists between unbelief and failure. The Israelites had a divine promise of conquering and possessing the land of Canaan. Had they uniformly believed this promise, and advanced boldly against the inhabitants, as Joshua and Caleb urged them, (Numb. xiv.) they would infallibly have prospered. But when they doubted the word of the Lord, and kept back through fear, the consequence was, that they did not attack or expel the Canaanites, nor get possession of their territory. Thus the apostle accounts for their failure: "So we see that they could not enter in, because of unbelief," Heb. iii. 19.

They who believed God's promise of temporal blessings, and ventured on it, obtained their object, Heb. xi. 33, 34. So they who believe the doctrines and promises of the gospel, and trust their souls in the Redeemer's hands, shall obtain eternal life, John iii. 14—16.

Faith in Christ, in respect of its reality and efficacy, may be called living faith; whereas its counterfeit, which can have no efficacy, is properly called dead faith, James ii. 17. This dead or unproductive faith is not a different kind of faith from the true; it is, strictly speaking, not faith at all, even as a counterfeit piece of money is not money, or as a dead man is no man. Faith in Christ, in respect of the blessings connected with it, is called justifying, or saving faith, Rom. v. 1; Eph. ii. 8. In respect of its effects on the heart and dispositions, it is purifying or sanctifying faith, Acts xv. 9. In respect of its object, it is "the faith of the Son of God," or, "the faith of Christ," Gal. ii. 16, 20. In respect of its author, "it is the gift of God," Eph. ii. 8. To "live by faith," or "walk by faith," is to have the life regulated by an habitual prevailing regard to those doctrines, and invisible realities which are revealed to us in Scripture. A person may be said to live a life of faith, when the influence of spiritual invisible objects prevails in regulating his judgment, his affections, and his conduct.

There cannot be a more direct proof of the inveterate blindness and hardness of the human heart than this,—that we do not believe many things which God declares, even when we are convinced that it is He that speaks. Yet that this is the fact, we are assured by Him who knows what is in man, and who cannot lie, 1 Cor. ii. 14; John iii. 11, 12; Eph. ii. 8; iv. 18. One cannot conceive more audacious impiety than thus to discredit the God of truth, and, in effect, to "make him a liar," 1 John v. 10.

Though there is much guilt and depravity in unbelief, it does not follow that there is merit in faith. A man cannot claim reward for simply believing that to be true which he knows God has affirmed. So that when our

justification is made to depend on our believing the truth, nothing can more expressly preclude every plea of merit on our part, Rom. iv. 16.

FAITH, ARTICLE OF. See ARTICLE.

FAITH, CONFESSION OF. See CONFESSION.

FAITH, FATHERS OF THE, an ecclesiastical order founded by Paccanari, a Tyrolese enthusiast, and formerly a soldier of the Pope, under the patronage of the Archduchess Mariana. It was composed mostly of Jesuits, and put in operation at Rome, as a new form of the Society of Jesus; but they were never recognised by the secret superiors of the ancient Jesuits as their brethren.

FAITH, IMPLICIT. See IMPLICIT FAITH.

FAITHFULNESS. See FIDELITY.

FAITHFULNESS, MINISTERIAL. See PASTOR.

FAITHFULNESS OF GOD, is that perfection of his nature whereby he infallibly fulfils his designs, or performs his word. It appears, says Dr. Gill, in the performance of what he has said with respect to the world in general, that it shall not be destroyed by a flood, as it once was, and for a token of it has set his bow in the clouds; that the ordinances of heaven should keep their due course, which they have done for almost 6000 years, exactly and punctually; that all his creatures should be supported and provided for, and the elements all made subservient to that end, which we find to do so according to his sovereign pleasure, Gen. ix.; Isa. liv. 9; Ps. cxlv.; Deut. xi. 14, 15; 2 Pet. iii.

2. It appears in the fulfilment of what he has said with respect to Christ. Whoever will take the pains to compare the predictions of the birth, poverty, life, sufferings, death, resurrection, and ascension of Christ, with the accomplishment of the same, will find a striking demonstration of the faithfulness of God.

3. It appears in the performance of the promises which he has made to his people. In respect to temporal blessings, 1 Tim. iv. 8; Ps. lxxxiv. 11; Isa. xxxiii. 16. 2. To spiritual, 1 Cor. i. 9. In supporting them in temptation, 1 Cor. x. 13. Encouraging them under persecution, 1 Pet. iv. 12, 13; Isa. xli. 10. Sanctifying afflictions, Heb. xii. 4 to 12. Directing them in difficulties, 1 Thess. v. 24. Enabling them to persevere, Jer. xxxi. 40. Bringing them to glory, 1 John ii. 25.

4. It appears in the fulfilling of his threatenings. The curse came upon Adam according as it was threatened. He fulfilled his threatening to the old world in destroying it. He declared that the Israelites should be subject to his awful displeasure, if they walked not in his ways; it was accordingly fulfilled, Deut. xxviii. See IMMUTABILITY.

FALASHAS, an independent government of Jews, which has long existed in the west of Abyssinia. The name signifies *exiles*, and the state is called *Falasian*. They have their

own government, which is allowed by the N-gush of Abyssinia, on condition of their paying a certain tribute. Bruce found there a Jewish king, Gideon,—and a queen, Judith, and about 100,000 effective men. They have lost all knowledge of the Hebrew, and use the Old Testament as furnished them in the Gheez language.

**FALL OF MAN**, the loss of those perfections and that happiness which his Maker bestowed on him at his creation, through transgression of a positive command, given for a trial of man's obedience, and as a token of his holding every thing of God as Lord paramount of the creation, with the use of every thing in it, exclusive of the fruit of one tree. This positive law he broke by eating the forbidden fruit; first the woman, then the man. The woman was enticed by Satan, under the semblance of a serpent, as appears from its reasoning the woman into the transgression of the law, of which a brute beast is incapable. Hence he is called a murderer and a liar from the beginning, John viii. 44; Rom. v. 12: the old serpent, Rev. xii. 9; xx. 2. Moses relates this history from what appeared externally to sense; both, therefore, are to be conjoined,—the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by perverse and confused notions of good and evil, prompted by a desire of a greater degree of perfection, and swayed by his sensual appetite, in contradiction to his reason, Gen. iii. 6. And thus it appears possible, how, notwithstanding the divine image with which man is adorned, he might fall; for, though including in it knowledge, it did not exclude from it confused notions, which are those arising from sense and imagination, especially when off our guard and inattentive, blindly following the present impression. From this one sin arose another, and then another, from the connexion of causes and effects, till this repetition brought on a habit of sin, consequently a state of moral slavery, called by divines a death in sin, a spiritual death, a defect of moral power to act according to the law, and from the motive of the divine perfections, as death in general is a defect of power of action; and this defect or inability, with all its consequences, man entailed on his posterity, remaining upon them, till *one greater man* remove this, and reinstate them in all they forfeited in Adam.

In the fall of man we may observe—1. The greatest infidelity. 2. Prodigious pride. 3. Horrid ingratitude. 4. Visible contempt of God's majesty and justice. 5. Unaccountable folly. 6. A cruelty to himself and to all his posterity. Infidels, however, have treated the account of the fall and its effects with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think any

body could deny. For that man is a fallen creature, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance, and nakedness; the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death. Again, it is evident, if we consider him as a citizen of the moral world,—his commission of sin, his omission of duty, the triumph of sensual appetites over his intellectual faculties, the corruption of his mental powers, the understanding, imagination, memory, and reason; the depravity of the moral powers, the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about himself; his detestable tempers; the general outbreking of human corruption in all individuals; the universal overflowing of it in all nations. Some striking proofs of this depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances attending the display of this corruption; in the many ineffectual endeavours to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the heathens concerning it; and the preposterous conceit which the unconverted have of their own goodness. *Dict. of the Bible; Fletcher's Appeal to Matters of Fact; Berry Street Lectures*, vol. i. 180, 189; *South's Sermons*, vol. i. 124, 150; *Bates's Harmony of Div. Att.* p. 98; *Boston's Fourfold State*, part i.

**FALSEHOOD**, untruth, deceit. See LYING.

**FALSE CHRISTS**. See MESSIAH.

**FAMILIARS OF THE INQUISITION**, persons who assist in apprehending such as are accused, and carrying them to prison. They are assistants to the inquisitor, and called *familiars*, because they belong to his family. In some provinces of Italy they are called *cross-bearers*; and in others the *scholars of St. Peter the Martyr*; and wear a cross before them on the outside garment. They are properly bailiffs of the inquisition; and the vile office is esteemed so honourable, that noblemen in the kingdom of Portugal have been ambitious of belonging to it. Nor is this surprising, when it is considered that Innocent III. granted very large indulgences and privileges to these



familiares; and that the same plenary indulgence is granted by the pope to every single exercise of this office, as was granted by the Lateran council to those who succoured the Holy Land. When several persons are to be taken up at the same time, these familiares are commanded to order matters that they may know nothing of one another's being apprehended; and it is related, that a father and his three sons and three daughters, who lived together in the same house, were carried prisoners to the inquisition, without knowing any thing of one another's being there till seven years afterwards, when they that were alive were released by an act of faith. See art. ACT OF FAITH.

FAMILY PRAYER. See PRAYER.

FAMILY OF LOVE, or FAMILISTS. See LOVE.

FANATICS, wild enthusiasts, visionary persons, who pretend to revelation and inspiration. The ancients called those *fanatici* who passed their time in temples (*fana*), and being often seized with a kind of enthusiasm, as if inspired by the divinity, showed wild and antic gestures, cutting and slashing their arms with knives, shaking the head, &c. Hence the word was applied among us to the Anabaptists, Quakers, &c. at their first rise, and is now an epithet given to modern prophets, enthusiasts, &c.; but unjustly to those who possess a considerable degree of zeal and fervency of devotion.

FARNOVIANS, a sect of Socinians, so called from Stanislaus Farnovius, who separated from the other Unitarians in the year 1568. He asserted that Christ had been engendered or produced out of nothing by the Supreme Being, before the creation of this terrestrial globe, and warned his disciples against paying religious worship to the Divine Spirit. This sect did not last long; for having lost their chief, who died in 1615, it was scattered and reduced to nothing.

FASTING, abstinence from food, more particularly that abstinence which is used on a religious account.

The Jews had every year a stated and solemn fast on the 10th day of the month *Tisri*, which generally answered to the close of our September. The solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer, and such like penitential exercises. On the day itself, at least in later times, they made a tenfold confession of their sins, and were careful to end all their mutual broils. See Lev. xvi.; Numb. xxix. 7, 12; Lev. xxiii. 23, 32. Individuals also fasted on any extraordinary distress. Thus David fasted during the sickness of his adulterous child, 2 Sam. xii. 21. Ahab, when he was threatened with ruin, 1 Kings xii. 27. Daniel, when he understood that the Jewish captivity drew to an end; 9th and 10th chapters of Nehemiah, &c.

However lightly some think of religious fasting, it seems it has been practised by most nations from the remotest antiquity. The Egyptians, Phœnicians, and Assyrians, had their fasts as well as the Jews. Porphyry affirms that the Egyptians, before their stated sacrifices, always fasted a great many days; sometimes for six weeks. The Greeks observed their fasts much in the same manner. At Rome, kings and emperors themselves fasted. Numa Pompilius, Julius Cæsar, Augustus, Vespasian, and others, we are told, had their stated fast days; and Julian the apostate was so exact in this observation, that he outdid the priests themselves. The Pythagoreans frequently fasted rigidly for a long time; and Pythagoras, their master, continued his fast, it is said, for forty days together. The Brahmins, and the Chinese, have also their stated fasts.

Every one knows how much fasting has been considered an important rite in the Church of Rome, and the extremes they have run into in this respect. The Church of England also has particular seasons for fasting, especially that of Lent, which is to be observed as a time of humiliation before Easter, the general festival of our Saviour's resurrection. Fast days are also appointed by the legislature upon any extraordinary occasions of calamity, war, &c. See art. LENT, ROGATION.

Religious fasting consists, 1. "In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit.—2. In the humble confession of our sins to God, with contrition or sorrow for them.—3. An earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments.—4. An intercession with God for such spiritual and temporal blessings upon ourselves and others as are needful." It does not appear that our Saviour instituted any particular fast, but left it optional. Any state of calamity and sorrow, however, naturally suggests this. The propriety of it may appear, 1. From many examples recorded in Scripture.—2. By plain and undeniable inferences from Scripture. Matt. vi. 16.—3. From divine commands given on some occasions, though there are no commands which prescribe it as a constant duty.—4. It may be argued from its utility. The end or uses of it, are these:—1. A natural expression of our sorrow.—2. A help to devotional exercises.—3. Keeping the body in subjection.—4. It may be rendered subservient to charity. How far or how long a person should abstain from food, depends on circumstances. The great end to be kept in view is, humiliation *for*, and abstinence *from* sin. "If," says Marshall, "abstinence divert our minds, by reason of a gnawing appetite, then you had better eat sparingly, as Daniel in his greatest fast." Dan. x. 2, 3. They, how-

ever, who in times of public distress, when the judgments of God are in the earth, and when his providence seems to call for humiliation, will not relinquish any of their sensual enjoyments, nor deny themselves in the least, cannot be justified; since good men in all ages, more or less, have humbled themselves on such occasions; and reason as well as Scripture evidently prove it to be our duty. It appears manifest from Acts xiv. 21, that it ought to be observed at the ordination of ministers. Matt. ix. 15. 1 Cor. vii. 5. *Bennett's Christ. Orat.*, vol. ii. pp. 18, 25; *Tillotson's Sermons*, ser. 39; *Simpson's Essay on Fasting*; *Marshall on Sanc.*, pp. 273, 274.

**FATE** (*fatum*) denotes an inevitable necessity depending upon a superior cause. The word is formed *à fando*, "from speaking," and primarily implies the same with *effatum*, viz. a word or decree pronounced by God, or a fixed sentence whereby the Deity has prescribed the order of things, and allotted to every person what shall befall him. The Greeks called it *ειμαρμεν*, as it were a chain or necessary series of things indissolubly linked together. It is also used to express a certain unavoidable designation of things, by which all agents, both necessary and voluntary, are swayed and directed to their ends. Fate is divided into physical and divine. 1. Physical fate is an order and series of natural causes appropriated to their effects; as, that fire warms; bodies communicate motion to each other, &c.; and the effects of it are all the events and phenomena of nature. —2. Divine fate is what is more usually called providence. See PROVIDENCE, NECESSITY.

**FATHERS**, a term applied to ancient authors, who have preserved in their writings traditions of the church. Thus, St. Chrysostom, St. Basil, &c., are called *Greek fathers*, and St. Augustine and St. Ambrose, *Latin fathers*. No author who wrote later than the twelfth century is dignified with the title of *father*.

Some suppose that the study of the fathers is barren and unimproving; that though there are some excellent things interspersed in their writings, yet the instruction to be derived from them will hardly repay the toil of breaking up the ground; that a lifetime would hardly suffice to read them with care, and digest them completely. Others have such a high opinion of the fathers, as to be almost afraid of interpreting Scripture against their decision. They suppose, that as some of them were companions, disciples, or successively followers of the apostles, it is highly probable that they must have been well informed, that their sentiments must be strongly illustrative of the doctrines of the New Testament; and that as controversies have increased, and dogmas received since their time, they must be much less entangled with decisions merely human than more recent commentators. Perhaps it is best to steer between these two opinions.

If a person have ability, inclination, and opportunity to wade through them, let him; but if not, referring to them occasionally may suffice. One caution, however, is necessary, which is this; that the judgment of antiquity in some disputable points certainly may be useful, yet we ought never to put them on the same footing as the Scriptures. In many cases they may be considered as competent witnesses; but we must not confide in their verdict as judges. *Jortin's Works*, vol. vii. chap. 2; *Kell's Sermon at Bampton Lecture*, ser. 1; *Warburton's Julian*; *Simpson's Strictures on Religious Opinions*, latter end; *Daille's Use of the Fathers*, p. 167; *Law's Theory*; *Dr. Clarke's View of the Succession of Sacred Literature*, p. 312; *Isaac Taylor on the Fathers*.

**FAVOUR OF GOD.** See GRACE.

**FEAR**, is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it. "Fear," says Dr. Watts, "shows itself by paleness of the cheek, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature, and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some things of this kind almost incredible."

Fear is of different kinds: 1. There is an idolatrous and superstitious fear, which is called *δεισιδαιμονια*, a fear of demons, which the city of Athens was greatly addicted to. "I perceive," says the Apostle Paul, "that in all things ye are too superstitious," or given to the fear and worship of false deities. 2. There is an external fear of God, an outward show and profession of it, which is taught by the precepts of men: as in the men of Samaria, who pretended to fear the Lord, as the priest instructed them, and yet served their own gods: and such an external fear of God, Job's friends supposed was all that he had, and that even he had cast that off. 3. There is an hypocritical fear, when men make a profession of religion; but only serve him for some sinister end and selfish view, which Satan insinuated was Job's case. "Doth Job fear God for nought?" Job i. 9. 4. There is a servile fear which they possess who serve God from fear of punishment, and not from love to him. 5. There is a filial fear, such as that of a son to his father.

Fear is sinful when—1. It proceeds from unbelief or distrust of God. 2. When it ascribes more to the creature than is due; or when we fear our enemies without considering they are under God. 3. When we fear that in God that is not in him, or that he will break his promise, &c. 4. When our fear is immoderate, so as to distract us in our duty. See next article.

**FEAR OF GOD**, is that holy disposition or gracious habit formed in the soul by the Holy

Spirit, whereby we are inclined to obey all God's commands; and evidences itself—1. By a dread of his displeasure. 2. Desire of his favour. 3. Regard for his excellences. 4. Submission to his will. 5. Gratitude for his benefits. 6. Sincerity in his worship. 7. Conscientious obedience to his commands, Prov. viii. 13. Job xxviii. 28. *Bates's Works*, p. 913. *Gill's Body of Divinity*, vol. iii. book i.

FEAR OF DEATH. See DEATH.

FEAST, in a religious sense, is a ceremony of feasting and thanksgiving.

The principal feasts of the Jews were the feasts of trumpets, of expiation, of tabernacles, of the dedication, of the passover, of Pentecost, and that of purification. Feasts, and the ceremonies thereof, have made great part of the religion of almost all nations and sects; hence the Greeks, the Romans, Mohammedans, and professing Christians, have not been without them.

Feasts are either immovable or moveable. Immovable feasts are those constantly celebrated on the same day of the year. The principal of these are Christmas-day, Circumcision, Epiphany, Candlemas, or Purification; Lady-day, or the Annunciation, called also the incarnation or conception; All Saints and All Souls; besides the days of the several apostles, as St. Thomas, St. Paul. Moveable feasts are those which are not confined to the same day of the year. Of these the principal is Easter, which gives law to all the rest, all of them following and keeping their proper distances from it. Such are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, Ascension-day, Pentecost, and Trinity Sunday.

Besides these feasts, which are general, and enjoined by the church, there are others local and occasional, enjoined by the magistrate, or voluntarily set on foot by the people; such are the days of thanksgiving for delivery from war, plagues, &c. such also are the vigils or wakes in commemoration of the dedication of particular churches.

The prodigious increase of feast days commenced towards the close of the fourth century, occasioned by the discovery that was made of the remains of martyrs, and other holy men, for the commemoration of whom they were established. These, instead of being set apart for pious exercises, were abused in indolence, voluptuousness, and criminal practices. Many of them were instituted on a pagan model, and perverted to similar purposes. See HOLY DAY.

FEAST OF ASSES. This was a festival in the Romish church, and was celebrated at Beauvais. They chose a young woman, the handsomest in the town; made her ride on an ass richly harnessed, and placed in her arms a pretty infant. In this state, followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephen; entered into the sanctuary,

placed herself near the altar, and then celebrated mass; not forgetting to explain the fine qualities of the animal, and exhorting him to make a devout genuflection, with a variety of other fooleries.

FEELINGS, RELIGIOUS, are those sensations or emotions of the mind produced by the views we have of religion. While some enthusiasts boast of, depend on, and talk much of their feelings, there are others who are led to discard the term, and almost to abandon the idea of religious feeling; but it is evident, that however many have been misguided and deceived by their feelings, yet there is no such thing as religion without them. For instance, religion consists in contrition, repentance, and devotion; now what is contrition but a feeling of sorrow for sin; what is repentance but a feeling of hatred to it, with a relinquishing of it? what is devotion but a feeling of love to God and his ways? Who can separate the idea of feeling from any of these acts? The fact is this, religious feelings, like every thing else, have been abused; and men, to avoid the imputation of fanaticism, have run into the opposite evil of lukewarmness, and been content with a system without feeling its energy. See AFFECTION, ENTHUSIASM, EXPERIENCE.

FELLOWSHIP, joint interest, or the having one common stock. The fellowship of the saints is twofold:—1. With God. 1 John i. 3. 1 Cor. i. 9; xiii. 14.—2. With one another. 1 John i. 7.

Fellowship with God consists in knowledge of his will. Job xxii. 21. John xvii. 3. Agreement. Amos iii. 2. Strength of affection. Rom. viii. 38, 39. Enjoyment of his presence. Ps. iv. 6. Conformity to his image. 1 John ii. 6; i. 6.

Fellowship of the Saints may be considered as a fellowship of duties. Rom. xii. 6. 1 Cor. xii. 1. 1 Thess. v. 17, 18. James v. 16. Of ordinances. Heb. x. 24. Acts ii. 46. Of graces, love, joy, &c. Heb. x. 24. Mal. iii. 16. 2 Cor. viii. 4. Of interest spiritual, and sometimes temporal. Rom. xii. 4, 13. Heb. xiii. 16. Of sufferings. Rom. xv. 1, 2. Gal. vi. 1, 2. Rom. xii. 15. Of eternal glory. Rev. vii. 9. See COMMUNION.

FENCING TABLES, the designation of a sacramental rite among the Scotch Presbyterians, which takes place almost immediately before the distribution of the elements, and consists in the minister's pointing out the character of those who have, and of those who have not a right to sit down at the table. This address is followed up by the reading of several passages of Scripture, descriptive of the character of saints and sinners.

FETISH, an idol. This word, now frequently met with in the French and German languages, was first brought into use by De Brosses, in his work *Du Culte des Dieux Fétiches* (1760), and is derived either from

the Portuguese *fetisso*, a block adored as an idol, or, according to Winterbottom, from *feticzeira*, an enchantress. The Portuguese gave this name to the idols of the negroes, on the Senegal, and afterwards the word received a more extensive meaning. The general signification now given to *fetish* seems to be an object worshipped, not representing any living figure. Hence stones, arms, vessels, &c. are *fetishes*. The negroes of Guinea suppose a fetish to preside over every canton or district, and one also over every family, and each individual, which the individual worships on the anniversary of his birth-day. Those of the better sort have, besides this, weekly festivals, on which they kill a cock or sheep. They believe the material substances which they worship, to be endowed with intelligence, and the power of doing them good or evil; and also that the *fetishere*, or priest, being of their council, is privy to all that those divinities know, and thence acquainted with the most secret thoughts and actions of men. The household, or family *fetish*, narrowly inspects the conduct of every individual in the house, and rewards or punishes each according to his deserts. The rewards consist in the multiplication of the slaves and wives of the worshipper, and the punishment in their diminution; but the most terrible punishment is death. At Cape Coast there is a public guardian *fetish*, supreme in power and dignity. This is a rock which projects into the sea from the bottom of the cliff on which the castle is built. To this rock annual sacrifices are presented, and the responses given through the priests are rewarded by the blinded devotees.

FEUILLANTINES, a reformed order of Cistercian monks, who went barefoot, lived only on herbs, and practised astonishing austerities. Their congregation was afterwards divided into two by Pope Urban VIII. in 1630, who separated the French from the Italians, and gave them two generals.

FIFTH MONARCHY MEN, were a set of enthusiasts, in the time of Cromwell, who expected the sudden appearance of Christ to establish on earth a new monarchy or kingdom. In consequence of this illusion, some of them aimed at the subversion of all human government. In ancient history, we read of four great monarchies, the Assyrian, Persian, Grecian, and the Roman; and these men, believing that this new spiritual kingdom of Christ was to be the fifth, came to bear the name by which they were called. Their leader was Thomas Venner, a wine-cooper, who, in his little conventicle in Coleman-street, warmed his admirers with passionate expectations of a fifth universal monarchy, under the personal reign of King Jesus upon earth, and that the saints were to take the kingdom to themselves. To introduce this imaginary kingdom, they marched out of their

meeting-house, towards St. Paul's Church-yard, on Sunday, Jan. 6th, 1660, to the number of about fifty men, well armed, and with a resolution to subvert the present government, or to die in the attempt. They published a declaration of the design of their rising, and placed sentinels at proper places. The lord mayor sent the trained bands to disperse them, whom they quickly routed, but in the evening retired to Caen Wood, between Highgate and Hampstead. On Wednesday morning they returned, and dispersed a party of the king's soldiers in Threadneedle-street. In Wood-street they repelled the trained bands, and some of the horse guards; but Venner himself was knocked down, and some of his company slain; from hence the remainder retreated to Cripplegate, and took possession of a house, which they threatened to defend with a desperate resolution; but nobody appearing to countenance their frenzy, they surrendered after they had lost about half their number. Venner and one of his officers were hanged before their meeting-house door in Coleman-street, Jan. 19th; and a few days after nine more were executed in divers parts of the city.

FILIAL PIETY, is the affectionate attachment of children to their parents, including in it love, reverence, obedience, and relief. Justly has it been observed, that these great duties are prompted equally by nature and by gratitude, independent of the injunctions of religion; for where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? And it may be truly said, that if persons are undutiful to their parents, they seldom prove good in any other relation. See article CHILDREN.

FILIATION OF THE SON OF GOD. See SON OF GOD.

FILIOQUE, a term signifying "and from the Son," which the Greeks accuse the Latin church of introducing into the ancient creed relative to the procession of the Holy Spirit: the former maintaining that his procession is from the Father only. At what time this introduction took place cannot be ascertained, but Augustine has the expression, *procedere ab utroque*; and the synod of Toledo, in 589, declares every one to be a heretic, who does not believe, *à patre filioque procedere Spiritum Sanctum*. Every attempt to reconcile the two churches, with respect to this point, has proved abortive, so that it continues to be a mark of distinction between them.

FIRE PHILOSOPHERS. See THEOSOPHISTS.

FIRST FRUITS, among the Hebrews, were oblations of part of the fruits of the harvest, offered to God as an acknowledgment of his sovereign dominion. There was another sort of first fruits which was paid to God. When bread was kneaded in a family, a portion of it was set apart, and given to the priest or

Levite who dwelt in the place. If there were no priest or Levite there, it was cast into the oven, and consumed by the fire. These offerings made a considerable part of the revenues of the priesthood. Lev. xxiii.; Exod. xxii. 29; Chron. xxiii. 19; Numb. xv. 19, 20.

The *first fruits of the Spirit* are such communications of his grace on earth, as fully assure us of the full enjoyment of God in heaven. Rom. viii. 23. Christ is called the first fruits of them that slept; for as the first fruits were earnest to the Jews of the succeeding harvest, so Christ is the first fruits of the resurrection, or the earnest of a future resurrection; that as he rose, so shall believers also rise to happiness and life. 1 Cor. xv. 20.

*First fruits* are mentioned in ancient writers as one part of the church revenue.

*First fruits*, in the Church of England, are the profits of every spiritual benefice for the first year, according to the valuation thereof in the king's book.

FIVE POINTS, are the five doctrines controverted between the Arminians and Calvinists. See CALVINISTS.

FLACIAN, the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

FLAGELLANTS, (from the Latin *flagellare*, to beat,) the name of a sect in the thirteenth century, who thought that they could best expiate their sins by the severe discipline of the scourge. Rainer, a hermit of Perugia, is said to have been its founder, in 1260. He soon found followers in nearly all parts of Italy. Old and young, great and small, ran through the cities, scourging themselves, and exhorting to repentance. Their number soon amounted to 10,000, who went about, led by priests, bearing banners and crosses. They went in thousands from country to country, begging alms. In 1261, they broke over the Alps in crowds into Germany, showed themselves in Alsatia, Bavaria, Bohemia, and Poland; and found there many imitators. In 1296, a small band of Flagellants appeared in Strasburg, who, with covered faces, whipped themselves through the city, and at every church. The princes and higher clergy were little pleased with this new fraternity, although it was favoured by the people. The shameful public exposure of the person by the Flagellants offended good manners; their travelling in such numbers afforded opportunity for seditious commotions, and irregularities of all sorts; and their extortion of alms was a tax upon the peaceful citizen. On this ac-

count, both in Germany and in Italy, several princes forbade these expedients of the Flagellants. The kings of Poland and Bohemia expelled them with violence from their states, and the bishops strenuously opposed them. In spite of this, the society continued under another form in the fraternities of the *Beghards*, in Germany and France, and in the beginning of the fifteenth century, among the *Brothers of the Cross*, so numerous in Thuringia, (so called from wearing on their clothes a cross on the breast and on the back,) of whom ninety-one were burnt at once at Sangershausen, in 1414. The council assembled at Constance, between 1414 and 1418, was obliged to take decisive measures against them. Since this time nothing more has been heard of a fraternity of this sort.

FLAGELLATION has almost always been used for the punishment of crimes. Its application as a means of religious penance is an old oriental custom admitted into corrupt churches, partly because self-torment was considered salutary as the mortifying of the flesh, and partly because both Christ and the apostles underwent scourging. From the first century of Christianity, religious persons sought to atone for their sins, and to move an impartial Judge to compassion and pardon, by voluntary bodily torture. Like the Abbot Regino, at Prum, in the tenth century, many chose to share in the sufferings of Christ, in order to make themselves the more certain of forgiveness through him. It became general in the eleventh century, when Peter Damiani of Ravenna, abbot of the Benedictine monastery near Gubbio, afterwards cardinal bishop of Ostia, zealously recommended scourging as an atonement for sin, to Christians generally, and in particular to the monks. His own example, and the fame of his sanctity, rendered his exhortations effective. Clergy and laity, men and women, began to torture themselves with rods and thongs and chains. They fixed certain times for the infliction of this discipline upon themselves. Princes caused themselves to be scourged naked by their father confessors. Louis IX. constantly carried with him, for this purpose, an ivory box, containing five small iron chains, and exhorted his father confessor to scourge him severely. He likewise gave similar boxes to the princes and princesses of his house, and to other pious friends, as marks of his peculiar favour. The wild expectation of being purified from sin by flagellation prevailed throughout Europe in the last half of the thirteenth century. But these penances soon degenerated into noisy fanaticism, and a sort of trade. After the council of Constance (1414—18), both clergy and laity by degrees became disgusted with the scourge. The Cordeliers observed the practice longest. It was considered as equivalent to every sort of expiation for past sins.

3000 strokes, and the chanting of thirty penitential psalms, were deemed sufficient to cancel the sins of a year; 30,000 strokes the sins of ten years, &c. An Italian widow, in the eleventh century, boasted that she had made expiation by voluntary scourging for 100 years, for which, as the requisite number, she had inflicted on herself no fewer than 300,000 stripes. The opinion was prevalent, likewise, that, however great the guilt, hell might be escaped by self-inflicted pain, and the honour of peculiar holiness acquired. By this means, flagellation obtained a charm in the sight of the guilty and ambitious, which raised them above the dread both of sinning and suffering, till the vain deceptions of hypocrisy vanished before the clearer light of civilization and knowledge.

FLAMINES, an order or class of priests among the ancient Romans, instituted, according to Plutarch, by Romulus, and according to Livy, by Numa. They were chosen by the people, and their inauguration was performed by the sovereign pontiff. Their number was originally three, but was afterwards increased to fifteen, the three first of whom, being taken from the senate, were called *Flamines Majoress*; and the twelve others, taken from the people, *Flamines Minores*. When the emperors were deified, they also had flamens, as *flamen Augusti*. Their ordinary duties were to see that the ancient and customary honours were paid to the publicly acknowledged deities, and that all due respect was paid to the religion of the state; but, in the opinion of the superstitious, they were invested with interest and influence with the gods, which enabled them to maintain and exercise a powerful dominion over the minds of the vulgar.

FLATTERY, a servile and fawning behaviour, attended with servile compliances and obsequiousness, in order to gain a person's favour.

FLEMINGIANS, or FLANDRIANS, a sect of rigid Anabaptists, who acquired this name in the sixteenth century, because most of them were natives of Flanders, by way of distinction from the Waterlandians. See WATERLANDIANS.

FO, Foe, Fohi, is revered in China as the founder of a religion, which was introduced into China in the first century of the Christian era. According to tradition he was born in Cashmere, about the year B. C. 1027. While his mother was in travail, the stars were darkened, and nine dragons descended from heaven. He was born from her right side, and immediately after the birth she died. At the moment of his entrance into the world, he stood upright on his feet, stepped forward seven paces, and pointing one hand to heaven, and the other to the earth, spoke distinctly these words:—"None in heaven or earth deserves adoration besides me." In his seventeenth

year he married three wives, and became the father of a son; but in his nineteenth year he left his family, and went with four wise men into the wilderness. When thirty, he was deified; and, confirming his doctrines by pretended miracles, collected an immense number of disciples round him, and spread his doctrines throughout the East. His priests and disciples were called in China *Seng*, in Tartary *Lamas*, in Siam *Talapouts*, and in Europe *Bonzes*. In the 79th year of his age, perceiving that his end was approaching, Fo declared to his disciples, "That hitherto he had spoken only in enigmatical and figurative language; but that now being about to take leave of them, he would unveil to them the mysteries of his doctrine. Know, then," said he, "that there is no other principle of all things but the void and nothing; that from nothing all things have sprung, and to nothing all must return; and there all our hopes must end." This final declaration of Fo divided his disciples into three sects. Some founded on it an atheistical sect; the greater part adhered to his ancient doctrines; while others made a distinction between an *exoteric* and an *esoteric* doctrine, which they endeavoured to bring into harmony. The exoteric doctrine of Fo contains his system of morality. It distinguishes between good and evil: he who has done good during his life will be rewarded after death; and he who has done evil will be punished. He gave his followers only these five precepts:—Not to kill any living creature; not to take the property of another; to avoid impurity and unchastity; not to speak falsely; and to abstain from wine. They are taught the practice of charity; the merit accruing from the building of temples and convents; and the punishment of their souls entering into the bodies of the vilest and most unclean animals if they commit sin. The principal esoteric or secret doctrines, into which but few are initiated, are the following:—The origin and end of all things is the void and nothing. The first human beings have sprung from nothing, and are returned to nothing. The void constitutes our being. All things, living and inanimate, constitute one whole; differing from each other not in essence, but only in form and qualities. The original essence of all things is pure, unchangeable, highly subtle, and simple, and, because it is simple, the perfection of all other beings. It is perfect, and therefore exists in uninterrupted quiet, without possessing virtue, power, or intelligence; nay, its very essence consists in the absence of intelligence, activity, and want or desire. Whoever desires to be happy, must constantly endeavour to conquer themselves, and become like the original essence. To accomplish this, he must accustom himself not to act, desire, feel, nor think. The great precept was—endeavour to annihilate thyself; for, as soon as thou ceasest to be thyself, thou becomest one with

God, and returnest into his being. The other followers of Fo adopt the doctrine of the void and nothing, and the transmigration of souls; but teach that they enter ultimately the class of Samanœans, and finally appear in the bodies of perfect Samanœans, who have no more crimes to expiate, and need no longer to revere the gods, who are only the servants of the Supreme God of the universe. This Supreme unoriginated Being cannot be represented by any image; neither can he be worshipped, because he is elevated above all worship; but his attributes may be represented, adored, and worshipped. Hence the source of the worship of images by the natives of India, and of the multitude of particular tutelary deities in China. All the elements, the changes of the weather, &c. have each its particular genius; and all these gods are servants or officers of the Supreme God, *Seng-wang-Man*. The public worship of Fo, which became a national religion, is called, in India, *Bruhanism*.

**Food.** Questions concerning meats and drinks have occasioned much angry and bitter contention, both in the Jewish and Christian churches. Undue importance has often, no doubt, been attached to certain distinctions in these matters, and many have been scrupulously nice about what they might eat and drink, while they seem to have forgotten that the kingdom of heaven consisted of righteousness, and peace, and joy in the Holy Ghost. Others, however, have erred on the other hand, by despising all attention to such things, as too trifling to deserve regard. But it must certainly be admitted, that the food by which man is supported and nourished, is not in itself of small importance. He who made all things for the use of man, best knows what is good for food, and what is fitted to serve other purposes. He has an undoubted right to grant or to withhold the use of his creatures, and if he *has* interfered in this matter, it becomes us to bow with deference to his authority. That particular kinds of food may be productive of certain physical and moral effects on the human constitution, is not to be denied; in this point of view, therefore, the importance of divine enactments respecting their use may be shown. And if distinctions in the use of animals were connected with important religious institutions, and intended to illustrate some interesting doctrines of morality, their propriety may be still further defended. That laws and regulations have been given by the Almighty to guide mankind in this affair, must be obvious to every man who looks into the Bible; and an investigation of the nature of these laws will be found interesting both to the philosopher and the Christian.

To enter into minute details on this subject would swell this article beyond all due bounds; but we shall endeavour to take a general view

of the law respecting food, during the Adamic, Noahic, Jewish, and Christian dispensations, in which we shall endeavour to ascertain the nature of the liberty enjoyed, and the restrictions which were imposed during these several periods.

That we may have the whole subject before us at once, it may be proper to place, under its proper head, the several grants or laws which have been made on these matters at the different times.

#### *Grant to Adam.*

"Behold, I have given you every herb bearing seed which is on the face of all the earth; and every tree, in which is the fruit of a tree yielding seed—to you it shall be for meat, Gen. i. 29. Of every tree in the garden thou shalt freely eat; *but* of the tree of the knowledge of good and evil thou shalt *not* eat," ch. ii. 16.

#### *Grant to Noah.*

"Every moving thing that moveth shall be meat for you; even as the green herb have I given you all things. *But* flesh, with the life thereof, which is the blood thereof, shall you *not* eat." Gen. ix. 3, 4.

#### *Jewish Law.*

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and I will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul," Lev. xvii. 10, 11.

#### *Christian Law.*

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well," Acts xv. 28, 29.

#### *Jewish Restrictions.*

"Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat, &c. Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that shall ye eat. And all that have not fins and scales shall be an abomination unto you. And these are they which ye shall have in abomination among the fowls; they shall not be eaten—they are an abomination: the eagle," and nineteen others. "All fowls that creep, going upon all four, shall be an abomination unto you. These also shall be unclean among the creeping things that creep upon the earth—the weasel," and seven others. "Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or what-

soever hath more feet, and all creeping things, them ye shall not eat; for they are an abomination. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten," Lev. xi. *passim*.

*Christian Liberty.*

"Peter fell into a trance, and saw heaven opened, and a certain vessel descending to him; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. What God hath cleansed, that call not thou common, Acts x. 9, 15. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof, 1 Cor. x. 25, 26. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. iv. 4, 5.

In these passages we have a general view of the law of Scripture on the subject of meats, from the earliest period to the present time. It is evident there has been a considerable difference in it during the several dispensations. At first, the grant of food was very limited; it afterwards was greatly extended; by the Mosaic law it was restricted in a peculiar manner, and now again we enjoy a high degree of liberty.

On the grant to Adam we would observe,—

1. That neither man nor beasts seem to have been intended to live upon animals. Man was allowed *vegetables and fruit*; beasts were restricted to the use of the *green herb*.

2. Whatever is not mentioned in the grant, must be considered as excluded from it; for Adam could have no experience of the fitness or unfitness of any thing for food but what he was told by God. He would, therefore, judge every thing improper or unlawful which he was not expressly permitted to use.

3. To the general use of fruits there was one particular exception;—the fruit of the tree of knowledge, which was intended to answer certain important moral purposes.

4. The first grant, we have no doubt, was fully adequate to all the wants of the first race of men; and sufficient to nourish them under a genial climate, and with the small degree of labour which they had to undergo.

5. The slaughtering of animals would have been inconsistent with a state of innocence. The sorrows and death of the brute creation are connected with a state of sin, as well as our own. Even the heathen excluded the use

of animals from their golden age. "During the reign of Saturn, that is, the golden age," says Dicaearchus, quoted by Jerome, "when the ground poured forth in abundance, no flesh was eaten, but all lived on vegetables and fruits which the earth brought forth spontaneously." So Ovid:—

*At vetus illa ætas, cui fecimus aurea nomen,  
Fœtibus arboreis, et quas humus educat herbis  
Fortunata fuit, nec polluit ora cruore.*—L. xv.

And Plato tells us "men all then lived from the earth, for they had abundance of trees and fruits; the soil being so fruitful that it supplied those fruits of its own accord, without the labour of agriculture."—*Gale, C. G. p. i. 336.*

6. It is impossible to say from Scripture whether the antediluvians used animal food or not. It is by no means improbable they transgressed this as well as other divine precepts; that they had not received permission so to do is evident, both from this and also from the grant to Noah; on which we now observe,—

1. That this is the first revealed grant of animals for food. They had already been slain in sacrifice, but not for meat. The reasons assigned by Bochart and Grotius for being of a different opinion have little weight, and have been repeatedly answered.

2. There is in the second grant a plain allusion to the first, which is quite inexplicable on the ground of any previous permission to use animal food. "*Even as the green herb have I given you all things.*" Had animal food been allowed in the grant to Adam, would not a grant to Noah have been unnecessary?

3. The grant of animal food was now probably given on account of the physical changes produced both on the world and the human constitution by the flood. Men are now subjected to a greater degree of bodily labour; they of course require more nourishing aliment than vegetables; and perhaps the vegetable productions themselves are less nutritious than they were before; and in many parts of the earth a sufficiency of vegetable food could not be procured; such are all the cold northern and southern regions of the globe. By having a choice of food we are enabled to suit it to our health and circumstances, and to resist the debilitating effects of changeable and unfriendly atmospheres. Merciful are all the appointments of God.

4. As in the first, so also in the second grant is there an exception, or limitation:—"Flesh with the life thereof, which is the blood thereof, shall ye not eat." This limitation I understand to contain two things; first, it prohibits eating the flesh of a living animal; and, next, the blood of a creature by itself; for this plain reason, that the blood was the life of the animal. The first will generally be granted, because the practice is



repugnant to our feelings and to humanity; the latter, however, is a subject of dispute. Referring to the article BLOOD, as to the lawfulness of blood eating, at present we only remark, that it is natural to expect some limitation of the universal grant of animal food, and we submit whether the most natural interpretation of the restriction is not this:—"Though I give you the flesh, I do not give you the blood with it, because the blood is the life." Again, eating of blood was expressly forbidden to the stranger in Israel, as well as to Israelites, and for the same reason as is here adduced, its being the life of the animal, Lev. xvii. 10, 11. As we have no right to use any thing for food which is not expressly granted, and as blood here is evidently not included in the grant, it must be inferred that it was the design of Heaven that it should be used. One of the obvious reasons of this restriction was the prevention of cruelty to animals. Although they are granted for food, it is not lawful to exercise any unnecessary cruelty towards them. Their life is in their blood; it must therefore be taken from them before they are used; and to excite an aversion to blood, a horror at cruelty, it is improper to use it in any way as food.

On Noah, and in him on all mankind,  
The charter was conferred, by which we hold  
The flesh of animals in fee, and claim  
O'er all we feed a power of life and death.  
But read the instrument, and mark it well;  
Th' oppression of a tyrannous control  
Can find no warrant there. Feed, then, and yield  
Thanks for thy food. Carnivorous, through sin,  
Feed on the slain, but spare the living brute.  
Cowper.

In this grant we discover both the bounty and the severity of Jehovah. It is becoming to be grateful for the benefit bestowed, and to acquiesce in the appointed restriction.

#### *Jewish and Christian Law.*

On the Jewish and Christian Law upon this subject, it appears that they both unite in prohibiting the same thing—blood, whether in or out of the animal—for things strangled seem to relate to things strangled for the sake of keeping the blood in them.

By the Jewish law blood was prohibited for an additional reason—*Because it made atonement for the soul.* This may be considered as peculiar to that economy in which blood was so constantly offered on the altar. It was necessary, therefore, that it should be considered a sacred thing. But it deserves to be considered whether, though that dispensation be abolished, the reason does not still remain. Our great High Priest continues to officiate in the heavenly holy place with his own blood in his hands; and though this is unseen, it is not the less real and certain. *His blood we know has made atonement;* and though sacrifices be done away, blood is a sacred thing, as an emblem of that life which was given for a

ransom. It is prohibited by the Jewish law under a peculiar penalty—*death.* This was suitable to the constitution of Israel, and the theocracy under which they were placed. Of course, with all other temporal punishments, it is now done away.

It deserves to be noticed, that the Christian prohibition is *absolute.* The decree assigns neither one reason nor another. Its language is as pointed with regard to blood as to fornication; and no man has any right to add reasons limiting the prohibition to particular times or circumstances, where the Holy Spirit has been silent. That which had never before been granted, this decree undoubtedly does not sanction.

The Christian law prohibits also "meats offered to idols," or "pollutions of idols." "Meats were polluted by idolatrous worship when the whole had been previously offered in sacrifice, and a part afterwards converted into a feast, or when a part was taken from table and put into the fire, with an invocation of the idol. Now, as meats are 'sanctified by the word of God and prayer,' 1 Tim. iv. 3, 5; so meats are polluted by the name of idols and prayer to them. From the first epistle to the Corinthians, ch. viii. 10, it appears that the Gentile brethren were not always very willing to admit this truth, but were sometimes inclined to feast with their heathen neighbours, not only in private houses, but even in the temples of idols. It was necessary, therefore, to write unto them to abstain from those pollutions. This prohibition is inculcated and defended by Paul, at great length, in the passages just mentioned of his epistle to the Corinthians, which afford an excellent illustration of this clause in the decree, and of the manner in which Christians are bound to observe it. Some have thought that Paul departs from the strict letter of this injunction, because, in ch. viii., he argues merely from the effect of example. But his doctrine, when fully examined, will be found exactly the same with that of James. It still amounts to a prohibition; for, although he allows all meats to be indifferent in themselves, he expressly condemns the practice of eating meats offered to idols, especially in ch. x., where he shows it to be inconsistent with fellowship at the table of the Lord, with regard for the conscience of other men, and with the duty of a Christian, whether he eats or drinks, or whatever he does, to do all to the glory of God. Wherever meats, therefore, are polluted by idolatrous worship, Christians, when they know the fact, are to testify their abhorrence of idolatry by abstaining from such meats."—*Ewing's Lect. on Acts xv.*

Preservation from idolatry was, no doubt, one of the principal reasons of the strict prohibition of blood and some other kinds of food to the Jews. "Eating of blood, or rather drinking it, was quite customary among the

pagan nations of Asia, in their sacrifices to idols, and in the taking of oaths. This, indeed, was so much an Asiatic, and, in a particular manner, a Phœnician usage, that we find the Roman writers taking notice of it, as something outlandish at Rome, and peculiar to these nations; and as in the *Roman* persecutions the Christians were compelled to burn incense, so were they in the *Persian* to eat blood. In the *west* the one, and in the *east* the other, was regarded as expressive of conversion to heathenism; because both were idolatrous practices. But for this very reason, because it was an idolatrous usage among the neighbouring nations, were the Israelites in the greater danger of being led, by eating blood, into idolatry, from their great propensity to that universally prevalent crime, and not from mere fondness for blood as a desirable article of food."—*Michaelis Com. on Laws of Moses*, vol. iii. 250, 251.

It is not unworthy of observation, that Mohammed prohibits his followers from eating the same things which are forbidden by the Jewish and Christian laws.

**FOOL**, one who has not the use of reason or judgment. In Scripture, wicked persons are often called fools, or foolish, because such act contrary to reason, trust to their own hearts, violate the laws of God, and prefer things vile, trifling, and temporal, to such as are important, divine, and eternal.

**FOOLISH SPEAKING**, such kind of conversation as includes folly, and can no ways be profitable and interesting, Eph. v. 4. *Facitiosness*, indeed, is allowable, when it ministers to harmless divertisement, and delight to conversation; when it is used for the purpose of exposing things which are base and vile; when it has for its aim the reformation of others: when used by way of defence under unjust reproach. But all such kind of speaking as includes profane jesting, loose, wanton, scurrilous, injurious, unseasonable, vain-glorious talk, is strictly forbidden. See *Barrow's excellent Sermon on this subject*, in his *Works*, vol. i. ser. 14.

**FOOLS, FEAST OF**. Festivals under this name were regularly celebrated from the 5th to the 16th century, in several countries of Europe, by the clergy and laity, with the most absurd ceremonies, and form one of the strangest phenomena in the history of mankind. They were an imitation of the *Saturnalia*, or heathen festivals, and like this was celebrated in December. The chief celebration fell on New Year, or Innocents' Day; but the feast continued from Christmas to the last Sunday of Epiphany. At first only the boys of the choir, and young sacristans, played the principal part in them; but afterwards all the inferior servants of the church, whilst the bishop, or highest clergymen of the place, with the canons, formed the audience. The young people, who played the chief parts,

chose from their own number a *bishop* or *archbishop of fools*, as he was called, and consecrated him, with many ridiculous ceremonies, in the principal church of the place. This officer then took the usual seat of the bishop, and caused high mass to be said, unless he preferred to read it himself, and to give the people his blessing. During this time the rest of the performers, dressed in different kinds of masks and disguises, engaged in indecent songs and dances, and practised all possible follies in the church. These incongruous practices were condemned by popes and councils, and forbidden by the Sorbonne in 1444; but they continued to be stoutly defended till the time of the Reformation.

**FORBEARANCE** is the act of patiently enduring provocation or offence. The following may be considered as the most powerful incentives to the exercise of this disposition:—

1. The consideration that we ourselves often stand in need of it from others. Gal. vi. 1.—
2. The express command of Scripture. Eph. iv. 2. Col. iii. 13.—
3. The felicity of this disposition. It is sure to bring happiness at last, while resentment only increases our own misery.—
4. That it is one of the strongest evidences we can give of the reality of our religion. John xiii. 35.—
5. The beautiful example of Christ. Heb. xii. 3. 1 Pet. ii. 21—23.

**FORBEARANCE OF GOD**. See **PATIENCE OF GOD**.

**FOREKNOWLEDGE OF GOD** is his foresight or knowledge of every thing that is to come to pass, Acts ii. 23. This foreknowledge, says Charnock, was from eternity. Seeing he knows things possible in his power, and things future in his will, if his power and resolves were from eternity, his knowledge must be so too; or else we must make him ignorant of his own power, and ignorant of his own will from eternity, and consequently not from eternity blessed and perfect. His knowledge of possible things must run parallel with his will. If he willed from eternity, he knew from eternity what he willed; but that he did will from eternity we must grant, unless we would render him changeable, and conceive him to be made in time of not willing, willing. The knowledge God hath in time was always one and the same, because his understanding is his proper essence, as perfect as his essence, and of an immutable nature.

"To deny this is, says Saurin, to degrade the Almighty; for what, pray, is a God who created beings, and who could not foresee what would result from their existence? A God who formed spirits united to bodies by certain laws, and who did not know how to combine these laws so as to foresee the effects they would produce? A God forced to suspend his judgment? A God who every day learns something new, and who doth not know to-day what will happen to-morrow? A God

who cannot tell whether peace will be concluded, or war continue to ravage the world; whether religion will be received in a certain kingdom, or whether it will be banished; whether the right heir will succeed to the crown, or whether the crown will be set on the head of an usurper? For according to the different determinations of the wills of men, of king, or people, the prince will make peace or declare war; religion will be banished or admitted; the tyrant or the lawful king will occupy the throne: for if God cannot foresee how the volitions of men will be determined, he cannot foresee any of these events. What is this but to degrade God from his Deity, and to make the most perfect of all intelligences a being involved in darkness and uncertainty like ourselves." See OMNISCIENCE.

**FORGIVENESS**, the pardon of any offence committed against us. This is a virtue which our Lord expressly inculcates, not as extending to our friends only, but to our enemies. "Ye have heard," saith he, "thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies," &c. "This," says an ingenious writer, "was a lesson so new and utterly unknown, till taught by his doctrines and enforced by his example, that the wisest moralists of the wisest nations and ages represented the desire of revenge as a mark of a noble mind; but how much more magnanimous, how much more beneficial to mankind, is forgiveness! It is more magnanimous, because every generous and exalted disposition of the human mind is requisite to the practice of it; and it is the most beneficial, because it puts an end to an eternal succession of injuries and retaliations." Let us, therefore, learn to cherish this noble disposition; let the bitterest enemy we have be softened by its effects; let us consider, also, how friendly it is to our own happiness, and how much it prevents the unhappiness of others. "The feuds and animosities in families, and between neighbours, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper, and can never cease but by the exercise of this virtue on one side, or on both." *Paley's Mor. Phil.* vol. i. p. 271; *Soame Jenyns's Int. Evid.* pp. 67, 68; *Clarke's Ser.*, ser. ii. vol. x.; *Tillotson's Ser.*, vol. viii. p. 254.

**FORGIVENESS OF SINS.** See PARDON, MERCY.

**FORMALIST**, one who places his dependence on the outward ceremonies of religion, or who is more tenacious of the form of religion than the power of it.

**FORMS OF PRAYER.** See PRAYER.

**FORNICATION**, whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While the Scriptures give no sanction to

those austerities which have been imposed on men under the idea of religion, so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest or that of others. It is in vain to argue the innocency of fornication from the natural passions implanted in us, since "marriage is honourable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and, besides the existence of any natural propensity in us, is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, 1. That our Saviour expressly declares this to be a crime, Mark vii. 21, 23. 2. That the Scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. vi. 9; Heb. xii. 16; Gal. v. 19—22. 3. Fornication sinks into a mere brutal commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children, as to the father, at least, utterly unsecured. 5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroys the child, but often the mother. 6. It disqualifies the deluded creatures to be either good wives or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies a man for the best satisfactions,—those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often perpetuates a disease which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitution of even distant generations.

**FORTITUDE** is a virtue or quality of the mind generally considered the same with courage; though, in a more accurate sense, they seem to be distinguishable. Courage resists danger,—fortitude supports pain. Courage may be a virtue or vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour, and a regard to duty.

Christian fortitude may be defined that state of mind which arises from trust and confidence in God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand and pusillanimity on the other. Fortitude takes different names, according as it acts in opposition to different evils; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude

has been called intrepidity; with respect to the dangers of war, valour; with respect to pain of body, or distress of mind, patience; with respect to labour, activity; with respect to injury, forbearance; with respect to our condition in general, magnanimity.

Christian fortitude is necessary to vigilance, patience, self-denial, and perseverance; and is requisite under affliction, temptation, persecution, desertion, and death. The noble cause in which the Christian is engaged, the glorious Master whom he serves, the provision that is made for his security, the illustrious examples set before him, the approbation of a good conscience, and the grand prospect he has in view, are all powerful motives to the exercise of this grace.

*Watts's Ser.*, ser. 31; *Evans's Ser.*, ser. 19, vol. i.; *Steele's Christian Hero*; *Mason's Ser.*, vol. i. ser. 5.

**FRAME.** This word is used to denote any state of mind a man may be in; and, in a religious sense, is often connected with the word feeling, or used synonymously with it. See **FEELING**.

"If our frames are comfortable," says one, "we may make them the matter of our praise, but not of our pride; we may make them our pleasure, but not our portion; we may make them the matter of our encouragement, but not the ground of our security. Are our frames dark and uncomfortable? they should humble us, but not discourage us; they should quicken us, but not obstruct us in our application for necessary and suitable grace; they should make us see our own emptiness, but not make us suspect the fullness of Christ; they should make us see our own unworthiness, but not make us suspect the willingness of Christ; they should make us see our own weakness, but not cause us to suspect the strength of Christ; they should make us suspect our own hearts, but not the firmness and freeness of the promises."

**FRANKE, AUGUSTUS HERMANN**, founder of the Orphan House at Halle, and of several institutions connected with it, distinguished in the annals of Christian philanthropy and zeal. He was born at Lubeck, March 23, 1663, and studied so assiduously that, in his fourteenth year, he was ready to enter the university. He studied theology and the languages at Erfurt, Kiel, and Leipsic. In 1681, he began to lecture at the latter university, on the practical interpretation of the Scriptures, and, by the Divine blessing, met with so much success, that the enemies of genuine and spiritual religion were roused against him, and attacked him on all sides; but he was defended by the celebrated Thomasius, then residing at Leipsic. Franke then accepted an invitation to preach at Erfurt, where his sermons attracted such numbers, among whom were many Catholics, that the elector of Mentz, to whose jurisdic-

tion Erfurt then belonged, ordered him to leave the city within twenty-four hours. On this he went to Halle, as professor in the new university, at first of the oriental languages, and afterwards of theology. At the same time he became pastor of Glaucha, a suburb of Halle, the inhabitants of which he found sunk in the deepest ignorance and wretchedness, and for whose benefit he immediately began to devise schemes of usefulness. He first instructed destitute children in his own house, and gave them alms: he then took into his house some orphans, the number of whom rapidly increased. In this charitable work he was aided by some benevolent citizens of Halle; and his charitable institutions increased from year to year. In 1698 was laid the first stone of the buildings which now form two rows, 800 feet long. Sums of money poured in to him from all quarters; and frequently, when reduced to the utmost embarrassment in meeting the expense, the providence of God, in which he implicitly trusted, appeared for his relief. A chemist whom he visited on his death bed, left him the recipe for compounding several medicines, which afterwards yielded an annual income of from 20,000 to 30,000 dollars, by which he was enabled to prosecute his benevolent undertakings without any assistance from government. What is commonly called "Franke's Institution," comprises, 1. An *Orphan Asylum*. 2. The *Royal Pedagogium*. 3. The *Latin School*. 4. The *German School*. 5. The *Canstein Bible Press*, founded by Baron Canstein, a pious friend of Franke's, from which upwards of 2,000,000 copies of the whole Bible, and 1,000,000 of the New Testament have been issued, at low prices. 6. A library, and collections of natural history and philosophy.

The whole establishment forms one of the proudest monuments of Christian faith, benevolence, and zeal; and the philological and exegetical labours of Franke are gratefully acknowledged by biblical scholars of the present day, whose views of the doctrines of revelation widely differ from his. In his "Collegia Biblica," or "Biblical Lectures delivered at Halle," there was a return from human forms and systems to the Sacred Scriptures, as the pure and only source of faith, and the substitution of practical religion for scholastic subtleties and unfruitful speculations. Thus Scripture interpretation again became, as among the first reformers, the basis of theological study. After a life of eminent usefulness, this excellent man died, June 8, 1727, at the age of 64 years.

**FRANCISCANS, OR MINORITES**, (*fratres minores*, as they were called by their founder, in token of humility,) are the members of the religious order established by St. Francis, of Assisi, in 1208, by collecting followers near the church of Porticella, or Portiuncula, at

Assisi, in Naples. He was the son of a merchant, who having led a dissolute life, was reclaimed by a fit of sickness, and afterwards fell into an extravagant devotion, which more resembled alienation of mind than religion. The order was distinguished by vows of absolute poverty, and a renunciation of all the pleasures of the world, and was intended to serve the church, by the care of the religious state of the people, so neglected by the secular clergy of the time. Learning and intellectual accomplishments its members were not to aim at. They were strictly prohibited from possessing any property whatever. The rule of the order sanctioned by the Pope in 1210 and 1223, destined them to beg and preach. They had granted to them extensive privileges, which soon became equally burdensome to the clergy and laity, particularly as they were subject to no authority but that of the Pope. They often encroached on the rights of the lawful pastors. Indulgences were granted to them more frequently than to any other order: hence the phrase *portiuncula indulgence*. The order soon comprised thousands of monasteries, all established by alms and contributions. The rule of poverty, so strictly enjoined by the founder, was somewhat relaxed, and the monasteries were allowed to hold property; a change which was not effected without divisions within the order itself. Learning, also, did not long remain excluded from their monasteries, and distinguished scholars, as Bonaventura, Alexander de Hale, Duns Scotus, Roger Bacon, and others, obtained a celebrity which justified the admission of the Minorites to the chairs of the universities. They defended the immaculate conception of the Virgin Mary, against the Dominicans, the animosity against whom was perpetuated in the disputes between the Scotists and the Thomists. With these, their rivals, they were from the thirteenth to the sixteenth century, the confessors of princes and the rulers of the Christian world. They were then superseded by the Jesuits, but by a prudent compromise with them, they contrived to retain more power than the Dominicans. Several Franciscans have risen to the highest honours in the church; the Popes Nicholas IV., Alexander V., Sextus IV. and V., and Clement XIV. were from this order. Some of its members declared this to be an unpardonable departure from the rules, and therefore formed particular fraternities, such as the Caesarinians and the Celestines in the thirteenth, and the Spirituals in the fourteenth century. In 1363, they were united by St. Paul, in the fraternity of the Socolanti, or sandal wearers. In 1415, they were constituted by the Pope a separate branch of the Franciscans, under the name of Observantines, which, in 1517, when Leo X. effected an accommodation between the different parties, retained the ascendancy. Since that time the general of the Observantines

has been the general minister of the whole order. The Cordeliers are a branch of the Franciscans in France. The *Reformati* in Italy, and the *Recollects*, formerly numerous in France, belong to the brethren of the *Observance*. The strictest are the Alcantarines, who follow the reforms introduced by Peter of Alcantara, and go with their feet entirely bare. They are numerous in Spain and Portugal, but not in Italy. The branches of the Observants, under their common general, form two families: the *Cismontane*, who have sixty-six provinces, now generally in a feeble state, in Italy and Upper Germany, in Hungary, Poland, Palestine, and Syria: and the *Ultramontane*, with eighty-one provinces, in Spain, Portugal, Asia, Africa, America, and the Islands. That portion of the Franciscans who wear shoes, or the conventuals, are much less numerous. Before the French revolution they had thirty provinces, with one hundred convents, and 15,000 monks. They are now found only here and there in the south of Germany, in Switzerland, and Italy, where they have given up begging, and serve as professors in the colleges. A coarse woollen frock, with a cord round the waist, to which a rope with a knotted scourge is suspended, is the common dress of all the Franciscans. In 1528, Matthew, of Bassi, founded the order of the Capuchins, a branch of the Minorites, still more strict than the Observantines, who have had a separate general since 1619, and in the eighteenth century they numbered 1700 convents, and 25,000 members.

St. Francis himself collected nuns in the year 1209, who were sometimes called *Damiantines*, from their first church at St. Damian, in Assisi. St. Clare was their first prioress; hence they were also called *Nuns of St. Clare*. These nuns were also divided into branches, according to the severity of their rules. In the eighteenth century there were 28,000 Franciscan nuns in six hundred convents. They were formerly supported by the alms collected by the monks; they now live on the revenues of their convents. Several smaller orders, or sub-orders, were formed, among whom the *Tertiarians* were the most numerous in the thirteenth century. The whole number of Franciscans and Capuchins, in the eighteenth century, amounted to 115,000 monks, in 7000 convents. At present it is probably not one-third so great, as they have been suppressed in most countries. The order flourishes in America.

FRATERNITY, in the Roman Catholic countries, signifies a society for the improvement of devotion. Of these there are several sorts, as—1. The fraternity of the Rosary, founded by St. Dominic. It is divided into two branches called the common rosary, and the perpetual rosary; the former of whom are obliged to confess and communicate every first Sunday in the month, and the latter to repeat the rosary

continually. 2. The fraternity of the Scapulary, whom it is pretended, according to the Sabbatine bull of Pope John XXII. the Blessed Virgin has promised to deliver out of hell the first Sunday after their death. 3. The fraternity of St. Francis's girdle are clothed with a sack of a grey colour, which they tie with a cord; and in processions walk barefooted, carrying in their hands a wooden cross. 4. That of St. Austin's leathern girdle comprehends a great many devotees. Italy, Spain, and Portugal are the countries where are seen the greatest number of these fraternities, some of which assume the name of arch-fraternity. Pope Clement VII. instituted the arch-fraternity of charity, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast of St. Jerome, their patron. The fraternity of death buries such dead as are abandoned by their relations, and causes inasses to be celebrated for them.

FRATRICELLI, an enthusiastic sect of Franciscans, which rose in Italy, and particularly in the marquisate of Ancona, about the year 1294. The word is an Italian diminutive, signifying *fratricula*, or "little brothers," and was here used as a term of derision, as they were most of them apostate monks, whom the Italians call *frutelli*, or *fratricelli*. For this reason, the term *fratricelli*, as a nickname, was given to many other sects, as the Catharists, the Waldenses, &c., however different in their opinions and their conduct. But this denomination, applied to the austere part of the Franciscans, was considered as honourable. See FRANCISCANS.

The founders of this sect were P. Maurato and P. de Fossombroni, who having obtained of Pope Celestin V. a permission to live in solitude, after the manner of hermits, and to observe the rule of St. Francis in all its rigour, several idle vagabond monks joined them, who, living after their own fancies, and making all perfection to consist in poverty, were soon condemned by Pope Boniface VIII. and his successor, and the inquisitors ordered to proceed against them as heretics, which commission they executed with their usual barbarity. Upon this, retiring into Sicily, Peter John Oliva de Serignan had no sooner published his comment on the Apocalypse, than they adopted his tenets. They held the Romish church to be Babylon, and proposed to establish another far more perfect one; they maintained that the rule of St. Francis was the Evangelical rule observed by Jesus Christ and his apostles. They foretold the reformation of the church, and the restoration of the true gospel of Christ by the genuine followers of St. Francis; and declared their assent to almost all the doctrines which were published under the name of the Abbot Joachim, in the "Introduction to the everlasting gospel," a book published in 1250, and explained by one of the spiritual friars, whose name was Gerhard.

Among other errors inculcated in this book, it is pretended that St. Francis was the angel mentioned in Rev. xiv. 6, and had promulgated to the world the true and everlasting gospel; that the gospel of Christ was to be abrogated in 1260, and to give place to this new and everlasting gospel, which was to be substituted in its room; and that the ministers of this great reformation were to be humble and barefooted friars, destitute of all worldly employments. Some say they even elected a pope of their church; at least they appointed a general with superiors, and built monasteries, &c. Besides the opinions of Oliva, they held that the sacraments of the church were invalid, because those who administered them had no longer any power or jurisdiction. They were condemned again by Pope John XXII. in consequence of whose cruelty they regarded him as the true antichrist; but several of them returning into Germany, were sheltered by Lewis, duke of Bavaria, the emperor.

There are authentic records, from which it appears, that no less than 2000 persons were burnt by the inquisition, from the year 1318 to the time of Innocent VI. for their inflexible attachment to the order of St. Francis. The severities against them were again revived, towards the close of the fifteenth century, by Pope Nicholas V. and his successors. However, all the persecutions which this sect endured were not sufficient to extinguish it; for it subsisted until the times of the reformation in Germany, when its remaining votaries adopted the cause and embraced the doctrine and discipline of Luther.

FRAUDS, PIOUS, artifices and falsehoods made use of in propagating the truth, and endeavouring to promote the spiritual interests of mankind. These have been more particularly practised in the church of Rome, and considered not only as innocent, but commendable. Neither the term nor the thing signified, however, can be justified. The terms pious and fraud, form a solecism; and the practice of doing evil that good may come, is directly opposite to the injunction of the Sacred Scriptures. Rom. iii. 8.

In order to give the reader a view of the pious frauds which have been carried on in the Church of Rome, we here insert the following specimen:—

The Franciscans maintained that the Virgin Mary was born without the blemish of original sin; the Dominicans asserted the contrary.

The doctrine of the Franciscans, in an age of darkness and superstition, could not but be popular; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpfen, in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith; and they determined to make Bern the

scene of their operations. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit as a lay brother, was chosen as the instrument of the delusions they were contriving. One of the four Dominicans, who had undertaken the management of this plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seemed to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, told him that he was the ghost of a Dominican, who had been killed at Paris, as a judgment of Heaven, for laying aside his monastic habit; that he was condemned to purgatory for this crime; adding at the same time, that by his means he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frightened poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor told him, that nothing but the most extraordinary mortifications, such as the discipline of the whip, performed during eight days by the whole monastery, and Jetzer's lying prostrate in the form of one crucified in the chapel during mass, could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the Blessed Virgin; and concluded by saying, that he would appear to him again, accompanied with two other spirits. Morning was no sooner come than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him, and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent; while the four friars that managed the imposture, magnified in the most pompous manner, the miracle of this apparition in their sermons, and in their discourses. The night after, the apparition was renewed, with the addition of two impostors, dressed like devils, and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the Blessed Virgin: he added, that the Virgin knew herself to be conceived in original sin; that the doctors who taught the contrary were in purgatory; that the Blessed Virgin abhorred the Franciscans for making her equal with her Son; and

that the town of Bern would be destroyed for harbouring such plagues within her walls. In one of these apparitions Jetzer imagined that the voice of the spectre resembled that of the prior of the convent, and he was not mistaken; but, not suspecting a fraud, he gave little attention to this. The prior appeared in various forms, sometimes in that of St. Barbara, at others in that of St. Bernard: at length he assumed that of the Virgin Mary, and for that purpose, clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals. The little images, that on these days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him that she was conceived in original sin, though she had remained but a short time under that blemish. She gave him, as a miraculous proof of her presence, a host, or consecrated wafer, which turned from white to red in a moment; and after various visits, in which the greatest enormities were transacted, the Virgin-prior told Jetzer, that she would give him the most affecting and undoubted marks of her Son's love, by imprinting on him the five wounds that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catharine. Accordingly she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine virgin brought, as he pretended, some of the linen in which Christ had been buried, to soften the wound; and gave Jetzer a soporific draught, which had in it the blood of an unbaptized child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eye-brows of a child; all which with some stupifying and poisonous ingredients, were mingled together by the prior with magic ceremonies, and a solemn dedication of himself to the devil in hope of his succour. The draught threw the poor wretch into a sort of lethargy, during which, the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awakened, he found to his unspeakable joy, those impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passion. He was, in this state, exposed to the admiring multitude on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions; which were followed by putting a pipe into the mouths of two images, one of Mary, and another of the child Jesus, the former of which had tears painted upon its

cheeks in a lively manner. The little Jesus asked his mother, by means of this voice (which was that of the prior) why she wept? and she answered, that her tears were owing to the impious manner in which the Franciscans attributed to her the honour that was due to him, in saying that she was conceived and born without sin.

The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night; and the matter was at length so grossly overacted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin with a crown on her head. The Dominicans, fearing, by this discovery, to lose the fruits of their imposture, thought the best method would be to own the whole matter to Jetzer, and to engage him, by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded, or at least appeared to be so. But the Dominicans, suspecting that he was not entirely gained over, resolved to poison him; but his constitution was so vigorous, that though they gave him poison five several times, he was not destroyed by it. One day they sent him a loaf prepared with some spices, which growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the host, or consecrated wafer; but as he vomited it up soon after he had swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice; till finding, at last, an opportunity of getting out of the convent, he threw himself into the hands of the magistrates, to whom he made a full discovery of this infernal plot. The affair being brought to Rome, commissaries were sent from thence to examine the matter; and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive on the last day of May, 1509. Jetzer died some time after at Constance, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which in many of its circumstances was conducted with art, would have been handed down to posterity as a stupendous miracle.

FREE AGENCY is the power of following one's inclination, or whatever the soul does, with the full bent of preference and desire. Many and long have been the disputes on this subject; not that man has been denied to be a free agent, but the dispute has been in what it consists. See articles LIBERTY and WILL. A distinction is made by writers between free agency and what is called the Arminian notion

of free will. The one consists merely in the power of following our prevailing inclination; the other in a supposed power of acting contrary to it, or at least of changing it. The one predicates freedom of the man; the other, of a faculty in man, which Mr. Locke, though an anti-necessarian, explodes as an absurdity. The one goes merely to render us accountable beings; the other arrogantly claims a part, yea, the very turning point of salvation. According to the latter, we need only certain helps or assistances, granted to men in common, to enable us to choose the path of life; but, according to the former, our hearts being by nature wholly depraved, we need an almighty and invincible Power to renew them. See NECESSITY.

FREETHINKER, a person who rejects revelation; a deist. The term originated in the 18th century, and contains a sneer at believers, like the French *esprit fort*, and the German *rationalist*. *Freethinking* first appeared in England in the reigns of James II. and William III. In 1718 a weekly paper, entitled the "Freethinker," was published. Collins, Toland, Tindal, Morgan, rank among the champions of the sect; but Bolingbroke and Hume are the most distinguished. In France, Voltaire, D'Alembert, Diderot, and Helvetius, led the opposition against revealed religion. In Germany the same spirit became fashionable in the reign of Frederic the Great, and obtained a most extensive influence through the medium of the press, the universities, and even of the pulpit.

FREE-WILL BAPTISTS, in North America, a denomination first founded in 1780, but which has since spread into various parts of the country, and has churches in twelve of the States, and in the Canadas. They have about 700 churches; 560 preachers; and 30,500 communicants. They have quarterly and annual meetings, to which delegates are sent, and where difficult points are settled. They reject the Calvinistic doctrine regarding the Five Points; and some have imbibed Arian notions.

FRENCH CHURCH. See CHURCH, GALLICAN.

FRENCH PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants, of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts.



They remained a while in trances, and, coming out of them with twitchings, uttered all which came in their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up 400 or 500, and some of them amounted to even 3000 or 4000 persons. When the prophets had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was, "Amend your lives; repent ye: the end of all things draws nigh!" The hills resounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstasies, and agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out there were 200 or 300 of these prophets in and about London, of both sexes, of all ages; men, women, and children: and they had delivered, under inspiration, 400 or 500 prophetic warnings.

The great things they pretended by their spirit was, to give warning of the "near approach of the kingdom of God, the happy times of the church, the millennium state." Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning in England,) that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning the "new heaven and the new earth," the "kingdom of the Messiah," the "marriage of the Lamb," the "first resurrection," or "the New Jerusalem descending from above," were *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the exterminating angels shall root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, one voice among mankind. They declared

that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of hands, and the gift of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayer by God.

FRIAR, or BROTHER, a term common to the monks of all orders. In a more peculiar sense, it is restrained to such monks as are not priests: for those in orders are usually dignified with the appellation of *father*.

FRIENDSHIP, a mutual attachment subsisting between two persons, and arising not merely from the general principle of benevolence, from emotions of gratitude for favours received, from views of interest, nor from instinctive affection or animal passion; but from an opinion entertained by each of them that the other is adorned with some amiable or respectable qualities. Various have been the opinions respecting friendship. Some have asserted that there is no such thing in the world; others have excluded it from the list of Christian virtues; while others, believing the possibility of its existence, suppose that it is very rare. To the two former remarks we may reply, that there is every reason to believe that there has been, and is such a thing as friendship. The Scriptures present us both with examples of, and precepts concerning it. David and Jonathan, Paul and Timothy, our Lord and Lazarus, as well as John, are striking instances of friendship. Solomon exhorts us in language so energetic, as at once shows it to be our duty to cultivate it. "Thine own friend and thy father's friend forsake not." "Make sure of thy friend, for faithful are the wounds of a friend," &c. The genius and injunctions of the Christian religion seem also to inculcate this virtue; for it not only commands universal benevolence to men, but promotes the strongest love and friendship between those whose minds are enlightened by divine grace, and who behold in each other the image of their Divine Master. As friendship, however, is not enjoyed by every one, and as the want of it arises often from ourselves, we shall here subjoin, from an eminent writer, a few remarks, by way of advice respecting it. 1. We must not expect perfection in any with whom we contract fellowship.—2. We must not be hurt by differences of opinion arising in intercourse with our friends.—3. It is material to the preservation of friendship, that openness of temper and obliging manners on both hands be cultivated.—4. We must not listen rashly to evil reports against our friends.—5. We

must not desert our friends in danger or distress. *Blair's Serms.*, ser. 17, vol. iv.; *Bp. Porteus's Ser.*, vol. i. ser. 15; *W. Melmoth's Translation of Cicero's Lælius*, in a Note.

FRIENDS, SOCIETY OF. See QUAKERS.

FULLER, ANDREW, long Secretary to the Baptist Missionary Society, was born at Wicken, in Cambridgeshire, on the 6th of February, 1754. His father occupied a small farm at that place, and was the parent of three sons, of whom Andrew was the youngest. He received the common rudiments of an English education at the free school of Soham; and till the age of twenty, was engaged in husbandry. Although his parents were dissenters of the Calvinistic persuasion, and were eminently pious, yet his youthful days were spent in sin and vanity, and he indulged in all the vices of the world. When about sixteen years of age, his mind became enlightened: he sincerely repented of his past transgressions; he forsook his former evil ways; and from that time he continued to make an honourable and consistent profession of Christianity. In the month of April, 1770, he was publicly immersed, on a profession of repentance and faith, and endured the revilings of his former associates for this conduct with meekness and resignation. For the two succeeding years he occasionally preached at Soham; and in January, 1774, he received, in consequence of the resignation of their pastor, Mr. Diver, a unanimous invitation from that congregation to become their pastor. In the spring of 1775, after the probation of more than twelve months, he accepted the call of the church, and was ordained in the month of May in that year. For some time he was engaged in the study of the Calvinistic controversy, though it appears that he read but few of the works written on the Arminian side of the question. In December, 1776, Mr. Fuller married Miss Gardiner, who was a member of the church at Soham—an amiable, diffident, and retired woman, by whom he had a numerous family. The income of Mr. Fuller being very small, he opened a seminary in 1779, but which in the succeeding year, he relinquished; and not being able comfortably to provide for his increasing family, and the conduct of some of the members of the church at Soham being lukewarm and unsatisfactory to him, he accepted an invitation from a Baptist congregation at Kettering, to become their pastor; and after having for twelve months preached to them on probation, in October, 1783, he was publicly set apart.

Mr. Fuller's removal to Kettering formed a new era in his life. It brought him into contact with a number of ministers of his own denomination, to whom he was greatly attached, and who were equally ardent with himself in the investigation of truth. Here his labours took a wider range, and were determined towards a more definite object. The

prevailing system of doctrine among the Baptist churches, at this period, was that of the ultra-calvinism of Drs. Crisp and Gill, Messrs. Hussey, Brine, &c.—a system which denies true faith to be the duty of every one to whom the Gospel comes; and which, consequently, must paralyse the efforts of ministers to “go into all the world, and preach the gospel to every creature;” “commanding all men every where to repent and believe,” at the peril of their souls. Mr. Fuller saw the baneful effects of this unscriptural system, and set himself to oppose and refute it with all his might. With this view he drew up and published a small volume, entitled, “The Gospel of Christ worthy of all Acceptation; or, the Obligations of men, fully to credit, and cordially to approve whatever God makes known; wherein is considered the Nature of Faith in Christ, and the Duty of those where the Gospel comes in that Matter.” This valuable treatise operated powerfully, and set thousands upon examining their received principles. A host of opponents presently rose up to oppose this new doctrine, as it was termed; and our author had to defend himself on every side, which he did with no ordinary dexterity.

In August, 1790, Providence deprived him of his excellent wife; and though he sustained the loss with becoming fortitude, it deeply affected him. To relieve the sufferings of his mind, he composed his “Dialogues and Letters on the Fundamental Principles of the Gospel;” and a celebrated work “On the Calvinistic and Socinian Systems, Examined and Compared as to their Moral Tendency.” This work deservedly ranks among the ablest and most useful of Mr. Fuller's literary productions; having done more to stem the torrent of Socinianism in this country, than any one book of late years. It consists of a series of letters, each occupying a particular subject, and the whole forming an octavo volume. The book was well received by the public, and will long maintain its ground.

Towards the close of 1796, another Baptist congregation at Kettering, over which, to that period, Mr. Satchel had presided, requested to be incorporated with the church under Mr. Fuller's care, and such union became mutually satisfactory and advantageous. The writings of Mr. Fuller having circulated in America, and having been generally approved, the college at New Jersey conferred on him the title of Doctor of Divinity; but which, supposing it to be incompatible with the simplicity of the Christian character, he declined to use. In 1792, the Baptist Missionary Society was first established at Kettering, by Mr. Fuller and a few of his friends, among whom was Mr. W. Carey of Leicester, who volunteered his services as a missionary. India was selected as the country which they should visit; and, in the spring of 1793, Mr. Carey and other missionaries set sail for Ben-

gal, where they arrived in the succeeding October. In the establishment of that society, Mr. Fuller had taken the liveliest interest, and he was appointed to the situation of secretary. The society, ever afterwards, was inseparable from his mind, and depended, under God, mainly on his exertions. The consultations which he held, the correspondence he maintained, the personal solicitations which he employed, the contributions he collected, the management of these and other funds, the selection, probation, and improvement of intended missionaries; the works which he composed and compiled on these subjects, the discourses he delivered, and the journeys he accomplished, to extend the knowledge, and to promote the welfare of the mission, required energy almost unequalled. In 1799 he made a tour through Scotland for the benefit of the society; and on his return home, he found that he had travelled nine hundred miles, and collected full 900*l*. In 1804 he visited the Baptist congregations throughout Ireland, and collected a considerable sum for the mission. The state of the Baptist congregations gave him, however, great uneasiness; and he afterwards published "Remarks on the State of the Baptist Churches in Ireland." In July, 1805, he made another tour through Scotland, to collect for the printing of the Scriptures in the Eastern languages, and travelled one thousand eight hundred miles in one month, preached every day, and collected 1800*l*. In 1807 he drew up a statement of the proceedings of the society; and in fine, the history of the last twenty-three years of his life was completely identified with that of the mission. Besides the publications already mentioned, Mr. Fuller was the author of a great number of treatises on various subjects, which, since his decease, have been collected and printed in eight volumes, octavo; among which we may particularly mention, "Expository Discourses on the Books of Genesis and the Apocalypse," two vols. 8vo.; "Sermons on Various Subjects;" "The Gospel its own Witness;" "Memoirs of Mr. Samuel Pearce, of Birmingham;" "Apology for Christian Missions to the Heathen;" with many other smaller pieces, which will be found in his works. All his writings discover a clear, solid, and profound judgment, great strength of mind, acuteness of discrimination, and a decided attachment to the doctrine of rich, free, and sovereign grace; add to which, that he was animated by fervent zeal in behalf of the best interests of mankind, in promoting which he was indeed "in labours more abundant."

Notwithstanding the general excellence of the health of Mr. Fuller, he was subject to an affection of the liver, which gradually impaired his health and injured his constitution. In September, 1814, he was attacked by an inflammation of that organ; and from such

attack he did not completely recover. In the month of December he visited London, but by the journey his complaint was increased; and during the spring of 1815, his disorder gradually progressed. At length, on the 7th of May, 1815, in the sixty-second year of his age, this zealous, intelligent, benevolent, and pious Christian minister expired; his heart being devoted to God, and his soul resting on Christ alone for salvation and eternal happiness.

For more complete details of the life of Mr. Fuller, *vide Morris's Life of Fuller; Ryland's Life of Fuller; and Jones's Christ. Biog.*

**FUNERAL RITES**, ceremonies accompanying the interment or burial of any person.

The first people who seem to have paid any attention to their dead were the Egyptians. They took great care in embalming their bodies, and building proper repositories for them. This gave birth to those wonders of the world, the Egyptian pyramids. On the death of any person among them, the parents and friends put on mournful habits, and abstained from all banquets and entertainments. This mourning lasted from forty to seventy days, during which time they embalmed the body. Before the dead were allowed to be deposited in the tomb, they underwent a solemn judgment. If any one stepped forth, accused them, and proved that the deceased had led an evil life, the judges pronounced sentence, and the body was precluded from burial. Even their sovereigns underwent this judicature; and Diodorus Siculus asserts, that many kings had been deprived of the honours of burial, and that the terrors of such a fate had a salutary influence on the virtue of their kings.

The funeral rites among the Hebrews were solemn and magnificent. The relations and friends rent their clothes; and it was usual to bend the dead person's thumb into the hand, and fasten it in that posture with a string, because the thumb then having the figure of the name of God, they thought the devil would not approach it. They made a funeral oration at the grave, after which they prayed; then, turning the face of the deceased towards heaven, they said, "Go in peace."

The Greeks used to put a piece of money into the mouth of the deceased, which was thought to be the fare over the infernal river; they abstained from banquets; tore, cut, or shaved their hair; sometimes throwing themselves on the ground, and rolling in the dust; beating their breasts, and even tearing their flesh with their nails.

The funeral rites among the Romans were very numerous. They kept the deceased seven days, and washed him every day with hot water, and sometimes with oil, if possibly he might be revived, in case he were only in a slumber; and every now and then his friends meeting, made a horrible shout with the same view; but if they found he did not revive, he

was dressed and embalmed with a performance of a variety of singular ceremonies, and at last brought to the funeral pile, and burnt; after which his ashes were gathered, inclosed in an urn, and deposited in the sepulchre or tomb.

The ancient Christians testified their abhorrence of the pagan custom of burning their dead, and always deposited the body entire in the ground; and it was usual to bestow the honour of embalming upon the martyrs, at least, if not upon others. They prepared the body for burial by washing it with water, and dressing it in funeral attire. This was performed by near relations, or persons of such dignity as the circumstances of the deceased required. Psalmody, or singing of psalms, was the great ceremony used in all funeral processions among the ancient Christians.

In the Romish church, when a person is dead, they wash the body, and put a crucifix in his hand. At the feet stands a vessel of holy water, and a sprinkler, that they who come in may sprinkle both themselves and the deceased. In the meantime some priest stands by the corpse, and prays for the deceased till it is laid in the earth. In the funeral procession the exorcist walks first, carrying the holy water: next the cross bearer; afterwards the rest of the clergy; and, last of all, the officiating priest. They all sing the *missæ*, and some other psalms; and at the end of each psalm a requiem. It is said that the faces of deceased laymen must be turned towards the altar when they are placed in the church, and those of the clergy towards the people. The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said; then the officiating priest sprinkles the corpse thrice with holy water, and as often throws incense on it. The body being laid in the grave, the friends and the relations of the deceased sprinkle the grave with holy water.

The funeral ceremonies of the Greek church are much the same with those of the Latin. It needs only to be observed, that, after the funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased; after which, each of the company eats a bit of bread, and drinks a glass of wine in the church, wishing the soul a good repose, and the afflicted family all consolation. *Bingham's Antiq.*, b. 2; *Enc. Brit.*; *Buxtorf's Synag.* p. 502.

**FUTURE STATE**, a term made use of in relation to the existence of the soul after death. That there is such a state of existence, we have every reason to believe; "for if we suppose," says a good writer, "the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are per-

fectly suited to their station. They know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away.—Man, alone, comes forth to act a part which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immortality, he is stopped short in the very entrance of his course. He squanders his activity on pursuits which he discerns to be vain. He languishes for knowledge which is placed beyond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees and laments the disasters of his state, and yet, upon this supposition, can find nothing to remedy them. Has the eternal God any pleasure in sporting himself with such a scene of misery and folly as this life (if it had no connexion with another) must exhibit to his eye? Did he call into existence this magnificent universe, adorn it with so much beauty and splendour, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear for ever? How unsuitable in this case were the habitation to the wretched inhabitant! How inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!"

But that there is such a state is clear from many passages of the New Testament: John v. 24; Acts vii. 9; Rom. viii. 10, 11; 2 Cor. v. 1, 2; Phil. i. 21; 1 Thess. iv. 14; 1 Thess. v. 10; Luke xvi. 22, &c. But though these texts prove the point, yet some have doubted whether there be any where in the Old Testament any reference to a future state at all. The case, it is said, appears to be this: the Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured. But, in opposition to this sentiment, as Doddridge observes, "it is evident that good men, even before Moses, were animated by views of a future state, Heb. xi. 13, 16, as he himself plainly was, 24th to 26th verse; and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favour, as every remarkable interposition would do; and when general promises were

made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostasy, their virtue was most conspicuous; such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation, particularly Gen. xlix. 18; Ps. xvi. 9 to 11; Ps. xvii. last verse; Ps. lxxiii. 17. 27; Eccl. iii. 16, 16, &c.; Eccl. vii. 12. 15; Is. iii. 10, 11; Ezek. xviii. 19. 21; Job xix. 23. 37; Dan. xii. 2; Is. xxxv. 8; xxvi. 19. The same thing may

also be inferred from the particular promises made to Daniel, Dan. xii. 13; to Zerubabel, Hag. ii. 23; and to Joshua, the high priest, Zech. iii. 7; as well as from those historical facts recorded in the Old Testament of the murder of Abel, the translation of Enoch and Elijah, the death of Moses, and the story of the witch of Endor, and from what is said of the appearance of angels to, and their converse with, good men." See articles INTERMEDIATE STATE, RESURRECTION, and SOUL; also *Doddridge's Lectures*, lect. 216; *Warburton's Divine Legation of Moses*, vol. ii. p. 553—568; *Dr. Addington's Dissertations on the Religious Knowledge of the ancient Jews and Patriarchs, containing an inquiry into the evidences of their belief and expectation of a future state*; *Blair's Sermons*, ser. 15, vol. i.; *Robinson's Claude*, vol. i. p. 132; *W. Jones's Works*, vol. vi. ser. 12; *Logan's Sermons*, vol. ii. p. 413.

## G.

**GAIANITÆ**, a denomination which derived its name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

**GALILEAN**, a name of reproach first given to our Saviour and his disciples by the Jews, and afterwards liberally used by the pagans. Julian the Apostate constantly employed it, and wished to have it established as the legal name by which the Christians should be designated. The Redeemer he called "the Galilean God," and with his dying breath thus gave vent to his rage, while forced to acknowledge his power: *νενικηκας Γαλιλαι*: "O *Galilean*, thou hast overcome!"

**GALILEANS**, a sect of the Jews which arose in Judea some years after the birth of our Saviour. They sprang from one Judas, a native of Ganlam, in Upper Galilee, upon the occasion of Augustus appointing the people to be mustered, which they looked upon as an instance of servitude which all true Israelites ought to oppose. They pretended that God alone should be owned as master and lord, and in other respects were of the opinion of the Pharisees; but as they judged it unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. As our Saviour and his apostles were of Galilee, they were suspected to be of the sect of the Galileans; and it was on this principle, as St. Jerome observes, that the Pharisees laid a snare for him, asking, Whether it were lawful to give tribute to Cæsar? that in case he denied it, they might have an occasion of accusing him.

**GALLICAN**. See CHURCH, GALLICAN.

**GAURS**. See GUEBRES.

**GAZARES**, a denomination which appeared about 1197 at Gazare, a town of Dalmanatia. They held almost the same opinions with the Albigenses; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

**GEMARA**. See TALMUD.

**GENERAL CALL**. See CALLING.

**GENERATION, ETERNAL**, is a term used as descriptive of the Father's communicating the Divine Nature to the Son. The Father is said by some divines to have produced the Word, or Son, from all eternity, by way of generation; on which occasion the word *generation* raises a peculiar idea: that procession which is really effected in the way of understanding, is called generation, because, in virtue thereof, the Word becomes like to Him from whom he takes the original; or, as St. Paul expresses it, the figure or image of his substance; i.e. of his being and nature. And hence it is, they say, that the second person is called the Son; and that in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds. Thus, he is called his *own Son*, Rom. viii. 3, his *only begotten Son*, John iii. 16. Many have attempted to explain the manner of this generation by different similitudes; but as they throw little or no light upon the subject, we shall not trouble the reader with them. Most modern divines believe that the term *Son of God* refers to Christ as mediator; and that his sonship does not lie in his divine or human

nature separately considered, but in the union of both in one person. See Luke i. 35; Matt. iv. 3; John i. 49; Matt. xvi. 16; Acts ix. 20. 22; Rom. i. 4. It is observed, that it is impossible that a nature properly divine should be *begotten*, since begetting, whatever idea is annexed to it, must signify some kind of production, derivation, and inferiority; consequently, that whatever is produced must have a beginning, and whatever had a beginning was not from eternity, as Christ is said to be, Col. i. 16, 17. That the sonship of Christ respects him as mediator, will be evident, if we compare John x. 30, with John xiv. 28. In the former it is said, "I and my Father are one;" in the latter, "My Father is greater than I." These declarations, however opposite they seem, equally respect him as he is the Son; but if his sonship primarily and properly signify the generation of his divine nature, it will be difficult, if not impossible, according to that scheme, to make them harmonize. Considered as a distinct person in the Godhead, without respect to his office as mediator, it is impossible that, in the same view, he should be both *equal* and *inferior* to his Father. Again, he expressly tells us himself, that "the Son can do nothing of himself; that the Father sheweth him all things that he doth; and that he giveth him to have life in himself." John v. 19, 20. 26. Which expressions, if applied to him as God, not as mediator, will reduce us to the disagreeable necessity of subscribing either to the creed of Arius, and maintain him to be God of an inferior nature, and thus a plurality of Gods, or of embracing the doctrine of Socinus, who allows him only to be a God by office. But if this title belong to him as mediator, every difficulty is removed. And, lastly, it is observed, that though Jesus be God, and the attributes of eternal existence ascribed to him, yet the two attributes, *eternal* and *son*, are not once expressed in the same text as referring to eternal generation. This dogma, held by systematic divines, according to which our Lord was the Son of God, with respect to his divine nature, by communication from the Father, who on this account is called *πηγή θεότητος*, the Fountain of Deity, is of considerable antiquity. It was customary for the fathers, after the council of Nice, to speak of the Father as *ἀγεννητος*, and to ascribe to him what they termed *generatio activa*; and of the Son as *γεννητος*, to whom they attributed *generatio passiva*. According to them it was the essential property of the Father eternally to have the divine nature of or from himself, so that, with respect to him, it was underived; whereas it was the property of the Son to be eternally begotten of the Father, and thus to derive his essence from him. To this mode of representing the relations of these two persons of the Trinity, as it respects their essence, it has

justly been objected, that it necessarily goes to subvert the supreme and eternal Deity of the Son, and to represent him as essentially derived and inferior; a doctrine nowhere taught in the Scriptures. Some prefer saying that it was not the divine nature that was communicated to the Son, but only distinct personality; but this can scarcely be said to relieve the difficulty. In regard to this and all similar subjects, the safest way is to abstain from all metaphysical subtleties, and rest satisfied with the biblical mode of representation. That Christ is the Son of God in a sense perfectly unique, and that he was from eternity God, are *truths* which the Scripture clearly teach, but *wherein*, in that sense, his filiation consisted, is a subject on which they are entirely silent. Every attempt to explain it has only furnished a fresh instance of darkening counsel by words without knowledge. See article *SON* or *GOD*; *Owen on the Person of Christ*; *Pearson on the Creed*; *Ridley's Body of Divinity*, p. 73. 76, 3d edition; *Gill's Ditto*, p. 205, vol. i. 8vo edition; *Lambert's Sermons*, ser. 13, text John xi. 35; *Hodson's Essay on the Eternal Filiation of the Son of God*; *Watts's Works*, vol. v. p. 77. See also *Dr. A. Clarke, Rich. Watson, Kidd, Stuart, Drew, and Treffry* on the subject.

**GENEROUSITY**, the disposition which prompts us to bestow favours which are not the purchase of any particular merit. It is different from humanity. Humanity is that exquisite feeling we possess in relation to others, so as to grieve for their sufferings, resent their injuries, or rejoice at their prosperity; and as it arises from sympathy, it requires no great self-denial, or self-command; but generosity is that by which we are led to prefer some other person to ourselves, and to sacrifice any interest of our own to the interest of another. Generosity is peculiarly amiable when it is spontaneous and unsolicited—when it is disinterested—and when, in the distribution of its benefits, it consults the best season and manner of conferring them.

**GENIUS**, a good or evil spirit or demon, who, the ancients supposed, was set over each person to direct his birth, accompany him in his life, and to be his guard.

**GENTILE**, in matters of religion, a Pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who were not of their name *גוֹיִם* *gojim*, i. e. *gentes*, which in the Greek translations of the Old Testament is rendered *τὰ ἔθνη*, in which sense it frequently occurs in the New Testament; as in Matt. vi. 32, "All these things the nations or *Gentiles* seek." Whence the Latin church also used *gentes* in the same sense as our Gentiles, especially in the New Testament. But the word *gentes* soon got another signification, and no

longer meant all such as were not Jews, but those only who were neither Jews nor Christians, but followed the superstitions of the Greeks and Romans, &c. In this sense it continued among the Christian writers, till their manner of speech, together with their religion, was publicly, and by authority, received in the empire, when *gentiles*, from *gentes*, came into use; and the both words had two significations: viz. in treatises or laws concerning religion, they signified Pagans, neither Jews nor Christians; and in civil affairs they are used for all such as were not Romans. See HEATHEN, PAGANISM.

**GENTLENESS**, softness or mildness of disposition and behaviour. Little as this disposition is thought of by many, we find it considered in Scripture as a characteristic of the true Christian. "The wisdom that is from above," saith St. James, "is gentle," chap. iii. 17. "This gentleness, indeed, is to be distinguished from passive tameness of spirit, and from unlimited compliance with the manners of others. That passive tameness, which submits without a struggle to every encroachment of the violent and assuming, forms no part of Christian duty; but, on the contrary, is destructive of general happiness and order. That unlimited complaisance, which on every occasion falls in with the opinions and manners of others, is so far from being a virtue, that it is itself a vice, and the parent of many vices. It overthrows all steadiness of principle, and produces that sinful conformity with the world which taints the whole character. In the present corrupted state of human manners, always to assent and to comply is the very worst maxim we can adopt. True gentleness, therefore, is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants. It renounces no just right from fear; it gives up no important truth from flattery: it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and fixed principle, in order to give it any real value. It stands opposed to harshness and severity, to pride and arrogance, to violence and oppression: it is properly that part of charity which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants; forbearance prevents us from retaliating their injuries; meekness restrains our angry passions; candour our severe judgments; but gentleness corrects whatever is offensive in our manner, and, by a constant train of humane attentions, studies to alleviate the burden of common misery."

**GENUFLEXION**, the act of bowing or bending the knee, or rather of kneeling down. The Jesuit Rosweyd, in his *Onomasticon*, shows that genuflexion, or kneeling, has been a very ancient custom in the church, and

even under the Old Testament dispensation; and that this practice was observed throughout all the year, excepting on Sundays, and during the time from Easter to Whitsuntide, when kneeling was forbidden by the council of Nice. Others have shown that the custom of not kneeling on Sundays had obtained from the time of the apostles, as appears from St. Irenæus and Tertullian; and the Ethiopic church, scrupulously attached to the ancient ceremonies, still retains that of not kneeling at divine service. The Russians esteem it an indecent posture to worship God on the knees. The Jews usually prayed standing. Baronius is of opinion that genuflexion was not established in the year of Christ 58, from that passage in Acts xx. 36, where St. Paul is expressly mentioned to kneel down at prayer; but Saurin shows that nothing can be thence concluded. The same author remarks, also, that the primitive Christians carried the practice of genuflexion so far, that some of them had worn cavities in the floor where they prayed; and St. Jerome relates of St. James, that he had contracted a hardness on his knees equal to that of camels.

**GESENIUS, WILLIAM**, a celebrated orientalist and biblical critic, was born 1786, at Nordhausen, where his father, who was known as a respectable medical writer, was engaged in the practice of his profession. He was educated at the gymnasium of his native town, and at the universities of Helmstädt and Göttingen. His attention, however, was almost exclusively devoted to the study of the Oriental languages; and the necessity which he soon perceived of a better grammar and lexicon of the Hebrew language, led him to devote himself entirely to this, and to the study of the Old Testament. This he did during a three years' residence at Göttingen, as *Magister legendi* and lecturer on theology, from 1806 to 1809, when he made preparations for his Hebrew lexicon. In 1809 he was appointed by the government of Westphalia, professor of ancient literature in the Catholic and Protestant gymnasium at Heiligenstadt; afterwards, in 1810, extraordinary, and in 1811, ordinary professor of theology at Halle. Here he attracted particular attention to the study of the Old Testament; and remaining after the restoration of the university in 1814, as Doctor of Theology, he wrote his *Commentary on the origin, character, and authority of the Samaritan Pentateuch*, which will always be regarded as a model in investigations of such a nature. In the summer of 1820, he made a scientific tour to Paris and Oxford, where he prepared collections in the Semitic languages, for lexicographical purposes, and also took a copy of the Ethiopian book of Enoch, with a view to future publication. In 1810 and 1812 appeared his *Hebrew and German Lexicon*, in two volumes; and in 1815 an abridgment of

the same, a translation of which, by Mr. Gibbs, of Andover, has been published, both in America and England. The chief peculiarities of these valuable works are a just estimation of, and thorough examination of, all the sources of lexicography, a correct apprehension of the relation between the Hebrew and its cognate languages, a complete statement and explanation of the constructions and phrases which are derived from each word; a clear distinction between what belongs to the province of the lexicon, the grammar, and the exegetical commentary respectively, and attention to the various kinds of diction. Some excellent remarks, which have had no small effect in the dissemination of right views upon these subjects, are to be found in the prefaces to the lexicon. His version of Isaiah, with a commentary, is one of the ablest critical works that have ever appeared, but unfortunately the neological views of the author have deeply tinged many parts of his exposition, especially such as relate to the prophecies respecting the Messiah. The last twenty-six chapters of the book he considers to have been written, not by Isaiah, but by some later author, an hypothesis which has been refuted by several writers, but by none more ably than by Hengstenberg, in his *Old Testament Christology*. Making deductions for these serious faults, it may nevertheless be asserted, that more philological, historical, and antiquarian research is to be found in this work than in any other commentary on the Scriptures. The celebrity which Gesenius acquired by these labours has attracted a vast number of students to Halle, where he and Wegscheider take the lead of the supernaturalist party, and have for a time given eclat and currency to their principles; but of late their popularity as theologians has begun to decline, and the students are taught to discriminate between the speculating unbelieving philologist, and the profound, consistent, and pious divine.

GICHEL, JOHN GEORGE, a mystic and fanatic, born at Ratisbon in 1638. In his sixteenth year he pretended to have divine visions and revelations; he afterwards went to Holland, where he attended to certain religious exercises, with a view to fit himself for the duties of a missionary in America. After enduring several persecutions in Germany, the result of the disturbances created by his doctrines, and suffering considerable opposition from a number of his followers, who withdrew from him that support for which he was entirely dependent on them, he died at Amsterdam in 1710. He wrote several works, which were published by himself or his disciples, who called themselves the *Angelic Brethren*. These works have recently been drawn forth from oblivion, and are held in great esteem by the present mystics of Germany.

GHOST, HOLY. See HOLY GHOST.

GIFT OF TONGUES, an ability given to the apostles of readily and intelligibly speaking a variety of languages which they had never learnt. This was a most glorious and important attestation of the Gospel, as well as a suitable, and, indeed, in their circumstances, a necessary furniture for the mission for which the apostles and their assistants were designed. Nor is there any reason, with Dr. Middleton, to understand it as merely an occasional gift, so that a person might speak a language most fluently one hour, and be entirely ignorant of it in the next; which neither agrees with what is said of the abuse of it, nor would have been sufficient to answer the end proposed. See Acts ii. See Gill and Henry in loc.; Jortin's *Remarks*, vol. i. p. 15—21; *Essay on the Gift of Tongues*; Middleton's *Miscel. Works*, vol. ii. p. 379; Doddridge's *Lect.* lect. 141; Henderson's *Lectures on Inspiration*, pp. 215—233.

GILBERTINES, a religious order; thus called from St. Gilbert, of Sempringham, in the county of Lincoln, who founded the same about the year 1148; the monks of which observed the rule of St. Augustine, and were accounted canons, and the nuns that of St. Benedict. The founder of this order erected a double monastery, or rather two different ones, contiguous to each other; the one for men, the other for women, but parted by a very high wall. St. Gilbert himself founded thirteen monasteries of this order: viz. four for men alone, and nine for men and women together, which had in them 700 brethren, and 1500 sisters. At the dissolution, there were about twenty-five houses of this order in England and Wales.

GILL, JOHN, D.D., was born the 23rd of November, 1697, at Kettering, in Northamptonshire, where his father was deacon of the Baptist church. He made rapid advances in classical learning at a neighbouring grammar school, in which he was placed while very young; and even then he resorted so frequently to a bookseller's, for the purpose of reading, that it became proverbial to say that a thing was as certain as that John Gill was in the bookseller's shop. Being driven from the grammar school, by the bigotry of the clergyman who presided over it, his friends endeavoured to procure him admission into a seminary for the ministry, by sending specimens of his advancement in different branches of literature. These, however, defeated their object, for they produced the following answer: "He is too young, and should he continue, as it might be expected he would, to make such rapid advances, he would go through the common circle before he would be capable of taking care of himself, or of being employed in any public service." It is to be hoped that this reply was accompanied with some explanation, which made it appear more justifiable than in its present de-



tached state; or it would seem that the guardians of this seminary felt but little solicitude to see the finest talents consecrated to the noblest of causes. Not discouraged by this repulse, young Gill pursued his studies with so much ardour, that before he was nineteen, he had read the principal Greek and Latin classics; had gone through a course of logic, rhetoric, natural and moral philosophy; and acquired a considerable knowledge of the Hebrew tongue. But it is supremely gratifying to find that religion was still dearer to him than learning; for, instead of resembling those sciolists who suppose it a proof of genius to disdain the study of their Maker's will, he imitated him who, in early youth, resorted to the temple as his father's house, and there employed in sacred researches that understanding at which all were astonished. The Baptist church in his native town first received this extraordinary youth as a member, and then called him forth into the ministry. For this work he went to study under Mr. Davies, at Higham Ferrers; but was soon invited to preach to the Baptist congregation in Horsleydown near London, over which he was ordained in 1719, when he was in his twenty-second year. He now applied with intense ardour to oriental literature; and having contracted an acquaintance with one of the most learned of the Jewish rabbies, he read the Targums, the Talmud, and every book of rabbinical lore which he could procure. In this line, it is said that he had but few equals, and that he was not excelled by any whose name is recorded in the annals of literature. Having published, in 1748, "A Commentary on the New Testament," in three folio volumes, the immense reading and learning which it displayed induced the University of Aberdeen to send him the diploma of Doctor of Divinity, with the following compliment: "On account of his knowledge of the Scriptures, of the oriental languages, and of Jewish antiquities; of his learned defence of the Scriptures against deists and infidels, and the reputation gained by his other works, the university had, without his privity, unanimously agreed to confer on him the degree of Doctor in Divinity." He published also "A Commentary on the Old Testament," which, together with that of the New, forms an immense mass of nine folio volumes, in which, however, the sacred text is frequently completely travestied by his spiritualization of the history; and his systematic views of theology are given in their length and breadth under every remarkable text. There is not perhaps, within the whole compass of theological literature, a work so awfully calculated to vitiate the scripture taste of a student, and unfit him for ministering with profit in the church of God. Its almost only recommendation is the quantity of Jewish, and especially of Rabbinical, learning with which it is stored; from which a flower may

now and then be culled to illustrate the meaning of the sacred writers. At the close of this Herculean labour, he was so far from resting satisfied, that he said, "I considered with myself what would be next best to engage in, for the further instruction of the people under my care, and my thoughts led me to enter upon a scheme of doctrinal and practical divinity;" this he executed in three quarto volumes. Amidst these labours of the study, added to those of the pulpit, he lived to a good old age, and departed to his rest in the year 1771, when he was far advanced in his 74th year. He was married, and had a numerous family, but his wife died seven years before him; and he was survived by only two of his children. Besides the works already mentioned, he maintained the five points of Calvinism in his "Cause of God and Truth," with much temper and learning. He published also "A Dissertation on the Hebrew Language;" "Discourses on the Canticles," to which considerable objections have been made; and many sermons, as well as smaller controversial pieces. His private character was so excellent, that it has been said, "his learning and labours were exceeded only by the invariable sanctity of his life and conversation. From his childhood to his entrance on the ministry, and from his entrance on the ministry to the moment of his dissolution, not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. Those who had the honour and happiness of being admitted into the number of his friends can say, they know that his moral demeanour was, from first to last, more than blameless, it was exemplary." As a divine, he was a supralapsarian Calvinist; but in his Body of Divinity, he is so far from condemning sublapsarian sentiments as heretical, or Arminianised, that he attempts to show how the two systems coalesce. He discovered, however, an anxiety to support his high scheme at every opportunity, and often betrayed his weakness, by catching at the shadows of arguments for its defence. He read much, and wrote tolerably well on every subject: however, it cannot be denied, that while he possessed knowledge, his learning was not inspired by genius; and while his works impress the judicious reader with esteem for the purity of his intentions, and admiration for the magnitude of his labours, they excite regret that they had not been prepared with greater delicacy of taste, and revised with more accurate judgment. It is, above all, to be lamented, that they have diffused a taste for extravagant Calvinism, which has induced many, who were devoid of his sanctity, to profane his name, in order to sanction their errors or their lusts. Dr. Gill was, nevertheless, a great and good man; and his character is highly esteemed by every well-informed Christian. Vide *Memoirs of Dr. Gill, Jones's Christ. Biog.*

GLAS, JOHN, the father of Scotch independency, and founder of a denomination which is called after him—though in England better known by the term Sandemanians—was born on the 21st of September, 1695, in the parish of Auchtermuchty, in the county of Fife, North Britain. His father, Alexander Glas, was a minister of the Kirk of Scotland, as were also his grandfather, and great-grandfather; the latter having been appointed the first Presbyterian minister at Dunkeld, about the time of the Reformation. John Glas, the subject of this memoir, acquired the knowledge of Latin and Greek at the grammar school of Perth; and his parents, intending him for the clerical profession, afterwards sent him to St. Andrew's and Edinburgh, where he perfected his studies in philosophy and theology. Having gone through the preliminary course of trial prescribed to candidates for the ministry in the Church of Scotland, he was licensed to preach, by the presbytery of Perth; and in 1719, ordained minister of the parish of Tealing, near Dundee.

Mr. Glas had studied, with great diligence and care, the doctrinal systems of Calvin and Arminius; and being decidedly fixed in the former, he held forth the doctrine of rich, free, and sovereign grace, with extraordinary ability, from the pulpit; and his fame as a preacher soon spread abroad, and drew numbers to hear him. When he had been a few years engaged in the work of the ministry, he found his labours blessed to the profit of many; and several, who had received the truth in the love of it, began to feel the necessity of a closer union, in order to attain the ends of mutual edification, than the discipline and communion of a national church afforded. These persons accordingly formed themselves into a small society, in connexion with Mr. Glas, in 1725, thus constituting a church within a church; a mode of proceeding which, however opposite to the New Testament, evangelical ministers in national churches have often found it expedient to resort unto. In this way Mr. Glas and his friends proceeded for two years; when an extraordinary stir being made in Scotland, about the duty of covenanting, Mr. Glas was put upon the task of investigating this subject, and of bringing it to the touchstone of the New Testament. The result of his inquiries was the publication of a small volume, which made its first appearance in 1729, under the title of "The Testimony of the King of Martyrs concerning his Kingdom;" being an explanation and illustration of Christ's good confession before Pontius Pilate. John xviii. 36, 37. He was now brought to this point; that, as the kingdom of Christ is *not* of this world, it must be distinguished from all those kingdoms which *are* of it, by some fundamental principles and characteristic qualities: in short, that if it were *not* of this world, it must be spiritual in its nature, and

heavenly in its origin—its laws and institutions, its object and end must, consequently, all be totally different from what pertains to worldly kingdoms; and that every attempt to incorporate it with civil polity, or support it by acts of parliament, or the sword of the magistrate, could be nothing less than a vile corruption of a divine institute. The adoption of this principle gave an entire new turn to many of his religious sentiments; and convinced him that he could no longer officiate, with a good conscience, as a clergyman of the national establishment. The avowal and propagation of his sentiments, both from the pulpit and the press, occasioned his being cited before the synod of Angus and Mearns, by which he was speedily deposed; and the sentence being afterwards confirmed by the General Assembly of the Church of Scotland, he became the first dissenter in Scotland, upon independent and scriptural principles.

Mr. Glas now took up his residence in Dundee, where he was the means of collecting a church, which was formed on congregational principles, and of which he was chosen a presbyter, in conjunction with Mr. Francis Archibald, who had left the Church of Scotland at the same time as himself. From this period Mr. Glas was busily engaged for several years in maintaining his principles against a host of opponents who rose up in rapid succession to defend those of the National Establishment. By the spirit of inquiry thus set on foot, the profession spread rapidly throughout Scotland, and the formation of churches in the various towns of Dunkeld, Perth, Edinburgh, Glasgow, &c. &c. found abundant employment for Mr. Glas for a number of years. He removed his residence from Dundee to Edinburgh, where he officiated several years as the pastor of a church which had been collected there; and when his labours were no longer required there, he removed to Perth, where he laboured with assiduity till the year 1737; when, having established the profession in that city, he again returned to Dundee, where he continued his labours in his Master's vineyard to the termination of his useful life, November the 2nd, 1773, at the advanced age of seventy-eight. He had fifteen children, all by the same mother, whom he lost in 1749; and it is remarkable that he survived all his children. Besides his "Testimony of the King of Martyrs," he published a great number of different treatises, of which a uniform edition was printed in five volumes octavo, Perth, 1782. Some of them are exceedingly valuable, on account of the rich savour of evangelical doctrine with which they are imbued; particularly a "Treatise on the Lord's Supper"—"A Plea for pure and undefiled Religion"—"A view of the Heresy of *Ærius*," &c. &c. As a preacher, Mr. Glas is said to have greatly excelled, which cannot, however, be truly

said of him as an author: for his style is unusually heavy, involved, and, were it not for the general excellency of his sentiments, would scarcely be endured in the present age of refinement. He confesses himself to have been considerably indebted to Dr. John Owen; and he admits Calvin to have been "a great divine and excellent writer, no way equalled by those who show the greatest contempt of him in comparison of the ancients."—*Jones's Christ. Biog.*

GLASSITES. See SANDEMANIANS.

GLORY, praise or honour, attributed to God, in adoration, or worship. The state of felicity prepared for the righteous. See HEAVEN.

*The glory of God* is the manifestation of the divine perfections in creation, providence, and grace. We may be said to give glory to God when we confess our sins, when we love him supremely, when we commit ourselves to him, are zealous in his service, improve our talents, walk humbly, thankfully, and cheerfully before him, and recommend, proclaim, or set forth his excellences to others. *Joa. vii. 19; Gal. ii. 20; John xv. 8; Ps. l. 23; Matt. v. 16.*

GLOSSARIUM, in biblical literature, is a book or writing comprehending glosses or short explanations of dark and difficult words or phrases in the inspired writings or the Greek authors. Among the Greeks *γλωσσα* meant either an *idiomatic word*, peculiar to a certain dialect only, and unknown in others, an *obsolete word*, or an *obscure one*. A glossary, of course, extends only to a few of the words and phrases of an author. It is not to be used as a lexicon, but as a comment on particular passages. Its value depends on its antiquity, or on the learning of its author. The principal ancient glossaries published are these: Hesychius, Suidas, Phavorinus, Cyrill, Photius, *Etymologicum Magnum*.

GNOSIMACHI, a name which distinguished those in the seventh century who were professed enemies to the Gnosis; *i. e.* the studied knowledge or science of Christianity, which they rested wholly on good works, calling it a useless labour to seek for knowledge in the Scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The Gnosimachi were the very reverse of the Gnostics.

GNOSTICS (from *γνωσις*, knowledge,) ancient heretics, famous from the first rise of Christianity, principally in the East. It appears, from several passages of Scripture, particularly 1 John ii. 18; 1 Tim. vi. 20; Col. ii. 8, that many persons were infected with the Gnostic heresy in the first century, though the sect did not render itself conspicuous, either for numbers or reputation, before the time of Adrian, when some writers errone-

ously date its rise. The name was adopted by this sect, on the presumption that they were the only persons who had the true knowledge of Christianity. Accordingly they looked on all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the sacred writings in a low, literal, and unedifying signification. At first, the gnostics were the only philosophers of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. But gnostics afterwards became a general name, comprehending divers sects and parties of heretics, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed on some common principles. They corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy, concerning the origin of evil and the creation of the world, with its divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitans, &c.

Gnostics sometimes also occurs in a good sense, in the ancient ecclesiastical writers, particularly Clemens Alexandrinus, who, in the person of his gnostic, describes the characters and qualities of a perfect Christian. This point he labours in the seventh Book of his "Stromata," where he shows that none but the gnostic, or learned person, has any true religion. He affirms that, were it possible for the knowledge of God to be separated from eternal salvation, the gnostic would make no scruple to choose the knowledge; and that if God would promise him impunity in doing of any thing he has once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses gnostics, in opposition to the heretics of the same name; affirming, that the true gnostic is grown old in the study of the holy Scriptures, and that he preserves the orthodox doctrine of the apostles and of the church; whereas the false gnostic abandons all the apostolical traditions, as imagining himself wiser than the apostles.

Gnostics was sometimes also more particularly used for the successors of the Nicolaitans and Carpocratians, in the second century, upon their laying aside the names of the first authors. Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult *Irenæus, Tertullian, Clemens Alexandrinus, Origen, and Epiphanius*; particularly the first of these writers, who relates their sentiments at large, and confutes them. Indeed he dwells more on the Valentinians than any other sect of gnostics; but he shows the general principles whereon all their mistaken opinions were founded, and the method they followed in explaining scripture. He accuses

them of introducing into religion certain vain and ridiculous genealogies, *i. e.* a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. The gnostics confessed that these *æons* or emanations were nowhere expressly delivered in the sacred writings; but insisted that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the gospels and the epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of the world by one or more inferior beings of an evil or imperfect nature, led them to deny the divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging that he was actuated by the malignant author of this world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers, or suspend the influence of these malignant agents. The gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the Gospel of St. John, where they fancied they saw a great deal of their *æons*, or emanations, under the terms the *word*, the *life*, the *light*, &c. They divided all nature into three kinds of beings, *viz.* *hylic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle, they also distinguished three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the gnostics themselves pretended to be, were all certainly saved; the psychic, or animal, who were the middle between the other two, were capable either of being saved or damned, according to their good or evil actions. With regard to their moral doctrines and conduct, they were much divided. The greatest part of this sect adopted

very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained that there was no moral difference in human actions; and thus confounding right with wrong, they gave a loose rein to all the passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They supported their opinions and practice by various authorities: some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from secret doctrines of Christ, concealed from the vulgar; others affirmed that they arrived at superior degrees of wisdom by an innate vigour of mind; and others asserted that they were instructed in these mysterious parts of theological science by Theudas, a disciple of Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name gnostic, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

God, the self-existent, infinitely perfect, and infinitely good Being who created and preserves all things that have existence. The name is derived from the Icelandic *Godi*, which signifies the Supreme Magistrate, and is thus strikingly characteristic of Jehovah as the moral Governor of the universe. As the Divine Being possesses a nature far beyond the comprehension of any of his creatures, of course that nature is inexplicable. "All our knowledge of invisible objects is obtained by analogy; that is, by the resemblance which they bear to visible objects; but as there is in nature no exact resemblance of the nature of God, an attempt to explain the divine nature is absurd and impracticable. All similitudes, therefore, which are used in attempting to explain it, must be rejected." Yet, though we cannot fully understand his nature, there is something of him we may know. He hath been pleased to discover his perfections, in a measure, by the works of creation and the Scriptures of truth; these, therefore, we ought to study, in order that we may obtain the most becoming thoughts of him. For an account of the various attributes or perfections of God, the reader is referred to those articles in this work.

There are various names given to the Almighty in the Scriptures, though, properly speaking, he can have no name; for as he is incomprehensible, he is not nominable; and being but one, he has no need of a name to distinguish him; nevertheless, as names are given him in Scripture, to assist our ideas of his greatness and perfection, they are worthy

of our consideration. These names are *El*, which denotes him the strong and powerful God, Gen. xvii. 1; *Eloah* and *Elohim*, which represent him as the only proper object of worship, Psal. xlv. 6, 7; *Shaddai*, which denotes him to be all-sufficient and all-mighty, Exod. vi. 3; *Elyon*, which represents his incomparable excellency, absolute supremacy over all, and his peculiar residence in the highest heavens, Psal. l. 11; *Adonai*, which marks him as the great lord, and judge of all creatures, Psal. cx. 1; *Jah*, which denotes his self-existence, and giving of being to his creatures, Exod. xv. 2; *Ehjah*, *I am*, or *I will be*, denotes his self-existence, absolute independency, immutable eternity, and all-sufficiency to his people, Exod. iii. 14; *Jehovah*, which denotes his self-existence, absolute independence, unsuccessive eternity, and his effectual and marvellous giving of being to his creatures, and fulfilling his promises, Gen. ii. 4, &c.

In the New Testament, God is called *Kurios*, or *Lord*, which denotes his self-existence, and his establishment of, and authority over, all things; and *Theos*, which represents him as the maker, pervader, and governing observer of the universe.

GODFATHERS AND GODMOTHERS, among Catholics and Episcopalians, persons who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of piety and virtue; and by these means lay themselves under an indispensable obligation to instruct them, and watch over their conduct. In the Catholic Church, the number of Godfathers and Godmothers is reduced to two; in the Church of England, to three: formerly the number was not limited.

GODLINESS, strictly taken, is right worship or devotion; but in general it imports the whole of practical religion, 1 Tim. iv. 8. 2 Pet. i. 6. It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas; *knowledge* in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honour, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "It is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. Saurin's *Serm.*, vol. v. ser. 3, Engl. trans.: Barrow's

*Works*, vol. i. p. 9; Scott's *Christian Life*; Scougal's *Life of God in the Soul of Man*.

GOEL (Heb. גּוֹעַל), among the Hebrews, one whose right and duty it was to avenge the blood of his relation, but who was not allowed to break in upon the security of an asylum or city of refuge.

GOG AND MAGOG, symbolical names, supposed to apply to the heathen nations of northern Asia, more particularly the Tartars and Mongolians, which the Arabic and other oriental writers term *Yajuj* and *Majuj*. They occur in Ezek. xxxviii. and xxxix., and in Rev. xx.

Good, in general, is whatever increases pleasure, or diminishes pain in us; or, which amounts to the same, whatever is able to procure or preserve to us the possession of agreeable sensations, and remove those of an opposite nature. Moral good denotes the right conduct of the several senses and passions, or their just proportion and accommodation to their respective objects and relations.

Physical good is that which has either generally, or for any particular end, such qualities as are expected or desired.

GOOD FRIDAY, a fast kept by many in memory of the sufferings and death of Jesus Christ. It is observed on the Friday in Passion Week, and it is called, by way of eminence, *good*; because of the good effects of our Saviour's sufferings. Among the Saxons it was called Long Friday; but for what reason does not appear, except on account of the long offices then used. The Protestants on the continent consider this day as the most solemn in the whole year; by the Catholics, however, it is only celebrated as a half holiday.

GOODNESS OF GOD relates to the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God, Exod. xxxiii. 19, xxxiv. 6, 7. Goodness belongs only to God, he is solely good, Matt. xix. 17; and all the goodness found in creatures is only an emanation of the divine goodness. He is the chief good; the sum and substance of all felicity, Ps. cxliv. 12, 15; lxiii. 25; iv. 6, 7. There is nothing but goodness in God, and nothing but goodness comes from him, 1 John i. 5; James i. 13, 14. He is infinitely good; finite minds cannot comprehend his goodness, Rom. xi. 35, 36. He is immutably and unchangeably good, Zeph. iii. 17. The goodness of God is communicative and diffusive, Ps. cxix. 68; xxxiii. 5. With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures: yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large, Ps. xxxvi. 6; cxlv. His special goodness

relates to angels and saints. To angels, in creating, confirming, and making them what they are. To saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification. *Gill's Body of Div.*, vol. i. p. 133, 8vo. ed.; *Charnock's Works*, vol. i. p. 574; *Paley's Nat. Theol.*, ch. 26; *South's admirable Sermon*, on this subject, vol. viii. ser. 3; *Tillotson's Sermon*, ser. 143—146; *Abernethy's Sermon*, vol. i. No. 2.

GOSPEL, the revelation of the grace of God to fallen man through the Mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word is compounded of the two Saxon words—*god*, “good,” and *spell*, a “message,” or “tidings,” and thus corresponds to the Greek *εὐαγγέλιον*, which signifies a joyful message, or good news. It is called the *Gospel of his grace*, because it flows from his free love, Acts xx. 24. The *Gospel of the kingdom*, as it treats of the kingdom of grace and glory. The *Gospel of Christ*, because he is the author and subject of it, Rom. i. 16. The *Gospel of peace and salvation*, as it promotes our present comfort, and leads to eternal glory, Eph. i. 13; vi. 15. The *glorious Gospel*, as in it the glorious perfections of Jehovah are displayed, 2 Cor. iv. 4. The *everlasting Gospel*, as it was designed from eternity, is permanent in time, and the effects of it are eternal, Rev. xiv. 6. There are about thirty or forty apocryphal Gospels—as the Gospel of St. Peter, of St. Andrew, of St. Barnabas, the eternal Gospel, &c. &c.; but they were never received by the Christian Church, being evidently fabulous and trifling. See CHRISTIANITY.

GOSPEL, A LAW. It has been disputed whether the Gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting the meaning of the words *Gospel* and *law*: if the Gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the Gospel so, as only to express the favourable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in Scripture: compare Rom. ii. 16; 2 Thess. i. 8; 1 Tim. i. 10, 11; and it is certain, that, if the Gospel be put for all the parts of the dispensation taken in connexion one with another, it may well be called, on the whole, a good message. In like manner the question, whether the Gospel be a law or not, is to be determined by the definition of the law and of the Gospel, as above. If *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his go-

vernment, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression it is plain, from the proposition, that the Gospel, taken for the declaration made to men by Christ, is a *law*, as in Scripture it is sometimes called, James i. 25; Rom. iv. 15; Rom. viii. 2. But if law be taken, in the greatest rigour of the expression, for such a discovery of the will of God, and our duty, as to contain in it no intimation of our obtaining the Divine favour otherwise than by a perfect and universal conformity to it, in that sense the Gospel is not a law. See NEONOMIANS. *Witsius on Cov.* vol. iii. ch. 1; *Doddridge's Lectures*, lect. 172; *Watts's Orthodoxy and Charity*, essay 2.

GOSPEL CALL. See CALLING.

GOVERNMENT OF GOD is the disposal of his creatures, and all events, relative to them, according to his infinite justice, power, and wisdom. His moral government is his rendering to every man according to his actions, considered as good or evil. See DOMINION and SOVEREIGNTY.

GRACE. There are various senses in which this word is used in Scripture; but the general idea of it, as it relates to God, is his free favour and love. As it respects men, it implies the happy state of reconciliation and favour with God wherein they stand, and the holy endowments, qualities, or habits of faith, hope, love, &c., which they possess. Divines have distinguished grace into *common* or *general*, *special* or *particular*. *Common grace*, if it may be so called, is what all men have; as the light of nature and reason, convictions of conscience, &c., Rom. ii. 4; 1 Tim. iv. 10. *Special grace* is that which is peculiar to some people only—such as electing, redeeming, justifying, pardoning, adopting, establishing, and sanctifying grace, Rom. viii. 30. This special grace is by some distinguished into imputed and inherent. *Imputed grace* consists in the holiness, obedience, and righteousness of Christ, imputed to us for our justification; *inherent grace* is what is wrought in the heart by the Spirit of God in regeneration. Grace is also said to be *irresistible*, *efficacious*, and *victorious*; not but that there are in human nature, in the first moments of conviction, some struggles, opposition, or conflict; but by these terms we are to understand, that, in the end, victory declares for the grace of the Gospel. There have been many other distinctions of grace; but as they are of too frivolous a nature, and are now obsolete, they need not a place here. *Growth in grace* is the progress we make in the divine life. It discovers itself by an increase of spiritual light and knowledge; by our renouncing self, and depending more upon Christ; by growing more spiritual in duties; by being more humble, submissive, and

thankful; by rising superior to the corruptions of our nature, and finding the power of sin more weakened in us; by being less attached to the world, and possessing more of a heavenly disposition. *M'Laurin's Essays*, essay 3; *Gill's Body of Div.* vol. i. p. 118; *Doddridge's Lect.* part viii. prop. 139; *Pike and Hayward's Cases of Conscience*; *Saurin on 1 Cor.* ix. 26, 27, vol. iv.; *Booth's Reign of Grace*.

GRACE AT MEALS, a short prayer, imploring the Divine blessing on our food, and expressive of gratitude to God for supplying our necessities. The propriety of this act is evident from the Divine command, 1 Thess. v. 18; 1 Cor. x. 31; 1 Tim. iv. 5. From the conduct of Christ, Mark viii. 6, 7. From reason itself; not to mention that it is a custom practised by most nations, and even not neglected by heathens themselves. The English, however, seem to be very deficient in this duty.

As to the manner in which it ought to be performed, as Dr. Watts observes, we ought to have a due regard to the occasion, and the persons present; the neglect of which hath been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak: others have put on an unnatural solemnity, and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. And some have been just heard to bespeak a blessing on the church and the king, but seem to have forgot they were asking God to bless their food, or giving thanks for the food they have received. Others, again, make a long prayer, and, among a multitude of other petitions, do not utter one that relates to the table before them.

The general rules of prudence, together with a due observation of the custom of the place where we live, would correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present. It does not appear from Scripture, that it was customary to give thanks after meals. This is always spoken of as having been done before them. *Watts's Works*, oct. edition, vol.

iv. p. 160; *Law's Serious Call*, p. 60; *Sermon Post. Ser.*, p. 174.

GRATITUDE is that pleasant affection of the mind which arises from a sense of favours received, and by which the possessor is excited to make all the returns of love and service in his power. "Gratitude," says Mr. Cogan, (in his *Treatise on the Passions*), "is the powerful re-action of a well-disposed mind upon whom benevolence has conferred some important good. It is mostly connected with an impressive sense of the amiable disposition of the person by whom the benefit is conferred, and it immediately produces a personal affection towards him. We shall not wonder at the peculiar strength and energy of this affection, when we consider that it is compounded of love placed upon the good communicated, affection for the donor, and joy at the reception. Thus it has goodness for its object, and the most pleasing, perhaps unexpected, exertions of goodness for its immediate cause. *Thankfulness* refers to verbal expressions of gratitude." See THANKFULNESS.

GREATNESS OF GOD is the infinite glory and excellency of all his perfections. His greatness appears by the attributes he possesses, Deut. xxxii. 3, 4; the works he hath made, Ps. xix. 1; by the awful and benign providences he displays, Ps. xevii. 1, 2; the great effects he produces by his word, Gen. i.; the constant energy he manifests in the existence and support of all his creatures, Ps. cxlv.; and the everlasting provision of glory made for his people, 1 Thess. iv. 17. This greatness is of himself, and not derived, Ps. xxi. 13; it is infinite, Ps. cxlv. 3; not diminished by exertion, but will always remain the same, Mal. iii. 6. The considerations of his greatness should excite veneration, Ps. lxxxix. 7; admiration, Jer. ix. 6, 7; humility, Job xlii. 5, 6; dependence, Is. xxvi. 4; submission, Job i. 22; obedience, Deut. iv. 39, 40. See ATTRIBUTES, and books under that article.

GREEK OF THE NEW TESTAMENT. The character of the New Testament diction, although pretty definitely marked, was for a long time mistaken, or was only imperfectly and partially understood by biblical philologists, and has been the subject of much dispute. From the time of Henry Stephens (1576), down to the middle of last century, two parties existed among the interpreters of the New Testament; the one of which laboured to show that the diction of the New Testament is in all respects conformed to the style of the Attic Greek writers; while the other maintained, on the contrary, and supposed themselves able to prove, from every verse, that the style was altogether mixed with Hebraisms, and came very far short of the ancient classic Greek in respect to purity. Though latterly the former of these positions has been shown to be inadmissible, yet it was

not till quite lately that the imperfect notions of those who maintained the latter began to be felt, and the spirit of the New Testament diction came to be more deeply investigated.

In the age which succeeded that of Alexander the Great, the Greek language underwent an internal change of a double nature. In part a prosaic language of books was formed (*ἡ κοινή διαλεκτός*), which was built on the Attic dialect, but was intermixed with not a few provincialisms; and partly a language of popular intercourse was formed, in which the various dialects of the different Grecian tribes, heretofore separate, were more or less mingled together; while the Macedonian dialect was peculiarly prominent. The latter language constitutes the basis of the diction employed by the LXX, the writers of the Apocrypha, and the New Testament. This popular Greek dialect was not spoken and written by the Jews, without some foreign intermixtures. They particularly introduced many idioms, and the general complexion of their vernacular language. Hence arose a Judizing Greek dialect. The basis of this dialect consists of the peculiarities of the later Greek, but in the use of all the parts of speech, the Hebrew idioms and modes of construction are combined with them.

GREEK CHURCH. See CHURCH, GREEK.

GREEKS, UNITED, certain Greek congregations in Italy, Hungary, Galicia, Poland, and Lithuania, which have acknowledged the supremacy of the pope, and are in communion with the Church of Rome. Many of these again separated in the year 1839, and are now in communion with the Greek Church. They are also to be found in some other parts of the East, but in comparatively small numbers.

GROTIUS, HUGO. This eminent and learned man was born on the 10th of April, in the year 1583, at Delft, in Holland. From his infancy his disposition was mild and amiable; and nature bestowed on him the inestimable blessing of a sound judgment, united to a wonderful memory. At the very early age of eight years, he composed some elegiac verses. His father and mother, wishing to make him a good rather than a great man, instilled into his young and tender mind those precepts of piety and wisdom for which, in maturer years, he never ceased to love and thank them. They gave him an excellent education, and placed him under the care of a clever and judicious preceptor, of the name of Lusson. The death of this good man was a circumstance much and deservedly lamented by Grotius, who possessed a mind and heart capable of estimating true virtue and piety. He was next placed under the care of a celebrated clergyman, who resided at the Hague, till he was twelve years of age, when his parents sent him to the famous University of Leyden, to perfect himself in his studies. There he continued three years with the

learned Francis Junius, who was so kind as to superintend his behaviour; and the famous Joseph Scaliger, then the ornament of the university, was so delighted with the talents which he discovered Grotius to possess, that he took upon himself the pleasing task of directing his studies. In 1597 he maintained public theses in mathematics, philosophy, and law, with the highest applause. The reputation of young Grotius spread everywhere, and the learned spoke of him as a prodigy. So early as the year 1597, Isaac Pontanus spoke of him as a young man of the greatest hopes; and Meursius, in 1599, declared he had never seen his equal. At a very early age, Grotius formed plans which required great learning and study, and he executed them to such perfection, that the republic of letters was struck with astonishment. In 1598, Grotius went to France, when M. de Buzanval, who had been ambassador in Holland, introduced him to the king; and after having spent a twelvemonth in Paris, he returned to Holland. The celebrated M. de Thou, at that time the most learned man in France, took great notice of him, and a close and long correspondence ensued. In 1600, Grotius sent him the "Epithalamium" he had written on the marriage of King Henry IV. with Mary of Medici, with which M. de Thou was much delighted, and considered the young author as one of the greatest men of the age. Grotius, who had resolved to follow the bar, pleaded his first cause at Delft, in the year 1599, on his return from France. The study of law and poetry employed one part of his time, while he spent the other in preparing his works for the press. John Grotius had put into his son's hands a manuscript of Capella. Hugo showed it to Scaliger, and this learned man advised him to study that author, and publish a new edition of him. Though Grotius was but then fourteen, the difficulty of the undertaking did not discourage him; he read for it, and at length acquitted himself of the task enjoined on him, with such ability and success, that the literati of the age were astonished. In the following year, Grotius published a work, which is known by the name of "The Phenomena of Aratus," which is a most learned work, containing the Phenomena of Aratus, in Greek, with Cicero's Latin interpretation; the places where Cicero's translation is wanting being supplied. This learned work he dedicated to the States of Holland and West Friesland. Scaliger, M. de Thou, and Lipsius, speak of this edition with the highest praise. Lipsius, in thanking Grotius for his Aratus, says, that notwithstanding his childhood, he looks on him as his friend; and congratulated him that, though so very young, he had, by force of genius and labour, accomplished what few could do in the flower of their age.

In 1603, Grotius was made Advocate-Ge-



neral, which office he did not at all like, though he did infinite honour to it. His brilliant success at the bar, however, procured him a very considerable promotion. In July, 1608, he married Mary Reigesberg, whose highest encomium was, that she was worthy of Grotius for her husband. The most perfect harmony subsisted between them, and Grotius held her in the highest esteem. Grotius at that time began to enter into the affairs of the republic; and, by his anxiety to become serviceable to his country, he heaped coals of fire upon his own head. In the year 1608, while the truce between the Spaniards and the United Provinces was negotiating, Arminius and Gomarus were at issue on some doctrinal points. The doctrine of Arminius was directly contrary to that of Calvin, and he was accused before the Synod of Rotterdam, in which the party of Gomarus prevailed. Arminius presented a petition to the States of Holland, requesting that the grand council would take cognizance of this dispute. His adversaries declared that a theological contest ought to be decided by a church judicature. Arminius's petition was, however, granted, and the magistrates promised to have the affair discussed in a synod. The dispute continued, and became daily more warm. Arminius, however, dying, Grotius wrote an eulogium in verse, and by that means offended Gomarus, though he did not enter into the nature of their disputes. The partisans of Arminius drew up a remonstrance, which they addressed to the state; and from that time were styled Remonstrants. This remonstrance not satisfying the Gomarists, they opposed to it a contra-remonstrance, which gained them the appellation of Contra-remonstrants. The disputes between the Arminians and the Gomarists were very vehement. Hence arose a grand contest, who ought to be judge in these matters. The Arminians declared for the civil magistrate, and the Gomarists for the power to be invested in the hands of the clergy. They accordingly separated from the Remonstrants; took possession of the churches by force; stirred up sedition; wrote libels; and deposed the Arminian ministers. It was at this time of confusion Grotius was nominated pensionary of Rotterdam, and was ordered to go to England. It was supposed he had instructions to get the king to favour the Arminians. On that subject he had several conferences with his majesty. On his return to Holland, he found the disturbances increased, and he was appointed to draw up an edict. This edict gave great offence. The Gomarists complained that it was too much in favour of the Arminians. The riots increased, and Grotius proposed to the States of Holland, that the magistrates should be empowered to raise troops for the security of the town. This step was the ruin of Grotius; and, after much

more dispute, he, with some others, were arrested by the Prince of Orange, and were treated most cruelly. His wife drew up two petitions, to be allowed to reside with him, which, even though he was ill, was refused; and when he asked for some paper to make his defence, only half a sheet was allowed him. On the 18th of May, sentence was pronounced against him by the commissioners. In consequence of this sentence, the States-General ordered him to be carried from the Hague, to the fortress of Louvestein. His father asked permission to see him, but was denied; and his wife was only allowed to go to him, on condition that she never left him. Exile and captivity, far from being irksome to Grotius, was a pleasure. Study became his business and consolation. His time passed fast and pleasantly. He wrote much, and he always wrote well. He there composed, in Dutch verse, his most admirable treatise "On the Truth of the Christian Religion."

When Grotius had been confined eighteen months, his wife effected his escape by a chest: which, under pretence of carrying books, conveyed him to Goreum, to the house of David Dazelaers, a friend of Grotius, where the chest was opened, and its captive, dressed like a mason, stepped into a boat, which carried him to Valvic, in Brabant, where he arrived on the 22d of March, in the year 1621. His wife, during his absence, gave out that he was confined to his bed; but as soon as she heard that he was safe, she told the guards "that the bird had flown." They then confined her more closely; but, presenting a petition to the commandant, she was discharged. In 1621, Grotius arrived at Paris, where he wrote his "Apology," which he finished in 1622; and it was soon after translated into Latin. After having lived a year in that vicious metropolis, he retired to a seat of President de Memes, at Balagni, where he began his greatest work, which would alone be sufficient to immortalize his name, entitled a "Treatise of the Rights of War and Peace." In the year 1630 he finished the "Phœnissæ of Euripides," and dedicated it to the President de Memes. In May, 1634, Grotius arrived at Frankfort, and was received with great politeness by the high chancellor; who, after taking him to Mentz, proclaimed him counsellor to the queen of Sweden, and her ambassador at the court of France. Hugo Grotius died on the 28th of August, 1645. On his death, two medals were struck, one containing this just inscription, that he was "the Phœnix of his country, the oracle of Delft, the great genius, the light which enlighteneth the earth." Grotius was master of all that is worth knowing in sacred and profane literature. There was no art or science with which he was not acquainted. He possessed a clear head, an excellent judgment, universal learning, immense

reading, and a sincere and unwavering love of truth and Christianity. In his annotations on the Old and New Testament he discovers his amazing store of classical erudition, and the acuteness of his critical tact. He adheres rigidly to the literal sense throughout, objects to the double sense of prophecy, is rather hostile to the application of the Old Testament revelation to the Messiah, and attaches too little importance to the peculiar doctrines of Christianity, many of which, indeed, he appears grossly to have misapprehended. It has been remarked by Professor Gaussen, that while no commentators deserve to be preferred to Erasmus and Grotius, whoever makes use of their writings should be aware that "he is treading on fire overspread with faithless ashes." His Socinian perversions were ably exposed by Dr. Owen, in his "Vindiciæ Evangelicæ," and by Calovius, in his "Biblia Illustrata." Vide *M. de Burigny's Life of Grotius*; *Jones's Christ. Bing.*

GROWTH IN GRACE. See GRACE.

GUARDIAN ANGEL. "Some," says Dr. Doddridge, "have thought, that not only every region but every man has some particular angel assigned him as a *guardian*, whose business it is generally to watch over that country or person; for this opinion they urge Matt. xviii. 10; Acts xii. 15. But the argument from both these places is evidently precarious; and it seems difficult to reconcile the supposition of such a continued attendance with what is said of the stated residence of these angels in heaven, and with Heb. i. 14, where *all* the angels are represented as ministering to the heirs of salvation: though, as there is great reason to believe the number of heavenly spirits is vastly superior to that of men upon earth, it is not improbable that they may, as it were, relieve each other, and in their turns perform these condescending services to those whom the Lord of Angels has been pleased to redeem with his own blood; but we must confess that our knowledge of the laws and orders of those celestial beings is very limited, and consequently that it is the part of humility to avoid dogmatical determinations on such heads as these. See ANGEL; and *Doddridge's Lectures*, lect. 212.

GUEBRES, or GAURS (i. e. *infidels*;) the name given to the fire-worshippers in Persia, who in India are called *Parsees*. They designate themselves *Behendie*, or followers of the true faith, and live chiefly in the deserts of Caramania, towards the Persian Gulf, and in the province of Yezd Keram, but are also found at Bombay, at Bachu on the western shore of the Caspian, and at Astrachan. They are but little known, but appear to be mild in their manners, temperate in their habits, and laborious cultivators of the ground. They are not prohibited the use of wine, and eat all kinds of meat. Divorce and polygamy are forbidden; only if a wife remain barren during the first nine years of marriage, the husband may take a second wife. They worship one Supreme Being, whom they call *Yezd*, or the Eternal Spirit. The sun, moon, and planets, they believe to be peopled with intelligent beings; they acknowledge light as the primitive cause of good, and regard darkness as that of evil; on which account they worship fire, though they themselves maintain that they do not render the worship to the material element itself, but to the pure and incomprehensible God, of whom it is the brightest and most appropriate image. With a view to the performance of this service, they keep a fire uninterruptedly burning on their holy places, the original of which, they maintain, was kindled by Zoroaster 4000 years ago. Their religious book is the *Zenda-vesta*, which see. One of the peculiarities of the Guebres is, that they do not bury their dead, but expose the bodies upon the towers of their temples, where they are devoured by birds. They observe which part the birds eat first, from which they judge of the fate of the deceased.

GUILT, the state of a person justly charged with a crime; a consciousness of having done amiss; liability to punishment. It is in this last acceptation the term is used in reference to original sin. We cannot be chargeable with the crime as Adam was, because we have not actually or personally committed it, as he did; but we are rendered liable to death in consequence of our connexion with him as our representative.

## H.

HARADIM, a subdivision of the Jewish sect of Chasidim, founded by Rabbi Solomon, in the government of Mohilef. The name (*Habadim*) by which they are distinguished, is composed of the initial letters of the three Hebrew words, חכמה, בינה, דעה, "wisdom, intelligence, and knowledge." They may not improperly be termed the "Jewish Quietists," as their distinguishing peculiarity consists in the rejection of external forms, and the com-

plete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the supreme source of intelligence. In prayer they make no use of words, but simply place themselves in the attitude of supplication,

and exercise themselves in mental ejaculations.

**HABIT**, a power and ability of doing any thing, acquired by frequent repetition of the same action. It is distinguished from custom. Custom respects the action; habit the actor. By custom we mean a frequent reiteration of the same act; and by habit the effect that custom has on the mind or body. "Man," as one observes, "is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of apprehending, methodizing, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature." To cure evil habits, we should be as early as we can in our application, *principiis obsta*; to cross and mortify the inclination by a frequent and obstinate practice of the contrary virtue. To form good habits, we should get our minds well stored with knowledge; associate with the wisest and best men; reflect much on the pleasure good habits are productive of; and, above all, supplicate the Divine Being for direction and assistance. *Kaimes's El. of Crit.* ch. xiv. vol. 1; *Græc's Mor. Phil.* vol. i. p. 143; *Paley's Mor. Phil.* vol. i. p. 46; *Jortin on Bad Habits*, ser. 1. vol. iii.; *Ricd on the Active powers*, p. 117; *Cogan on the Passions*, p. 235.

**HADES**, 'Aḥ̄c, from ἄ privative, and ἵδω to see, signifying the invisible state, or the place of the departed, without reference either to their misery or bliss. The corresponding term in Hebrew is שְׁאוֹל Sheol, which is by many derived from the root שָׁא to demand, inquire; and either signifies the place with respect to which it may be asked, "Mum giveth up the ghost, and where is he?" Job xiv. 10; or the insatiable receptacle which crieth, Give, give, and never saith, It is enough, Prov. xxx. 15, 16. Both words are used to express the state of the dead, in its most comprehensive point of view; comprising the grave as the invisible residence of the body, and the world of spirits as the invisible abode of the soul. At other times they are used, either of the one or the other, taken separately. They are often very improperly rendered hell in our common version; the instances being comparatively few in which the words have the signification of the place of punishment. In other passages the term grave is too limited a rendering. The reader must judge from the context, and all the circumstances of the case, in which acceptation the words are to be taken.

That the Hebrews ordinarily understood something beyond the grave by the term שְׁאוֹל Sheol, is evident from the circumstance, that the common name for that receptacle of the human body is קֶבֶר Keber; so that when in

any given instance they did apply it in this sense, it was only designating a part for the whole. It was the state in which the aged patriarch expected to meet his deceased son, Gen. xxxvii. 35; into which the fathers had entered, and whither their posterity were removed at death to join their society. Gen. xxv. 8; xxxv. 29; xlix. 29. Deut. xxxii. 50. In all these passages, the being "gathered to one's people," is spoken of as something distinct from mere burial; and, indeed, in the cases of Abraham and Moses, it is obvious, that, in such a sense, no phrase can be more incongruous, since the former had no people in the cave of Machpelah, Sarah being the only individual who as yet had been buried in it; and of the grave of the latter, the children of Israel were profoundly ignorant. To his people he certainly was not gathered, if by the phrase he meant that his body was deposited in his family grave. It has justly been observed that ἄδης, and the corresponding Hebrew word Sheol are always singular in meaning as well as in form. The word for grave is often plural. The former never admits the possessive pronouns, being the receptacle of all the dead, and therefore incapable of appropriation to individuals; the latter frequently does. Where the disposal of the body or corpse is spoken of, τάφος, or some equivalent term, is the name of its repository. When mention is made of the spirit after death, its abode is ἄδης.

With respect to the situation of Hades, it was conceived of by the Hebrews as well as the Pagans, as in the lower or interior parts of the earth, and answering in depth to the visible heavens in height. Hence the phrases,—deep as hades; to descend to hades, &c. For further information on this subject, see *Campbell's Dissert.* No. vi.

**HADJEE**, the title of a Mohammedan who performs a pilgrimage to Mecca; a religious act which every orthodox Mussulman is directed to do once in his life. It is also the name of the celebration which takes place on the arrival of the caravan of pilgrims at Mecca.

**HAGIOGRAPHIA**, (Gr. ἅγιος, holy, and γραφή, a writing,) the name given to the third division of the Jewish Scriptures, which comprises the book of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, the Song of Solomon, Esther, and the Chronicles. In Hebrew this division is called כְּתוּבִים Kethubim, the "writings." These books appear to have received the name of "Sacred Writings," to intimate that, though they were not written by Moses, nor by any of the prophets, strictly so called, they were nevertheless to be received as of the same divine authority, having been written or added to the canon, under the influence of that Holy Spirit by whose inspiration the other books were composed.

**HERETICO COMBURENDO**, a writ which

anciently lay against a heretic, who having once been convicted of heresy by his bishop, and having abjured it, afterwards falling into it again, or into some other, is thereupon committed to the secular power. This writ is thought by some to be as ancient as the common law itself; however, the conviction of heresy by the common law was not in any petty ecclesiastical court, but before the archbishop himself, in a provincial synod, and the delinquent was delivered up to the king, to do with him as he pleased; so that the crown had a control over the spiritual power; but by 2 Henry IV. cap. 15, the diocesan alone, without the intervention of a synod, might convict of heretical tenets; and unless the convict abjured his opinions, or if after abjuration he relapsed, the sheriff was bound *ex officio*, if required by the bishop, to commit the unhappy victim to the flames without waiting for the consent of the crown. This writ remained in force, and was actually executed on two Anabaptists, in the seventh of Elizabeth, and on two Arians in the ninth of James I. Sir Edward Coke was of opinion that this writ did not lie in his time, but it was now formally taken away by statute 29 Car. II. cap. 9. But this statute does not extend to take away or abridge the jurisdiction of Protestant archbishops, or bishops, or any other judges of any ecclesiastical courts, in cases of atheism, blasphemy, heresy, or schism; but they may prove and punish the same, according to his Majesty's ecclesiastical laws, by excommunication, deprivation, degradation, and other ecclesiastical censures, not extending to death, in such sort and no other, as they might have done before the making of this act.

**HALF-WAY COVENANT**, a scheme adopted by the Congregational Churches of New England, in 1657-1662, in order to extend the privileges of church membership and infant baptism beyond the pale of actual communion at the Lord's Supper. It justly caused a great agitation in the New England Colonies; for, according to its arrangements, persons who confessedly had not given their hearts to God, were encouraged to present their children for baptism, at which time they made the most solemn of all public professions. The consequence of its adoption was, that, in many places, the churches came to consist of unregenerate persons. It is, however, now universally abandoned by the Evangelical or Orthodox Churches, and is only found among the Unitarians.

**HALLELUJAH**, Hebrew הלל יה "Praise ye the Lord." In Greek Ἀλληλούια. The ancient writers of the Christian church make frequent mention of singing the Allelujah, by which they sometimes mean the repetition of that single word, which they did, in imitation of the heavenly host, singing and repeating Allelujah, Rev. xix. Sometimes

they mean one of those Psalms which are called Alleluatic Psalms, because they had the word Allelujah prefixed to them; such as the cxlv. and those that follow, to the end. The singing Allelujah was a sort of invitational, or call to each other, to praise the Lord. Anciently there was no dispute about the lawfulness of using the hymn itself, but there was some difference about the times of using it. St. Austin tells us, that in some churches it was sung only on Easter-day, and the fifty days of Pentecost. But in other churches it was used at other times also. Sozomen assures us that, in the Roman church, it was sung only on Easter-day; and that from thence it was the common form of an oath among the Romans, as they hoped to live to sing Allelujah on that day. But even in those churches, where it was most in use, there were some exceptions in point of time and season: for, according to St. Austin, it was never used in the time of Lent. The fourth Council of Toledo forbids the singing it, not only during Lent, but on other days of fasting. In the same council the Allelujah is mentioned under the name of Laudes, and appointed to be sung after the reading of the Gospel. It was also sung at funerals, as St. Jerome acquaints us in his epitaph of Fabiola, where he speaks of the whole multitude singing psalms together, and making the golden roof of the church shake with echoing forth the Allelujah. In the second Council of Tours, it is appointed to be sung immediately after the Psalms, both at Matins and Vespers. St. Jerome says, it was used even in private devotion, and that the ploughman at his labour sung Allelujahs. It was likewise the signal, or call, among the monks, to their ecclesiastical assemblies. The ancient church always preserved the Hebrew word; and so did the Church of England in her first Liturgy, though now they say, "Praise ye the Lord," with a response of the people, "The Lord's name be praised."

The word as occurring in the Psalms, has been retained in many versions, and is often employed in hymns, probably on account of its full and fine sound, which, together with its simple and solemn meaning, so proper for public religious services, has rendered it a favourite of musical composers. Its vowels are very favourable for a singer.

The Jews call the Psalms cxiii. to cxvii. the Great Hallel, because they celebrate the peculiar mercies of God towards the Jews, and they are sung at the feast of the Passover, and that of Tabernacles.

**HALYBURTON, THOMAS**, Professor of Divinity in the University of St. Andrew's, was born at Duplin, in the parish of Aberdalgy, near Perth, December the 25th, 1674. His father, formerly minister of that parish, was ejected, with about three hundred others, for nonconformity. Both his parents were emi-

nently pious. In 1682 his father died, in the fifty-fifth year of his age; and the care of the son's morals and education devolved on his excellent mother. Never was the importance of the union of piety and literature in the maternal character more fully developed than in this instance. But for this the world might never have heard, nor the church have felt, the benefit of the talents and Christian virtues of an Halyburton. This excellent woman was the mother of eleven children, out of which number she followed nine to the grave at a very early age. In addition to her other trials, she was driven, by the rage of persecution, to seek an asylum in Holland, for herself and children, two of which only were now left to her—the subject of the present sketch, and her eldest daughter, who was married. While on his voyage to Holland, he speaks in his Memoirs, of various convictions arising in his mind, in times of real or apprehended danger, but acknowledges, at the same time, that he knew nothing of acceptance and communion with God; and attributes his concern of mind to a mixture of natural fear, and a selfish desire of preservation from supposed danger. He made resolutions in the storm, which subsided with the winds; and corruption, that had been dammed in for a little, having forced down the temporary mounds which were raised against it, broke its way with increased violence and force. Having reached land, and fixed at Rotterdam, he was, by the care of his mother, placed within reach of the most valuable instructions of one of the suffering ministers. In the month of February, 1687, King James issued his proclamations for indulgence; when most of those who had fled returned home, and his mother and family amongst them. During the voyage, they were in imminent danger of shipwreck, but providentially escaped. This danger, being sudden, left little impression on Halyburton's mind. He took up his abode with his mother, at Perth, till 1690 or 1691. Being placed under good scholastic discipline, he made considerable proficiency. But religion as yet had made no effective impression on his mind, till towards the close of James's reign, when the fear of a massacre, or some sudden stroke from the papists, revived his concern for his eternal welfare. This was aided by evangelical instruction, increased knowledge, the seasons of sickness; and more especially by the state of public affairs. His fear of the daggers of the papists having ceased, through the battle of Killcrankie, fought June the 27th, 1689, his remaining difficulty was only with his convictions, which he could by no means effect for any considerable length of time together. He began to be perplexed respecting the evidences of revealed religion, till after having experienced some mental relief from Robert Bruce's "Fulfilling of the Scriptures," he received further relief from Mr. Donaldson, an excellent old minister, who

came to preach at Perth, and paid a visit to his mother. He inquired of his young friend, if he sought a blessing from God on his learning; remarking at the same time, with an austere look, "Sirrah, unsanctified learning has done much mischief to the kirk of God." This led him to seek divine direction in extraordinary difficulties; but this exercise, he acknowledges, left him still afar off from God. In 1690 or 1691, his mother removed to Edinburgh, and placed him at Mr. Gavin Weir's school, where he remained (a short interval excepted) till November 1692, when he entered the college, under Mr. Alexander Cunningham. Here his convictions increased, chiefly through the means of sermons from the pulpit, and the private perusal of Shepherd's "Sincere Convert." His formal attention to the duties of the closet increased, but no solid peace was yet attained, till about this time, meeting with Clark's Martyrology, and being naturally fond of history, he read it with eager attention, and received many valuable impressions, which never left him. In May, 1693, he was advised, on his mother's account as well as his own, to seek a change of air, and he went to St. Andrew's, where he entered college. He was placed under the care of Mr. Thomas Taylor, a man of learning, and who was exceedingly kind to him. At St. Andrew's his regard for religion increased; and under the ministry of Mr. Thomas Forrester, he began to discover the more secret evils of his heart. He formed many good resolutions, and thought he had found peace; but it was a structure, which had for its foundation vows made, and sometimes fulfilled with apparent success, rather than the atonement of Christ. Having applied himself closely three years to the study of philosophy, he had thought of going abroad, in search of further improvement; but fear of the sea on the one hand, and the pressing solicitations of friends on the other, prevailed with him to engage as domestic chaplain in a nobleman's family. Accordingly, in August, 1696, he went to the Wemyes. Here he met with considerable difficulties, arising out of his prominent situation, and more especially from the debates into which he was drawn on the truth of religion.

In resorting to the works of Deists, with a view to meet their arguments, his own mind was much perplexed: but the valuable fruit of his study, in reference to others, may be seen in his admirable "Treatise on Deism," which most triumphantly refutes the principles of Lord Herbert, and other Deists, and will ever remain a standard work on the subject. Nor, in the issue, could he regret a research which taught him a humble submission to the dictates of divine revelation, notwithstanding at present he was the subject of the most distressing doubts. He represents his state of depression, during this conflict, as of a nature too grave to have been long sus-

tained. But about the close of January, or beginning of February, 1698, he obtained from the Scriptures that salutary relief, which was no less necessary to his earthly existence, than to his spiritual peace. New light broke in upon his mind. From the doctrine of the cross he derived that consolation which he had in vain sought elsewhere, and that purity, which is connected, as a principle, with the religion of Christ. His heart was expanded towards others, and for many days together, he says, he seemed admitted into the very "secret of the divine pavilion." The most overwhelming sense of his own worthlessness pervaded his mind, and his feelings of reverence for God were unusually exalted; his joy he states to have been "truly unspeakable, and full of glory." So much was he raised above earth, that he could scarcely bend his mind to the perusal of any works but those of a devotional cast. His views of the enormity of sin, he says, grew clearer as he advanced in holiness; his contrition under it became more pungent, and his desire after freedom from its influence more ardent. "All his former doubts, respecting the being of a God, vanished in the clear light of an evangelical faith; and he had a witness to the existence of a Being of infinite love and purity in the internal satisfaction and holiness of his heart. The bulky arguments, that appeared as mountains, shook at the presence of the Lord, and were carried into the midst of the sea." The authenticity of the Scriptures, which he had previously disputed, and which could be removed neither by personal investigation nor by reading the works of others, now received sufficient proof in the discoveries which they had enabled him to make of his own guilt—of the being, attributes, and purposes of God—and the transforming, quickening, supporting, and reviving influences which they had conveyed to his own mind. In short, reason now became entirely the disciple of revelation, and the thoughts of entering the ministry, which he had previously laid aside, on account of the wavering state of his mind, now returned, and in April or May, 1698, two ministers, from the presbytery of Kirkaldy, visited him, and pressed him to enter on trial for the ministry. He objected his want of reading, of a knowledge of language, &c., but after repeated solicitations he complied, and was licensed by them to preach, June the 22nd, 1699. He was appointed minister of Cens parish, May the 1st, 1700. Within a few years after his settlement at Cens, his health began to fail; and at length his indisposition so much increased, that with great difficulty he went through the labours incident to so large a parish. In April, 1710, he was appointed, by patent from Queen Anne, professor of divinity in the new college of St. Andrew's, through the mediation of the Synod of Fife, and delivered his inaugural oration in

confutation of an atheistical pamphlet, entitled "*Epistola Archimedis ad Regem Gelonenem.*" In April, 1711, he was seized with a dangerous pleurisy. This disease was removed, but he never fully recovered his former strength; and, on the 23rd of September, 1712, he departed triumphantly to his eternal rest. His last words are among the richest treasures which piety ever bequeathed to the church; and the letters which he dictated on his dying bed, are specimens of his unparalleled devotion and concern for the welfare of others. He was singularly fitted for the schools; he spoke elegant Latin with fluency; he was well skilled in the Greek, but his sickness prevented the execution of his design to learn the oriental languages. Few lives have been more useful and distinguished by general piety; his death was a loss to Scotland and the world at large. His works, in addition to those already mentioned, consist of—"The great Concern of Salvation; in three parts, viz., A Discovery of Man's Natural State; or, the Guilty Sinner Convicted: Man's Recovery by Faith in Christ; or, the convinced Sinner's Case and Cure: The Christian's Duty, with respect to both personal and family Religion." Glasgow, octavo, 1770.—Ten Sermons, preached before and after the celebration of the Sacrament of the Lord's Supper; to which are added, Two Sermons, preached upon the occasion of the death of a friend. To these discourses is prefixed an excellent preface by Dr. Watts, highly expressive both of their own worth, and of their author's. There is also another, to the same purpose, by Mr. Thomas Black. *Vide Life*, written by himself. *Jones's Christ. Biog.*

HAPPINESS, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil; or the enjoyment of pure pleasure unalloyed with pain, or a state in which all our wishes are satisfied; in which senses, happiness is only known by name on this earth. The word happy, when applied to any state or condition of human life, will admit of no positive definition, but is merely a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him; or than the generality of others; or than he himself was in some other situation. Moralists justly observe, that happiness does not consist in the pleasures of sense; as eating, drinking, music, painting, theatrical exhibitions, &c. &c., for these pleasures continue but a little while, by repetition lose their relish, and by high expectation often bring disappointment. Nor does happiness consist in an exemption from labour, care, business, &c.; such a state being usually attended with depression of spirits, imaginary anxieties, and the whole train of hypochondriacal affections. Nor is it to be found in greatness, rank, or elevated stations, as matter of fact abundantly testifies; but

happiness consists in the enjoyment of the Divine favour, a good conscience, and uniform conduct. In subordination to these, human happiness may be greatly promoted by the exercise of the social affections; the pursuit of some engaging end, the prudent constitution of the habits, and the enjoyment of our health. *Bolton and Lucas on Happiness; Henry's Pleasurableness of a Religious Life; Grace and Puley's Mor. Phil.; Barrow's Ser. ser. 1; Young's Centur.* 41 to 160; *Wadsworth's Religion of Nature*, sec. 2.

**HARMONY OF THE GOSPELS**, a term made use of to denote the concurrence or agreement of the writings of the four Evangelists; or the history of the four Evangelists digested into one continued series. By this means each story or discourse is exhibited with all its concurrent circumstances; frequent repetitions are prevented, and a multitude of seeming oppositions reconciled. Among some of the most valuable harmonies, are those of *Crabbe, Le Clerc, De la Roche, Macknight, Norcum, and Tounson's 4th Harmony on the concluding Part of the Gospels; Thompson's Dissertation*. To the theological student *Griesbach's Synopsis* of the first three Gospels, in Greek, with the various readings, is invaluable. The term harmony is also used in reference to the agreement which the Gospel bears to natural religion, the Old Testament, the history of other nations, and the works of God in large.

**HEBREWISERS OR ASSIRIANS**, the seceders who resorted to Mosaic rites, in flight for the laws of God and the liberties of their country. They were men of great valour and zeal, having voluntarily devoted themselves to a more strict observation of the law than other men. For, after the return of the Jews from the Babylonish captivity, there were two sorts of men in their church—those who contented themselves with that obedi-ence only which was prescribed by the law of Moses, and who were called *Zedim*, i. e. the righteous; and those who, over and above the laws, superadded the constitutions and traditions of the elders, and other rigorous observances: these latter were called the *Chasdim*, i. e. the pious. From the former sprang the Sadducees and Caraites; from the latter, the Pharisees and the Essenes, which see.

**HATRED** is the aversion of the will to any object considered by us as evil, or to any person or thing we suppose can do us harm. See **ANTIPATHY**. Hatred is ascribed to God, but is not to be considered as a passion in him as in man; nor can he hate any of the creatures he has made, as his creatures. Yet he is said to hate the wicked, *Psa. v.*; and indignation and wrath, tribulation and anguish, will be upon every soul of man that does evil. See **WRATH OF GOD**.

**HATTENISTS**, in ecclesiastical history, the name of a modern Dutch sect; so called from **PONTIAN VAN HATTEM**, a minister in the pro-

vince of Zealand, towards the close of the last century, who, being addicted to the sentiments of Spinoza, was on that account degraded from his pastoral office. The Verschorists and Hattenists resemble each other in their religious systems, though they never so entirely agreed as to form one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of fatal and uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; from whence they further concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this one,—that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a perfect tranquillity of mind. Thus far they agreed; but the Hattenists further affirmed, that Christ made no expiation for the sins of men by his death; but had only suggested to us, by his mediation, that there was nothing in us that could offend the Deity: this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguishing tenets, that God does not punish men *for* their sins, but *by* their sins. These two sects, says Musclem, still subsist, though they no longer bear the names of their founders.

**HEARING THE WORD OF GOD**, is an ordinance of divine appointment, *Rom. x. 17; Prov. viii. 4, 5; Mark iv. 24.*

Public reading of the Scriptures was a part of synagogue worship, *Acts xiii. 15; xv. 21.* and was the practice of the Christians in primitive times. Under the former dispensation there was a public hearing of the law at stated seasons, *Deut. xxxi. 10, 13; Neh. viii. 2, 3.* It seems, therefore, that it is a duty incumbent on us to hear, and, if sensible of our ignorance, we shall also consider it our privilege. As to the *manner* of hearing, it should be *constantly*, *Prov. viii. 34; Jam. i. 24, 25. Attentively*, *Luke xxi. 48; Acts x. 33; Luke iv. 20, 22. With reverence*, *Ps. lxxxix. 7. With faith*, *Heb. iv. 2. With an endeavour to retain what we hear*, *Heb. ii. 1; Psa. cxix. 11. With an humble, docile disposition*, *Luke x. 42. With prayer*, *Luke xviii. The advantages of hearing are information*, *2 Tim. iii. 16. Conviction*, *1 Cor. xiv. 24, 25; Acts ii. Conversion*, *Ps. xi. 7; Acts iv. 4. Confirmation*, *Acts xiv. 22; xvi. 5. Consolation*, *Phil. i. 25; Isa. xl. 1, 2; xxxv. 3, 4. Stennett's Parable of the Sower; Massillon's Sermon*, vol. ii. pp. 131, Eng. transl.; *Gill's Body of Div.* vol. iii. p. 340, oct. ed.

**HEARER** is used for the soul, and all the powers thereof—as the understanding, con-

science, will, affections, and memory. The *heart of man* is naturally, constantly, universally, inexpressibly, openly, and evidently depraved, and inclined to evil, Jer. xvii. 9. It requires a divine power to renovate it, and render it susceptible of right impressions, Jer. xxiv. 7. When thus renovated the effects will be seen in the temper, conversation, and conduct at large. See FAITH, HOPE, &c. *Hardness of heart* is that state in which a sinner is inclined to, and actually goes on in rebellion against God. This state evidences itself by light views of the evil of sin; partial acknowledgment and confession of it; pride and conceit; ingratitude; unconcern about the word and ordinances of God; inattention to divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of divine things. We must distinguish, however, between that hardness of heart which even a good man complains of, and that of a *judicial nature*. 1. Judicial hardness is very seldom perceived, and never lamented: a broken and contrite heart is the last thing such desire; but it is otherwise with believers, for the hardness they feel is always a matter of grief to them, Rom. vii. 24. 2. Judicial hardness is perpetual; or, if ever there be any remorse or relenting, it is only at such times when the sinner is under some outward afflictions, or, filled with the dread of the wrath of God; but as this wears off, or abates, his stupidity returns as much as, or more than ever, Exod. ix. 27: but true believers, when no adverse dispensations trouble them, are often distressed because their hearts are no more affected in holy duties, or inflamed with love to God, Rom. vii. 15. 3. Judicial hardness is attended with a total neglect of duties, especially those that are secret; but that hardness of heart which a believer complains of, though it occasions his going uncomfortably in duty, yet does not keep him from it, Job xxiii. 2, 3. 4. When a person is judicially hardened, he makes use of indirect and unwarrantable methods to maintain that false peace which he thinks himself happy in the enjoyment of; but a believer, when complaining of the hardness of his heart, cannot be satisfied with any thing short of Christ, Ps. ci. 2. 5. Judicial hardness generally opposes the interest of truth and godliness; but a good man considers this as a cause nearest his heart; and although he have to repent his lukewarmness, yet he constantly desires to promote it, Ps. lxxii. 19.

*Keeping the heart*, is a duty enjoined in the Sacred Scriptures. It consists, says Mr. Flavel, in the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin, and maintain communion with God; and this, he properly observes, supposes a previous work of sanctification, which hath set the heart right by giving

it a new bent and inclination. 1. It includes frequent observation of the frame of the heart, Ps. lxxvii. 6. 2. Deep humiliation for heart evils and disorders, 2 Chron. xxxii. 26. 3. Earnest supplication for heart purifying and rectifying grace, Ps. xix. 12. 4. A constant holy jealousy over our hearts, Prov. xxvii. 14. 5. It includes the realizing of God's presence with us, and setting him before us, Ps. xvi. 8. Gen. xvii. 1. This is, 1. The hardest work; heart work is hard work, indeed. 2. Constant work, Exod. xvii. 12. 3. The most important work, Prov. xxiii. 26. This is a duty which should be attended to, if we consider it in connexion with, 1. The honour of God, Is. lxvi. 3. 2. The sincerity of our profession, 2 Kings x. 31; Ezek. xxxiii. 31, 32. 3. The beauty of our conversation, Prov. xii. 26; Ps. xlv. 1. 4. The comfort of our souls, 2 Cor. xiii. 5. 5. The improvement of our graces, Ps. lxxiii. 5, 6. 6. The stability of our souls in the hour of temptation, 1 Cor. xvi. 13. The seasons in which we should more particularly keep our hearts are, 1. The time of prosperity, Deut. vi. 10, 12. 2. Under afflictions, Heb. vii. 5, 6. 3. The time of Zion's troubles, Ps. xlv. 1, 4. 4. In the time of great and threatening dangers, Is. xxvi. 20, 21. 5. Under great wants, Phil. iv. 6, 7. 6. In the time of duty, Lev. x. 3. 7. Under injuries received, Rom. xii. 17, &c. 8. In the critical hour of temptation, Matt. xxvi. 41. 9. Under dark and doubting seasons, Heb. xii. 8; Is. l. 10. 10. In time of opposition and suffering, 1 Pet. iv. 12, 13. 11. The time of sickness and death, Jer. xlix. 11. The means to be made use of to keep our hearts are, 1. Watchfulness, Mark xiii. 37. 2. Examination, Prov. iv. 26. 3. Prayer, Luke xviii. 1. 4. Reading God's word, John v. 39. 5. Dependence on divine grace, Ps. lxxxvi. 11. See *Flavel on Keeping the Heart*; *Janieson's Sermons on the Heart*; *Wright on Self-possession*; *Kidley's Dir.* qn. 29.

HEATHENS (from *heath*, barren, uncultivated,) pagans who worship false gods, and are not acquainted either with the doctrines of the Old Testament or the Christian dispensation. For many ages before Christ, the nations at large were destitute of the true religion, and gave themselves up to the grossest ignorance, the most absurd idolatry, and the greatest crimes. Even the most learned men among the heathens were in general inconsistent, and complied with or promoted the vain customs they found among their countrymen. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that the heathen should be gathered to the Saviour, and become his people, Gen. xxii. 18; Gen. xlix. 10; Ps. ii. 8; Is. xlii. 6, 7; Ps. lxxii.; Is. lx. In order that these promises might be accomplished, vast numbers of the Jews, after the Chaldean captivity, were left scattered among the heathen.



was taken out of man,' Gen. ii. 23. He was 'cast into a deep sleep, when God took out one of his ribs, and so formed the woman,' as we read in the foregoing words; yet the knowledge hereof was communicated to him by God. Moreover, we read that Peter, James, and John knew Moses and Elias, Matt. xvii., as appears from Peter's making a particular mention of them: 'Let us make three tabernacles; one for thee, one for Moses, and one for Elias,' 4th ver., though he had never seen them before. Again, our Saviour, in the parable, represents the 'rich man' as seeing 'Abraham afar off, and Lazarus in his bosom,' Luke xvi. 23, and speaks of him as addressing his discourse to him. From such like arguments, some conclude that it may be inferred that the saints shall know one another in heaven, when joined together in the same assembly.

"Moreover, some think that this may be proved from the apostle's words, in 1 Thess. ii. 19, 20, 'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy:' which seems to argue that he apprehended their happiness in heaven should contribute, or be an addition to his, as he was made an instrument to bring them thither; even so, by a parity of reason, every one who has been instrumental in the conversion and building up others in their holy faith, as the apostle Paul was with respect to them, these shall tend to enhance their praise, and give them occasion to glorify God on their behalf. Therefore it follows that they shall know one another; and consequently they who have walked together in the ways of God, and have been useful to one another as relations and intimate friends, in what respects more especially their spiritual concern, shall bless God for the mutual advantages which they have received, and consequently shall know one another. Again, some prove this from that expression of our Saviour, in Luke xvi. 9, 'Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations;' especially if by these 'everlasting habitations' be meant heaven, as many suppose it is; and then the meaning is, that they whom you have relieved, and shown kindness to in this world, shall receive a particular joy upon your being admitted into heaven; and consequently they know you, and bless God for your having been so useful and beneficial to them.

To this it is objected, that if the saints know one another in heaven, they shall that several of those who were their friends here on earth, whom they with very great affection, are not there; and will have a tendency to give them uneasiness, and a diminution of their happiness.

"To this it may be replied, that if it be allowed that the saints shall know that some whom they loved on earth are not in heaven, this will give them no uneasiness: since that affection which took its rise principally from the relation which we stood in to persons on earth, or the intimacy that we have contracted with them, will cease in another world, or rather run in another channel, and be excited by superior motives: namely, their relation to Christ; that perfect holiness which they are adorned with; their being joined in the same blessed society, and engaged in the same employment: together with their former usefulness one to another in promoting their spiritual welfare, as made subservient to the happiness they enjoy there. And as for others, who are excluded from their society, they will think themselves obliged, out of a due regard to the justice and holiness of God, to acquiesce in his righteous judgments. Thus, the inhabitants of heaven are represented as adoring the divine perfections, when the vials of God's wrath were poured out upon his enemies, and saying, 'Thou art righteous, O Lord, because thou hast judged thus: true and righteous are thy judgments,' Rom. xvi. 5, 7."

*The happiness of heaven will be eternal.* Whether it will be progressive or not, and that the saints shall always be increasing in their knowledge, joy, &c., is not so clear. Some suppose that this indicates an imperfection in the felicity of the saints for any addition to be made; but others think it quite analogous to the dealings of God with us here; and that, from the nature of the mind itself, it may be concluded. But however this be, it is certain that our happiness will be complete. 1 Pet. v. 10; v. 4; Heb. xi. 10. *Watts's Death and Heaven; Gill's Body of Divinity*, vol. ii. p. 495; *Saurin's Sermon*, vol. iii. p. 321; *Toplady's Works*, vol. iii. p. 471; *Bates's Works; Ridgley's Body of Divinity*, question 90.

HEBREWS. See JEWS.

HEBREW BIBLE. See BIBLE.

HEBREW LANGUAGE, one of the branches of an extensive linguistical family, which, besides Palestine, originally comprehended Syria, Phœnicia, Mesopotamia, Babylon, Arabia, and Ethiopia, and extending even to Carthage and other places along the Mediterranean Sea. It is confessedly one of the oldest of the Oriental or Semitic dialects, and is deserving of particular regard, not only as containing the most ancient written documents in existence, some of which are upwards of 3280 years old, but as being the depository of the ancient divine revelations to mankind. Proofs that the Hebrew was the primitive language, have been drawn from the names of individuals, nations and places; from the names of the heathen gods; from the traces of it in all languages; and from its

great purity and simplicity. Its principal characteristics, which apply, however, more or less to the kindred Semitic dialects, are stated by Gesenius to be the following. 1. It is fond of gutturals, which appear to have been pronounced with considerable force, but which our organs cannot enunciate. 2. The roots, from which other words are derived, generally consist of two syllables, and are more frequently verbs than nouns. 3. The verb has only two temporal forms, the past and the future. 4. The oblique cases of the pronouns are always affixed to the verb, the substantive, or the particle, with which they stand connected. 5. The genders are only two,—masculine and feminine. 6. The only way of distinguishing the cases is by prepositions, only the genitive is formed by a noun being placed in construction with another noun, by which it is governed. 7. The comparative and superlative have distinct or separate forms. 8. The language exhibits few compounds, except in proper names. 9. The syntax is extremely simple, and the diction is in the highest degree unperiodical.

The Hebrew language is found in its greatest purity in the writings of Moses. It was in a very flourishing state in the time of David and Solomon; but towards the reign of Hezekiah it began to decline, was subjected to an intermixture of foreign words, principally Aramaean, and gradually deteriorated till the captivity, during which it became in a great measure forgotten, the Jews adopting the eastern Aramaean in Babylon; and on their return to their native land they spoke a mixed dialect, composed principally of the dialects just mentioned, and otherwise made up of Syriacisms, or western Aramaean materials. Some knowledge, however, of the ancient language continued to exist among the learned of the nation: but they no longer spoke it in purity, and mixed it up with a number of Persian, Greek, and Latin words, and thus formed the *Talmudic* dialect, which exhibits the language as preserved in the Talmud. The *Rabbinical* Hebrew, which is that of a still later age, contains a further mixture from the different languages with which the Rabbins were conversant.

**HEBREW PHILOLOGY.** In no department of sacred learning have the wild vagaries of a playful imagination, or stubborn hardihood of preconceived opinions, and favourite theological theories, produced greater confusion, and thrown more formidable bugbears in the way of the youthful student, than that of Hebrew philology. The very facts, that some of the documents comprised in the sacred volume are upwards of 3000 years old, and were penned several centuries before the Greeks became acquainted with the use of letters; and that a period of not fewer than twelve centuries intervened between the composition of the earliest and the most recent of

its records, together with the wide difference which is known to exist between the forms and structure of the oriental languages and those of western Europe, present considerations which are of themselves sufficiently intimidating, and calculated to make a beginner despair of ever acquiring a satisfactory knowledge of the language in which it is written: but when in addition to these facts, we reflect on the various conflicting systems of Hebrew grammar and lexicography, the high-pretending, but contradictory hypotheses of divines eminent for their erudition and piety, and the circumstance that few years elapse without some production of novel and original claims being obtruded on the attention of the theological world in reference to this subject, it cannot be matter of surprise, that numbers, even of those whose sacred engagements would naturally lead them to cultivate the study of Hebrew, are induced to abandon it as altogether unprofitable and vain.

Such as have never particularly directed their attention to the subject, can scarcely form any idea of the widely-diversified views that have been entertained respecting the only proper and legitimate methods by which to determine the true meaning of the words constituting the ancient language of the Hebrews. We shall, therefore, here attempt a brief sketch of the different schools of Hebrew philology.

1. The *Rabbinical*. This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue; from the Chaldee Targums; from the Talmud; from the Arabic, which was the language of some of the most learned Rabbins; and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and on the revival of learning, our first Christian Hebraists in the west were also educated in it, having had none but Rabbins for their teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian church by Reuchlin, Sebastian Munster, Sanctes Pagninus, and the elder Buxtorf; and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-mentioned author, and the tinge which they gave to many parts of the biblical translations executed immediately after the Reformation.

2. The *Forsterian* school, founded about the middle of the sixteenth century, by John Forster, a scholar of Reuchlin's, and professor in Tübingen and Wittenberg. This author entirely rejected the authority of the Rabbins; and, not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge

of the language is to be derived from the sacred text alone, by consulting the connexion, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or, in part, followed by Bohl, Gusset, Driessen, Stock, and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been shown by J. D. Michaelis, in his "Investigation of the Means to be employed in order to attain to a Knowledge of the dead Language of the Hebrews," and by Bauer, in his "Hermeneut. V. T."

3. The *Arenarian* school, which proceeds on the principle that the Hebrew, being the primitive language from which all others have been derived, may be explained by aid of the Greek, Latin, German, English, &c. Its founder, John Avenarius, professor at Wittenberg, has had but few followers; but among these we may reckon the eccentric Hermann van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

4. The *Hieroglyphic*, or cabalistic system, long in vogue among the Jews, but first introduced into Christendom by Caspar Neumann, professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Christ. Bened. Michaelis, in a Dissertation printed at Halle, 1709, in 4to., and has scarcely had any abettors: but recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. Its title is, "La Langue Hébraïque Restituée, et le véritable sens des mots Hébreux rétabli et prouvé par leur analyse radicale. Par Fabre D'Olivet, à Paris, 1815." 4to. According to this author, א is the sign of power and stability; ב of paternity and virility; ג of organic or material development; ד of divisible or divided nature; ה a most mysterious sign, expressive of the connexion between being and nonentity, &c. The following specimens of M. D'Olivet's own English version, taken at random from the second volume, will fill the reader with astonishment at the perversion they display, no less of the powers of the human mind, than of the true principles of language, and of the Scriptures of truth.

"Gen. ii. 8. And-he-appointed, IHOHA, HE-the-Gods, an-inclosure (an organical boundary) in - the - temporal - and - sensible - sphere, extracted - from - the - boundless - and - foregoing (time), and-he-laid-up there that-same-Adam, whom he-had-framed-forever.

"10. And-a-flowing-effluence (an emanation) was-running from-this-temporal-and

sensible-place, for-be-dewing that-same-organical-enclosure; and-thence it-was-dividing in-order-to-be-henceforth-suitable-to-the-four-fold-generative power.

"22. And-he-restored (in its former state) IHOHA, He-the Being-of-beings, the-self-sameness of-the-sheltering-windings which-he-had-broken from-Adam (the collective man) for (shaping) Aishah (the intellectual woman, man's faculty of volition), and-he-brought-her to-Adam.

"vi. 9. Those-are-the symbolical-progenies of-Noah; Noah, intellectual-principle, right-proving-of-universal-accomplishments was he, in-the-periods-his-own: together with-him-the-Gods, he-applied-himself-to walk, Noah.

"x. 30. And-such-was-the-restoring-place-of-them, from-harvest-spiritual-fruits, by-dint of-spiritual-contriving, to-the-height of-pristine-time."

Having perused these delectable portions of the translation, which no language but the English was found capable of expressing, our readers will be fully prepared to do justice to the assertions of M. D'Olivet, "that the Hebrew language (which he considers to be the ancient Egyptian) has long been lost; that the Bible we possess is far from being an exact translation of the Sepher of Moses; that the greater part of the vulgar translations are false; and that to restore the language of Moses to its proper grammar, we shall be obliged violently to shock those scientific and religious prejudices, which habit, pride, interest, and respect for ancient errors, have combined to consecrate, confirm, and guard."

5. The *Hutchinsonian* school, founded by John Hutchinson, originally steward to the Duke of Somerset, and afterwards master of the horse to George I., who maintained, that the Hebrew Scriptures contain the true principles of philosophy and natural history; and that, as natural objects are representative of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the lexicons of Bates and Parkhurst; but though they have been embraced by several learned men in this country, they are now generally scouted, and have never been adopted, as far as we know, by any of the continental philologists. The disciples of this school are violent anti-punctists.

6. The *Cocceian*, or polydynamic hypothesis, according to which the Hebrew words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius, a Dutch divine, regarded every thing in the Old Testament as typical of Christ, or of his church and her enemies; and the lengths to which he carried his views on this subject, considerably influenced the interpretations given in his Hebrew Lexicon, which is, ne-

vertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer, of Frankfort, in his improved version of the Holy Scriptures, with short notes.

7. The *Schultensian* school, by which, to a certain extent, a new epoch was formed in Hebrew philology. Albert Schultens, professor of the oriental languages at Leyden, was enabled, by his profound knowledge of Arabic, to throw light on many obscure passages of Scripture, especially on the book of Job; but, carrying his theory so far as to maintain, that the only sure method of fixing the primitive significations of the Hebrew words is to determine what are the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his admirers, have been rejected as altogether untenable, by the first Hebrew scholars, both in our own country and the continent. The great faults of the system consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac, which, being the most closely related, ought to have the primary place allotted to it; want of due attention to the context; an inordinate fondness for emphases; and far-fetched etymological hypotheses and combinations.

8. The last school of Hebrew philology is that of *Halle*, so called from the German university of this name, where most of the Hebrew scholars have received their education, or resided, by whom its distinguishing principles have been originated, and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michaelis, and the superstructure has been carried up by J. D. Michaelis, Simon Eichhorn, Dindorf, Schnurrer, Rosenmüller, and Gesenius, who is allowed to be one of the first Hebraists of the present day.

The grand object of this school is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language, as contained in the Scriptures of the Old Testament:—allotting to each of the subsidiary means its relative value and authority, and proceeding, in the application of the whole, according to sober and well-matured principles of interpretation.

The first of these means is the study of the language itself, as contained in the books of the Old Testament. Though by some carried to an unwarrantable length, it cannot admit of a doubt, that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement;

but when, as we proceed, we find from the subject-matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the *ancient versions*, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means by which to ascertain the sense in cases of *ἄπαξ λεγόμενα*, words or phrases of rare occurrence, or connexions which throw no light on the meaning. Yet, in the use of these versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained, that their text is critically correct in so far as the passage to be consulted is concerned; and the biblical student must not be satisfied with simply guessing at their meaning, or supposing that they either confirm or desert what he may have been led to regard as the sense of the original; but must be practically acquainted with the established usage obtaining in each version, and the particular character of their different renderings.

The *Rabbinical Lexicons and Commentaries* furnish the next source of Hebrew interpretation. Not that this source is to be admitted as a *principium cognoscendi*, or an infallible criterion, by which to judge of the true signification of Hebrew words; but, considering that the Rabbins of the tenth, eleventh, and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed; that they were familiar with the traditional interpretation of the synagogue, as contained in the Talmud and other ancient Jewish writings, or transmitted through the medium of oral communication; and, that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases in opposition to the voice of antiquity; it must be conceded, that no small degree of philological aid may reasonably be expected from their writings.

The last means consists in a proper use of the *cognate dialects*. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phœnician, and the Talmudical Hebrew. All these dialects possess, to a great extent, in common with the Hebrew, the same radical words, the

same derivatives, the same mode of derivation, the same forms, the same grammatical structure, the same phrases, or modes of expression, and the same, or nearly the same, signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest.

These languages, when judiciously applied to the illustration of the Hebrew Scriptures, are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained and adopted from other sources. They discover many roots or primitives, the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least but seldom, in the sacred writings, and they throw much light on the meaning of phrases, or idiomatical combinations of words—such combinations being natural to them all, as branches of the same stock, or to some of them in common, in consequence of certain more remote affinities.

The best Hebrew Grammars are those of Vater, Wekherlin, Jahn, Gesenius, and Ewald, in German; and those of Marcus, Stuart, and Lee, in English.

**HECATOMB**, (*ἑκατόν βοῦς*, a hundred oxen,) the sacrifice of a hundred oxen, or, in a large sense, of a hundred animals of any sort. Such sacrifices were offered by the ancient heathen on extraordinary occasions.

**HEGIRAH**, an Arabic word, signifying *flight*, and specially used to mark the flight of Mohammed from Mecca to Medina. As from that event, which took place A.D. 622, the Mohammedans date their computations, the term is employed to denote their era or period.

**HEIDELBERG CATECHISM**, a work of great celebrity in the history of the Reformation. Frederic III., Elector of the Palatinate, belonging to the Calvinistic church, caused it to be written, for the purpose of having an uniform rule of faith. The principal contributors were Ursinus, professor of theology at Heidelberg, and Olevianus, minister and public teacher at the same place. The catechism was first published in 1563, under the title of "Catechism, or Short System of Christian Faith, as it is taught in the Churches and Schools in the Palatinate." It has been translated into many languages.

**HELL**, (Anglo-Saxon and Icelandic, *Hele*, *Hela*, a cavern, concealed place, the mansion of the dead,) in the language of theology, the place of divine punishment after death. As all religions have supposed a future state of existence after this life, so all have their hell,

or place of torment, in which the wicked are to be punished. Even the heathens had their *Tartarus*; and the Mohammedans, we find, believe the eternity of rewards and punishments; it is not, therefore, a sentiment peculiar to Christianity.

There have been many curious and useless conjectures respecting the *place of the damned*; the ancients generally supposed it was a region of fire near the centre of the earth. Mr. Swinden endeavoured to prove that it is seated in the sun. Mr. Whiston advanced a new and strange hypothesis: according to him, the comets are so many hells, appointed in their orbits alternately to carry the damned to the confines of the sun, there to be scorched by its violent heat; and then to return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions. But, as Dr. Doddridge observes, we must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is.

*Of the nature of this punishment* we may form some idea from the expressions made use of in Scripture. It is called a place of torment, Luke xvi. 21; the bottomless pit, Rev. xx. 3—6; a prison, 1 Pet. iii. 19; darkness, Matt. viii. 12, Jude 13; fire, Matt. xiii. 42, 50; a worm that never dies, Mark ix. 44, 48; the second death, Rev. xxi. 8; the wrath of God, Rom. ii. 5. It has been debated whether there will be a *material fire in hell*. On the affirmative side it is observed, that fire and brimstone are represented as the ingredients of the torment of the wicked, Rev. xiv. 10, 11; xx. 10. That as the body is to be raised, and the whole man to be condemned, it is reasonable to believe there will be some corporeal punishment provided, and therefore, probably material fire. On the negative side it is alleged, that the terms above mentioned are metaphorical, and signify no more than raging desire or acute pain; and that the Divine Being can sufficiently punish the wicked, by immediately acting on their minds, or rather leaving them to the guilt and stings of their own conscience. According to several passages, it seems there will be *different degrees of punishment* in hell, Luke xii. 47. Rom. ii. 12. Matt. x. 20, 21; xii. 25, 32. Heb. x. 28, 29.

*As to its duration*, it has been asserted that it cannot be eternal, because there is no proportion between temporary crimes and eternal punishments; that the word everlasting is not to be taken in its utmost extent; and that it signifies no more than a long time, or a time whose precise boundary is unknown. But in answer to this, it is maintained, that the same word is used, and that sometimes in the very same place, to express the *eternity* of the happiness of the righteous, and the *eternity* of the misery of the wicked; and that there

is no reason to believe that the words express two such different ideas, as standing in the same connexion. Besides, it is not true, it is observed, that temporary crimes do not deserve eternal punishments, because the infinite majesty of an offended God adds a kind of infinite evil to sin, and therefore exposes the sinner to infinite punishment; and that hereby God vindicates his injured majesty, and glorifies his justice. See articles *DESTRUCTIONISTS* and *UNIVERSALISTS*. *Berry-st. Lec.* vol. ii. p. 559, 562; *Daves on Hell*, ser. x.; *Whiston on ditto*; *Swinden, Drexelius*, and *Edwards on ditto*; *Fuller's Letters to Vidler*; and *Stuart's Essays on the Words relating to Future Punishment*. A late popular writer has observed, that in the thirty-fifth sermon of Tillotson, every thing is said upon the eternity of hell torments that can be known with any certainty.

**HELL, Christ's descent into.** That Christ locally descended into hell, is a doctrine believed not only by the papists, but by many among the reformed. 1. The text chiefly brought forward in support of this doctrine is 1 Pet. iii. 19: "By which he went and preached to the spirits in prison;" but it evidently appears, that the "spirit" there mentioned, was not Christ's human soul, but a divine nature, or rather the Holy Spirit (by which he was quickened and raised from the dead); and by the inspiration of which, granted to Noah, he preached to those notorious sinners who are now in the prison of hell for their disobedience. 2. Christ, when on the cross, promised the penitent thief his presence that day in paradise; and accordingly, when he died, he committed his soul into his heavenly Father's hand: in heaven, therefore, and not in hell, we are to seek the separate spirit of our Redeemer in this period, Luke xxiii. 43, 46. 3. Had our Lord descended to preach to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned, rather than those of Sodom, and the unhappy multitudes that died in sin. But it may be said, do not both the Old and New Testaments intimate this? Ps. xvi. 10; Acts ii. 34. But it may be answered, that the words, "Thou wilt not leave my soul in hell," may be explained (as is the manner of the Hebrew poets) in the following words: "Neither wilt thou suffer thine holy one to see corruption." So the same words are used, Ps. lxxxix. 48, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" In the Hebrew (שׁוֹל) the word commonly rendered hell, properly signifies "the invisible state," as our word hell originally did; and the other word (גֵּהֵנִים) signifies not always the immortal soul, but the animal frame in general, either living or dead. *Bishop Pearson* and *Dr. Barrow* on the *Creed*; *Edwards's Hist. of Redemption*, notes,

pp. 351, 377; *Ridgley's Body of Div.* p. 308, 3rd edit.; *Doddridge* and *Guyse* on 1 Pet. iii. 19.

**HELLENISTS**, a term occurring in the Greek text of the New Testament, and which, in the English version, is rendered *Grecians*, Acts vi. 1. The critics are divided as to the signification of the word. Some observe, that it is not to be understood as signifying those of the religion of the Greeks, but those who spoke Greek. The authors of the Vulgate version render it like our *Græci*, but *Messieurs Du Port Royal*, more accurately, *Juifs Grecs*, Greek or Grecian Jews, it being the Jews who spoke Greek that are here treated of, and are hereby distinguished from the Jews called *Hebrews*—that is, who spoke the Hebrew tongue of that time.

The Hellenists, or Grecian Jews, were those who lived in Egypt, and other parts where the Greek tongue prevailed. These Hellenists first settled in Egypt about six hundred years before Christ. Their number was increased by the numerous colonies of Jews planted there by Alexander the Great, B.C. 336, and still later by Ptolemy Lagus. Under the reign of Augustus, they amounted to nearly a million. The mixture of the Jewish and Egyptian national characters, and the influence of the Greek language and philosophy, which were adopted by these Jews, laid the foundation of a new epoch of Græco-Jewish literature, which, from its prevailing character, received the name of the *Hellenistic*. The systems of Pythagoras and Plato were strangely combined with those Oriental phantasies, which had been reduced to a system in Egypt, and with which the mystical doctrines of the Gnostics were imbued. The most noted of the Jewish Hellenistic philosophers was Philo of Alexandria; and the principal of the learned labours of the Alexandrian Jews was the Greek translation of the Old Testament.

Salmasius and Vossius are of a different sentiment with respect to the Hellenists: the latter will only have them to be those who adhered to the Grecian interests. Scaliger is represented in the *Scaligerana* as asserting the Hellenists to be the Jews who lived in Greece and other places, and who read the Greek Bible in their synagogues, and used the Greek language in *sacris*: and thus they were opposed to the Hebrew Jews, who performed their public worship in the Hebrew tongue; and in this sense St. Paul speaks of himself as a Hebrew of the Hebrews, Phil. iii. 5, 6—*i. e.*, a Hebrew both by nation and language. The Hellenists are thus properly distinguished from the *Hellenes*, or Greeks, mentioned John xii. 20, who were Greeks by birth and nation, and yet proselytes to the Jewish religion. The term *Hellenists* is also given to those who maintained the classical purity of the New Testament Greek. Their opponents were called *Hebraists*.

**HEMEROBAPTISTS**, a sect among the ancient Jews, thus called from their washing and bathing every day in all seasons; and performing this custom with the greatest solemnity, as a religious rite necessary to salvation.

Epiphanius, who mentions this as the fourth heresy among the Jews, observes, that in other points these heretics had much the same opinion as the Scribes and Pharisees; only that they denied the resurrection of the dead, in common with the Sadducees, and retained a few other of the improprieties of these last.

The sect who pass in the East under the denomination of Sabians, calling themselves *Mendai Jahia*, or the disciples of St. John, and whom Europeans entitle the Christians of St. John, because they yet retain some knowledge of the gospel, is probably of Jewish origin, and seems to have been derived from the ancient Hemerobaptists; at least it is certain that John, whom they consider as the founder of their sect, bears no sort of similitude to John the Baptist, but rather resembles the person of that name whom the ancient writers represent as the chief of the Jewish Hemerobaptists. These ambiguous Christians dwell in Persia and Arabia, and principally at Bassora; and their religion consists in bodily washings, performed frequently and with great solemnity, and attended with certain ceremonies which the priests mingle with this superstitious service.

**HENOTICON** (Gr. *ἑνωτικόν*, uniting into one,) a famous edict or decree of the Greek Emperor Zeno, issued in the year 482, with a view to reconcile all the different parties in religion to the profession of one faith. It is generally agreed that Peter, the false patriarch of Alexandria, and Acacius, patriarch of Constantinople, were the authors of this decree, and that their design was to compliment the emperor with the right of prescribing regulations in matters of faith. Zeno was caught by their flattery, and the Henoticon was drawn up. It soon appeared that the emperor, by this decree, arrogated to himself the right of being head of the church, and that it covertly favoured the Eutychian heretics, who approved the council of Chalcedon. Accordingly, Pope Simplicius condemned it in the year 483, and cited Acacius, who had been the chief promoter of it, to appear before him at Rome. But it was not till the year 518 that it was entirely suppressed, when, in the reign of Justinian, and the pontificate of Hormisdas, the name of Zeno was struck out of the diptychs, or sacred registers, of such deceased persons for whom particular prayers were offered up.

**HENRICIANS**, a sect so called from Henry, its founder, who, though a monk and hermit, undertook to reform the superstition and vices of the clergy. For this purpose he left

Lausanne, in Switzerland, and removing from different places, at length settled at Thoulouse, in the year 1147, and there exercised his ministerial function; till, being overcome by the opposition of Bernard, abbot of Clairval, and condemned by Pope Eugenius III. at a council assembled at Rheims, he was committed to a close prison in 1148, where he soon ended his days. This reformer rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the utmost contempt, and held private assemblies for inculcating his peculiar doctrines.

**HENRY, MATTHEW**, author of the celebrated "Commentary" bearing his name, was born on the 18th of October, 1662, at Broad Oak, in Flintshire. He was the son of the celebrated Philip Henry. Matthew, like many other eminent persons, was a child of infirm health, and early displayed a mind too vigorous and active for the frame which it inspired. At the early age of ten years he was deeply affected by convictions of the evil of sin, in consequence of hearing his father preach on Psalm li. verse 7: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When he was thirteen years of age, he wrote in his diary, "It is to-day thirteen years since I was born; and though I was sickly, the Lord hath preserved me ever since. Lord Jesus, I bless thee for thy word, for good parents, that I was taken into covenant betimes in baptism, that I have had a good education, that I am thine." That the child of Philip Henry should early love to imitate preaching, and wish to be a minister, is not surprising; but of those who observed his puerile essays, some wondered at the wisdom and gravity which they displayed, and many expressed their fears lest he should be too forward. But the father replied, "Let him go on: he fears God, and designs well; and I hope God will keep him, and bless him."

In the year 1680, he sent his son to London, and placed him under the care of the celebrated Thomas Doolittle, from whom he received much knowledge, and who formed in him many excellent habits and principles to guide him in after life. After having been at the seminary of Mr. Thomas Doolittle, young Mr. Henry was induced, by the influence of friends, to remove to Gray's Inn, in order to study the law. But, true to his original purpose, keeping his eye on the advancement of Christianity as his polar star, he quickly returned to the work of the ministry. His first public services were at his father's residence, where he received the most pleasing testimonies of his usefulness. Being afterwards invited to spend a few days with a friend at Nantwich, in Cheshire, he preached on the words of Job, "With God is terrible

majesty," which produced the most striking and delightful effects. He was now invited to Chester, where he preached at the house of Mr. Henthorne, a sugar baker, which laid the foundation of the church of which he was many years the faithful and beloved pastor. But having been called back to London, he found that the king was issuing out licences to empower Nonconformists to preach; on which he wrote to his father, that Mr. Faldo, an Independent minister, had preached publicly at the meeting-house in Moorfields, both morning and afternoon, to many hundreds of people, who were delighted at the reviving of the work. This led him to prepare seriously for his future office; and in a private paper, entitled "Serious Self-Examination before Ordination," he expresses his determination to be zealous and faithful in the discharge of his ministerial duties.

It seems that it had been suggested to him, that he might possibly obtain episcopal ordination, without submitting to the oaths and declarations to which Dissenters objected; but after having examined the question with great seriousness, he determined rather to be ordained by Presbyters; and as the ministers to whom he applied were very aged and cautious, he was ordained with great privacy, on the 9th of May, 1687. Mr. Henry was well received at Chester, and was successful in raising a large congregation. Of his ministry it may be truly said, that, like the apostle, he was in labours more abundant; for his constant work, on the Lord's-day, was to pray six times in public, to expound twice, and preach twice. His two public services seem to have been fully equal to three in the present day. He went through the whole Bible, by way of exposition, more than once. The list of subjects on which he preached is in print, and displays a comprehensive mind, anxious to declare the whole counsel of God; but, in his private notes, he says, "I find myself most in my element when preaching Christ, and him crucified; for the more I think and speak of him, the more I love him." Eager to seize every opportunity of usefulness, he diligently visited the prisoners in the Castle of Chester, where his benevolent compassion and zeal introduced him to some very affecting scenes. But he never confined his labours to Chester, for he was the life of the Dissenting communion through all that county, and constantly preached in the adjoining towns and villages every week. After having refused several invitations from churches in London, he at length consented to leave Chester, in order to take the pastoral charge of a congregation at Hackney, first collected by Dr. Bates. He has left on record his reasons for quitting the first scene of his labours, where he had preached nearly five-and-twenty years, where he had three hundred and fifty communicants, and probably a

thousand hearers; a people, of whom he said, with a heavy heart at parting, "They love me too well." His determinations were, unquestionably, not premature, and proved to be cogent. He commenced the 18th day of May, in the year 1712, his pastoral care at Hackney, expounding the first chapter of Genesis in the morning, and in the afternoon, the first of Matthew, as if beginning life anew. That he removed to the vicinity of London to enjoy, not ease, but labour, was evident; for his unexhausted zeal blazed forth with greater ardour, to fill his new and enlarged sphere. He devised additional modes of usefulness; preaching not only at Hackney, but in London also, early and late on the same Sabbath. He often preached lectures every evening in the week, and sometimes two or three on the same day; so that his biographer says, "If ever any minister, in our days, erred in excess of labours, he was the person." But one of the principal motives which led him to London, was to be able to print the remaining volumes of his "Exposition." He now drew near to the goal for which he panted. Having alleviated the pains of separation from his friends at Chester, by promising to visit them every year, he made his last journey to them in the month of June, 1714. On his return, he was taken ill at Nantwich, where he said to his friend Mr. Illidge, "You have been used to take notice of the sayings of dying men, this is mine: That a life spent in the service of God, and communion with him, is the most pleasant life that any one can live in this world." And on the 22nd of June, 1714, he expired, in the fifty-second year of his age. The death of Henry was universally lamented; even those who loved not the communion to which he belonged, owned that it had lost its brightest ornament. He has left behind him, in his works, a library of divinity, which supersedes all eulogium on his character. His mind was not, indeed, formed for metaphysical abstraction, or elegant sublimity; nor was his pen celebrated for those splendid ornaments which feast the fancy, nor those vigorous strokes which thrill through the soul; but he possessed a peculiar faculty, which may be called a religious *naïveté*, which introduced well-known sentiments in an enchanting air of novel simplicity, while his style abounded with antitheses which Attic taste would sometimes refuse, but which human nature will ever feel and admire. The mere plans of his sermons and expositions contain more vivid lucid instruction, and less deserve the name of skeletons, than the finished discourses of many other divines.

HERACLEONITES, a sect of Christians, the followers of Heracleon, who refined upon the Gnostic divinity, and maintained that the world was not the immediate production of the Son of God, but that he was only the oc-



casional cause of its being created by the demiurgus. The Heracleonites denied the authority of the prophecies of the Old Testament; maintained that they were mere random sounds in the air; and that John the Baptist was the only true voice that directed to the Messiah.

**HERESARCH**, one who introduces or founds any particular heresy: a leader in any body of heretics.

**HERESY**, a term borrowed from the Greek word *αἵρεσις*, which in its primary signification, implies a *choice* or *election*, whether of good or evil. It seems to have been principally applied to what we would call moral choice, or the adoption of one opinion in preference to another. Philosophy was in Greece the great object which divided the opinions and judgments of men; and hence the term *αἵρεσις* (heresy) being most frequently applied to the adoption of this or that particular dogma, came, by an easy transition, to signify the sect or school in which that dogma was maintained. Thus, though the heresy of the Academy, or of Epicurus, would sound strange to our ears, and though the expression was not common with the early Greek writers, yet in later times it became familiar, and we find Cicero speaking of the heresy to which Cato belonged, when he described him as a perfect Stoic. The Hellenistic Jews made use of the same term to express the leading sects which divided their countrymen. Thus Josephus speaks of the three *heresies* of the Pharisees, Sadducees, and Essenes; and since he was himself a Pharisee, he could only have used the term as equivalent to sect or party. Luke also, in the Acts of the Apostles, (v. 17, xv. 5,) speaks of the *heresy* of the Pharisees and Sadducees; and we learn from the same book, (xxiv. 5, 14,) that the Christians were called by the Jews *the heresy of the Nazarenes*. With this opprobrious addition, the term was undoubtedly used as one of insult and contempt; and the Jews were more likely than the Greeks to speak reproachfully of those who differed from them, particularly in matters of religion. The three Jewish sects already mentioned, were of long standing, and none of them were considered to be at variance with the national creed; but the Christians differed from all of them; and in every sense of the word, whether ancient or modern, they formed a distinct heresy. The apostles would be likely to use the term with a mixture of Jewish and Gentile feelings; but there was one obvious reason why they should employ it in a new sense, and why at length it should acquire a signification invariably expressive of reproach. The Jews, as we have seen, allowed of three, or perhaps more, heresies among their countrymen. In Greece opinions were much more divided; and twelve different sects have been enumerated, which, by divisions and subdivisions, might be multiplied into many more. The shades of dif-

ference between these diverging sects were often extremely small; and there were many bonds of union, which kept them together, as members of the same family, or links of the same chain. In addition to which, we must remember, that these differences were not always or necessarily connected with religion. Persons might dispute concerning the *summum bonum*, and yet they might worship, or at least profess to worship, the same God. But the doctrine of the Gospel was distinct, uncompromising, and of such a nature that a person must believe the whole of it, and to the very letter, or he could not be admitted to be a Christian. *There is one body, and one Spirit, one Lord, one faith, one baptism, &c.*, Eph. iv. 4, 5; which words, if rightly understood, evidently mean, that the faith of the Gospel is one and undivided. Hence arose the distinction between orthodox and heterodox. He who believed the Gospel, as the apostles preached it, was orthodox; he who did not so believe it, was heterodox. He embraced an opinion—it mattered not whether his own, or that of another, but he made it his own choice, and in the strict sense of the term, he was an heretic. It was no longer necessary to qualify the term by the addition of the sect or party which he chose: he was not a true Christian, and therefore he was an heretic. It was in this sense that it was applied by the early fathers. If a man admitted a part, or even the whole of Christianity, and added to it something of his own; or if he rejected the whole of it, he was equally designated as an heretic. Thus, by degrees, it came to be restricted to those who professed Christianity, but professed it erroneously; and in later times, the doctrine of the Trinity, as defined by the council of Nice, was almost the only test which decided the orthodoxy or the heresy of a Christian. Differences upon minor points were then described by the milder term of *schism*; and the distinction seems to have been, that unity of faith might be maintained, though schism existed; but if the unity of faith was violated, the violator of it was an heretic: a distinction which appears hardly to have been observed in the apostolic age; and Paul has been thought to use the term *heresy*, where later writers would have spoken of *schisms*.

According to the laws of this kingdom, heresy consists in a denial of some of the essential doctrines of Christianity, publicly and obstinately avowed. It is now beginning, however, to be generally acknowledged that particular modes of belief or unbelief, not tending to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines shall be adjudged heresy, was left by our old constitution to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him; for the general definition of an

heretic, given by Lindewode, extends to the smallest deviations from the doctrines of the holy church: *Hereticus est qui dubitat de fide catholica, et qui negligit servare ea una Romana ecclesia statuit, seu servare dereliquit*: or, as the statute 2 Hen. IV. cap. 15, expresses it in English, "teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church." Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness; and what ought to have alleviated the punishment, the uncertainty of the crime, seems to have enhanced it in those days of blind zeal and pious cruelty. The sanctimonious hypocrisy of the Canonists, indeed, went at first no further than enjoining penance, excommunication, and ecclesiastical deprivation, for heresy; but afterwards they proceeded boldly to imprisonment by the ordinary, and confiscation of goods *in pious uses*. But in the mean time they had prevailed upon the weakness of bigoted princes to make the civil power subservient to their purposes, by making heresy not only a temporal, but even a capital offence; the Romish ecclesiastics determining, without appeal, whatever they pleased to be heresy, and shifting off to the secular arm the odium and drudgery of executions, with which they pretended to be too tender and delicate to intermeddle. Nay, they affected to intercede on behalf of the convicted heretic, well knowing that at the same time they were delivering the unhappy victim to certain death. See ACT OF FAITH. Hence the capital punishments inflicted on the ancient Donatists and Manichæans by the emperors Theodosius and Justinian; hence, also, the constitution of the Emperor Frederic, mentioned by Lydewode, adjudging all persons, without distinction, to be burnt with fire, who were convicted of heresy by the ecclesiastical judge. The same emperor, in another constitution, ordained, that if any temporal lord, when admonished by the church, should neglect to clear his territories of heretics within a year, it should be lawful for good Catholics to seize and occupy the lands, and utterly to exterminate the heretical possessors. And upon this foundation was built that arbitrary power, so long claimed, and so fatally exerted by the Pope, of disposing even of the kingdoms of refractory princes to more dutiful sons of the church. The immediate event of this constitution serves to illustrate at once the *gratitude* of the holy see, and the just punishment of the royal bigot; for, upon the authority of this very constitution, the Pope afterwards expelled this very Emperor Frederic from his kingdom of Sicily, and gave it to Charles of Anjou. Christianity being thus deformed by the demon of persecution upon the continent, our own island could not escape its scourge. Accordingly we find a writ *de heretico comburendo*, i. e. of burn-

ing the heretic. See that article. But the king might pardon the convict by issuing no process against him: the writ *de heretico comburendo* being not a writ of course, but issuing only by the special direction of the king in council. In the reign of Henry IV., when the eyes of the Christian world began to open, and the seeds of the Protestant religion (under the opprobrious name of *Lollardy*) took root in this kingdom, the clergy, taking advantage of the king's dubious title to demand an increase of their own power, obtained an act of parliament which sharpened the edge of persecution to its utmost keenness. See HERETICO COMBURENDO. By statute 2 Henry V. c. 7, *Lollardy* was also made a temporal offence, and indictable in the King's courts; which did not thereby gain an exclusive, but only a concurrent, jurisdiction with the bishop's consistory. Afterwards, when the Reformation began to advance, the power of the ecclesiastics was somewhat moderated: for though what heresy *is* was not then precisely defined, yet we are told in some points what it *is not*; the statute 25 Henry VIII. c. 14, declaring that offences against the see of Rome are not heresy; and the ordinary being thereby restrained from proceeding in any case upon mere suspicion; i. e. unless the party be accused by two credible witnesses, or an indictment of heresy be first previously found in the king's courts of common law. And yet the spirit of persecution was not abated, but only diverted into a lay channel; for in six years afterwards, by stat. 31 Henry VIII. c. 14, the bloody law of the six articles was made, which were "determined and resolved by the most godly pain, study, and travail of his Majesty: for which his most humble and obedient subjects, the lords spiritual and temporal, and the commons in parliament assembled, did render and give unto his highness their most high and hearty thanks." The same statute established a mixed jurisdiction of clergy and laity for the trial and conviction of heretics; Henry being equally intent on destroying the supremacy of the bishops of Rome, and establishing all their other corruptions of the Christian religion. Without recapitulating the various repeals and revivals of these sanguinary laws in the two succeeding reigns, we proceed to the reign of Queen Elizabeth, when the Reformation was finally established, and the ecclesiastical laws considerably modified. By stat. 1 Eliz. c. 1, all former statutes relating to heresy are repealed; which leaves the jurisdiction of heresy as it stood at common law, viz., as to the infliction of common censures in the ecclesiastical courts, and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is, indeed, of a different opinion, and holds that such power resided in the diocesan also: though he agrees that in either case the writ *de heretico comburendo* was not demandable of com-

mon right, but grantable or otherwise merely at the king's discretion. But the principal point now gained was, that by this statute a boundary was for the first time set to what should be accounted heresy; nothing for the future being to be so determined, but only such tenets which have been heretofore so declared.—1. By the words of the canonical Scriptures. 2. By the first four general councils, or such others as have only used the words of the Holy Scriptures. Or, 3. Which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before, though it might not have been the worse to have defined it in terms still more precise and particular; as a man continued still liable to be burnt for what, perhaps, he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical Scriptures. For the writ *de hæretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction *pro salute animæ*, by stat. 29 Car. II. c. 9; when, in one and the same reign, our lands were delivered from the slavery of military tenures, our bodies from arbitrary imprisonment by the *habeas corpus* act, and our minds from the tyranny of superstitious bigotry, by demolishing this last badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance and spiritual punishment of heresy; unless, perhaps, that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary, for the support of the national religion, that the officers of the church should have power to censure heretics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has, indeed, thought it proper that the civil magistrate should interpose with regard to one species of heresy; for by stat. 9 and 10 William III. c. 32, if any person, educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the Holy Trinity to be God, or maintain that there are more Gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostasy by the same statute. *Enc. Brit.*; *Dr. Foster and Stebbing on Heresy*; *Hallet's Discourses*, vol. iii. No. 9, p. 358, 408; *Dr. Campbell's Prel. Dissert. to the Gospels*; *Dr. Burton on the Heresies of the Apost. Age*, p. 8.

**HERETIC**, a general name for all such persons under any religion, but especially the Christian, as profess or teach opinions contrary to the established faith, or to what is made the standard of orthodoxy. See last

article, and *Lardner's History of the Heretics of the first two Centuries*.

**HERMENEUTICS**, from the Greek *ἐρμηνεύω*, to interpret, the science or theory of interpretation, comprising and exhibiting the principles and rules according to which the meaning of an author may be judiciously and accurately ascertained. It consists of two parts: the *theoretical*, which includes the general principles which respect the meaning of words and the kinds of them; and the *preceptive*, which embraces the rules founded on these principles, by which we are to be guided in our philological inquiries, and all our attempts to investigate the meaning of any writer. *Sacred hermeneutics* comprise the principles and rules of this science as made to bear on the interpretation of the Holy Scriptures.

**HERMIANI**, a sect in the second century; so called from their leader Hermias. One of their distinguishing tenets was, that God is corporeal; another, that Jesus Christ did not ascend into heaven with his body, but left it in the sun.

**HERMIT**, a person who retires into solitude for the purpose of devotion. Who were the first hermits cannot easily be known; though Paul, surnamed the hermit, is generally reckoned the first. The persecutions of Decius and Valerian were supposed to have occasioned their first rise.

**HERMOGENIANS**, a set of ancient heretics; denominated from their leader Hermogenes, who lived towards the close of the second century. Hermogenes established matter as his first principle; and regarding matter as the fountain of all evil, he maintained, that the world, and every thing contained in it, as also the souls of men and other spirits, were formed by the Deity from an uncreated mass of corrupt matter. The opinions of Hermogenes with regard to the origin of the world, and the nature of the soul, were warmly opposed by Tertullian.

**HERNHUTTERS**. See **MORAVIANS**.

**HERODIANS**, a sect among the Jews at the time of our Saviour, Matt. xxii. 16; Mark iii. 6. The critics and commentators are very much divided with regard to the Herodians. St. Jerome, in his dialogue against the Luciferians, takes the name to have been given to such as owned Herod for the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerome, in his comment on Matthew, treats this opinion as ridiculous; and maintains that the Pharisees gave this appellation by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeable to which the Syrian interpreters render the word by the *domestics of Herod*, i. e. "his courtiers." M. Simon in his notes on the 22nd chapter of Matthew, advances a more probable opinion: the name *Herodian* he imagines to have been given to such as adhered to Herod's party and

interest, and were for preserving the government in his family, about which were great divisions among the Jews. F. Hardouin will have the Herodians and Sadducees to have been the same. Dr. Prideaux is of opinion that they derived their name from Herod the Great; and that they were distinguished from the other Jews by their concurrence with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usages and customs. This symbolizing with idolatry upon views of interest and worldly policy, was probably that leaven of Herod, against which our Saviour cautioned his disciples. It is further probable that they were chiefly of the sect of the Sadducees: because the leaven of Herod is also denominated the leaven of the Sadducees.

HERVEY, JAMES, M.A., the distinguished author of "Meditations," bearing his name, was born at Hardingsstone, near Northampton, on February the 26th, 1713. His father was a clergyman, then residing at Collingtree; and Mr. Hervey received from him, and his excellent mother, his early education. At the age of seven they sent him to the grammar school of Northampton, where he remained till he was seventeen. He there acquired a knowledge of the Greek and Latin languages, and attained a considerable proficiency in various branches of general literature. At the age of eighteen he was sent to the University of Oxford; and there, becoming acquainted with the distinguished John Wesley, he devoted himself, with great zeal, to various studies, and became seriously impressed with the importance of religion. For some years afterwards he felt a peculiar attachment to the doctrinal sentiments of Mr. Wesley; but subsequently conceiving such sentiments to be erroneous, he attached himself to the Calvinists.

During the continuance of Mr. Hervey at Lincoln College, he attained great proficiency in the knowledge of the classics, and was justly celebrated for the decorousness of his conduct. At the age of twenty-two his father appointed him to the situation of curate of Weston Favel, and he discharged the duties of his office with piety and integrity. In a few years he was curate at Bideford, and several other places in the west of England; and, during that time, he wrote his celebrated "Meditations and Contemplations," which he published in 1746, and which have been universally read, and very generally admired. In 1750, on the death of his father, he succeeded to the livings of Weston and Collingtree, and he devoted most of his time and attention to the duties of his profession. In 1753 he published "Remarks on Lord Bolingbroke's letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c.; in a letter to a

Lady of Quality;" and a recommendatory Preface to Burnham's Pious Memorials. In 1755 he published his "Theron and Aspasio," which is regarded as decidedly the best effort of his genius; but it was attacked by Mr. Robert Sandeman, of Edinburgh, with extraordinary ability, on the nature of justifying faith, and other points connected with it, in a work, entitled, "Letters on Theron and Aspasio," two volumes. (See the article SANDEMAN.) This attack threw Mr. Hervey into the arms of Mr. W. Cudworth, a dissenting minister in London, in whom he found a powerful ooadjutor; but Mr. Hervey does not appear to have understood Cudworth's system, which, in some important points, was very different from his own, though they were agreed in making appropriation essential to the nature of true faith.

The health of Mr. Hervey was generally imperfect; and for many years he was the subject of affliction; till, at length, on December the 25th, 1758, his labours were terminated by death, and his spirit, emancipated from the burdens of mortality, was conducted to regions of purity and peace. Mr. Hervey's writings have had an extensive circulation: for many years the press could hardly supply the demand for them. Yet his style has been severely censured by Dr. Blair and others for its turgid and bombastic qualities; rendering it the very opposite of the chaste and elegant diction of Addison and our best prose writers. They are now, however, less in repute, and less in demand than formerly. Of his character but one opinion prevails: he was eminently pious, though not deeply learned; habitually spiritually minded; zealous for the doctrines of divine grace; animated with ardent love to the Saviour; and his humility, meekness, submission to the will of God, and patience under his afflicting hand, exemplified the Christian character and adorned his profession.

HESYCASTS, certain eastern monks, so called from the Greek word *ἡσυχάζω*, which signifies to be quiet. Their distinguishing tenet was that of the Messalians, who maintained that, abandoning all labour, we should give ourselves wholly to religious exercises, especially to contemplation. They appeared about Constantinople in the year 1340; and because they fixed their eyes upon their belly, while engaged in prayer, regarding the navel as the seat of the soul, they were likewise called *Omphalopsychi* or *Umbilici*. They were joined by Gregory Palamas, archbishop of Thessalonica, who was attacked by the monk Barlaam, and the order was condemned in a synod held at Constantinople in the year 1342.

HETERODOX, something that is contrary to the faith or doctrine established in what has been accounted the true church. See ORTHODOX.

HETEROUSIANS, a branch of the Arians,

and so called because they held, not that the Son of God was of a substance like to that of the Father, which was the doctrine of another branch of the Arians, thence called Homoi-ousians, but that he was of another substance, different from that of the Father.

HEXAPLA, a Bible disposed in six columns, containing the text, and divers versions thereof, compiled and published by Origen, with a view to secure the sacred text from future corruptions, and to correct those that had been already introduced. Eusebius relates that Origen, after his return from Rome under Caracalla, applied himself to learn Hebrew, and began to collect the several versions that had been made of the sacred writings, and of these to compose his Tetrapla and Hexapla; others, however, will not allow him to have begun till the time of Alexander, after he had retired into Palestine, about the year 231. To conceive what this Hexapla was, it must be observed, that, besides the translation of the sacred writings, called the Septuagint, made under Ptolemy Philadelphus, above 280 years before Christ, the Scripture had been since translated into Greek by other interpreters. The first of those versions, or (reckoning the Septuagint) the second, was that of Aquila, a proselyte Jew, the first edition of which he published in the 12th year of the emperor Adrian, or about the year of Christ 128; the third was that of Symmachus, published, as is commonly supposed, under Marcus Aurelius, but as some say, under Septimius Severus, about the year 200; the fourth was that of Theodotion, prior to that of Symmachus, under Commodus, or about the year 175. These Greek versions, says Dr. Kennicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favour the Christians. The fifth was found at Jericho, in the reign of Caracalla, about the year 217; and the sixth was discovered at Nicopolis, in the reign of Alexander Severus, about the year 228; lastly, Origen himself recovered part of a seventh, containing only the Psalms. Now, Origen, who had held frequent disputations with the Jews in Egypt and Palestine, observing that they always objected to those passages of Scripture quoted against them, appealed to the Hebrew text, the better to vindicate those passages, and confound the Jews, by showing that the Seventy had given the sense of the Hebrew; or rather to show, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all these several versions into a body, along with the Hebrew text, so as they might be easily confronted, and afford a mutual light to each other. He made the Hebrew text his standard; and allowing that corruptions might have happened, and that the old Hebrew copies

might and did read differently, he contented himself with marking such words or sentences as were not in the Hebrew text, nor the later Greek versions, and adding such words or sentences as were omitted in the Seventy, prefixing an asterisk to the additions, and an obelisk to the others. In order to this, he made choice of eight columns; in the first he placed the Hebrew text, in Hebrew characters; in the second, the same text in Greek characters; the rest were filled with the several versions above mentioned; all the columns answering verse for verse, and phrase for phrase; and in the Psalms there was a ninth column for the seventh version. This work Origen called Ἑξαπλά, *Hexapla*, q. d. *sextuple*, or work of six columns, as only regarding the first six Greek versions. St. Epiphanius, taking in likewise the two columns of the text, calls the work *Octapla*, as consisting of eight columns. This celebrated work, which Montfaucon imagines consisted of sixty large volumes, perished long ago; probably with the library at Cæsarea, where it was preserved in the year 653; though several of the ancient writers have preserved us pieces thereof, particularly St. Chrysostom on the Psalms, Phileponus in his *Hexameron*, &c. Some modern writers have earnestly endeavoured to collect fragments of the *Hexapla*, particularly Flamininus, Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris in 1713. An edition was also published by Bahrdr in two volumes 8vo, which is convenient for reference.

HIERACITES, heretics in the third century, so called from their leader Hierax, a philosopher of Egypt, who taught that Melchisedec was the Holy Ghost, denied the resurrection, and condemned marriage.

HIERARCHY, an ecclesiastical establishment, or a church governed by priests, from *ἱερα*, *sacred*, and *ἀρχή*, *government*. Though elders, called presbyters and bishops, stood at the head of the primitive churches, yet their constitution was democratic, each of the members having a share in all the concerns of the association, and voting in the election of office-bearers, the admission of new members, and the expulsion of offenders. Soon, however, the government was transferred into the hands of the officers, or, more properly speaking, was assumed by them; and, in the second century, some of their number, arrogating to themselves exclusively the title of *bishops*, acquired a superiority over the other presbyters, though these, and, in many cases, all the members of the churches, retained some share in the government. The bishops residing in the capitals of provinces, soon acquired a superiority over the provincial bishops, and were called *metropolitans*. They, in their turn, became subject to a still higher order, termed *patriarchs*; and thus a complete aristocratic constitution was formed, which

continues in the Greek church to this day ; but in the Latin it was speedily transformed into a monarchy, centring in the person of the *pope*.

Besides thus designating the internal government of the church, the term hierarchy is sometimes used to denote the dominion of the church over the state. In the first centuries the church had no connexion with the state, and was for the most part persecuted by it. After its amalgamation with it, under Constantine the Great, it obtained protection, but was dependent on the temporal ruler, who asserted the right of convoking general councils, and nominating the metropolitans, and otherwise frequently interfered in the internal affairs of the church. It was the same in the Gothic, Lombard, and Frankish states. The hierarchical power, however, was incessantly at work ; Gregory VII especially, exerted himself to enforce its claims. It was greatly promoted by the crusades ; and thus, from the end of the eleventh to the middle of the thirteenth century, the hierarchical influence was rendered predominant. The church became an institution elevated above the state, and stood, in public opinion, above all secular princes. The papal tiara was the sun ; the imperial crown the moon. From the fourteenth century the hierarchy began gradually to decline ; it was shaken almost to its foundation by the attacks of the Reformers ; and the remains of its principles, as still existing in the different Protestant establishments, as well as in the Roman, are becoming daily more and more weakened by the influence of public opinion, and a firm determination, on the part of the people, to obtain the full enjoyment of those civil and religious rights which have been arrogantly and wantonly wrested from them. The word is also used in reference to the subordination some suppose there is among the angels ; but whether they are to be considered as having a government or hierarchy among themselves, so that one is superior in office and dignity to others ; or whether they have a kind of dominion over one another ; or whether some are made partakers of privileges others are deprived of, cannot be determined, since Scripture is silent as to this matter.

**HIERONYMITES**, hermits of the order of St. Jerome, established in 1373, which wears a white habit with a black scapulary. In the Netherlands, and in Spain, where it was devoted to a contemplative life, and possessed among other convents the splendid one of St. Laurence in the Escorial, the sepulchre of the kings, this order became one of the most opulent and considerable. In Sicily, the West Indies, and Spanish America, it possesses convents.

**HIGH CHURCHMEN**, the term first given to the non-jurors, who refused to acknowledge William III. as their lawful king, and who had very proud notions of church power ; but it is now commonly used in a more extensive

signification, and is applied to all those, who though far from being non-jurors, yet form pompous and ambitious conceptions of the authority and jurisdiction of the church. It has generally been found, that both in the Episcopal and Presbyterian establishments, those who have been most violent in their efforts to uphold and vindicate hierarchical power, and the exclusive claims of the church, have been the most indifferent to the interests of evangelical truth, and the practice of scriptural piety ; but within these few years, many of those who are in repute as the advocates of gospel doctrine, have gradually been contracting in their liberality, and assuming an air and tone of high churchmanship, approximating to those of the party by which they themselves are regarded as a kind of half dissenters or schismatics.

**HIGH MASS** is that mass which is read before the high altar on Sundays, feast days, and particular occasions, such as the celebration of a victory, &c.

**HILLEL**, a famous Jewish rabbi, who lived a little before the time of Christ. He was born at Babylon, and was the disciple of Shammai. At the age of forty, he went to Jerusalem, where he applied himself to the study of the law, and at the age of fourscore was made head of the Sanhedrim. Differing in opinion from his master Shammai, their disciples engaged in the quarrel, and several persons were killed on both sides. By the Jews, Hillel is extolled to the skies, and is said to have educated upwards of a thousand pupils in the knowledge of the law, among whom were thirty who were worthy that the Spirit of God should have rested on them as he did on Moses ; thirty who, like Joshua, were worthy to stop the sun in his course ; and twenty, little inferior to the first, and superior to the second. Rabbi Hillel was the grandfather of Gamaliel, Paul's master.

**HISTORY, ECCLESIASTICAL.** See ECCLESIASTICAL HISTORY.

**HOFFMANISTS**, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion ; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.

**HOHENLOHE, PRINCE**, the eighteenth son of Charles Albert, the Crown Prince, who was disqualified for taking the reins of government by mental derangement. At the wish of his mother, he determined to study for the clerical profession, and an ex-Jesuit was his first instructor. He studied in Vienna and Berne, and finished his studies at Ellwangen, under the care of his uncle, the suffragan bishop, and was ordained deacon by the Chapter of Olmutz. At this time he was fond of conversing with such as believed in wonders ;

and after visiting Rome, where he lived in a Jesuits' College, he returned to Germany, where he was considered by his colleagues as devoted to the interests of Jesuitism, and the inveterate enemy of knowledge. In 1820 he wrote a pamphlet, dedicated to the emperors Francis and Alexander, and the king of Prussia, in which he attempts to prove that none but a true Christian, by which he means a Roman Catholic, can be a faithful subject of government. Having become acquainted with a Baden peasant, Martin Michel, who for several years had the repute of working miraculous cures, he was persuaded by this pretended thaumaturgist, that being a priest, it would be much easier for him to perform miracles! The experiment was made. The Princess Matilda of Schwartzenberg, who had been grievously afflicted with a distortion of the spine, from which she had been partially cured by a skilful physician, was called on by the priest and the peasant to walk, and she succeeded. He now tried his powers alone, and multitudes flocked to him for cures. Many were in fact benefited; many believed that they were; and many went away in despair because they could not believe. His attempts in the hospitals of Würzburg and Bamberg failed, and the police were ordered not to allow him to try his experiments, except in their presence. A prince of Hildburghausen called in his aid; but his suffering eyes soon became worse in consequence of his exchanging the use of medicine for faith in the miraculous energies of Hohenlohe. In 1821 he laid a statement of his miracles before the Pope, the answer to which is not known; only it is rumoured that his holiness expressed much doubt respecting them, and hints were received from Rome, that the process should no longer be called the working of miracles, but priestly prayers for healing. Since then he has pretended to cure persons at a distance, and cases have been published of cures performed, in one instance at Marseilles, and in another in Ireland, and several others by appointing an hour in which the individuals should unite their prayers with his. Much has been done by Mr. Hornthal, an officer of Bamberg, towards checking the progress of this delusion. The prince is a person of fine exterior, gentle manners, a most insinuating voice, and good pulpit talents.

**HOLINESS**, freedom from sin, or the conformity of the heart to God. It does not consist in knowledge, talents, nor outward ceremonies of religion, but hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit. Eph. ii. 8, 10; John iii. 5; Rom. vi. 22. It is the essence of happiness and the basis of true dignity. Prov. iii. 17; iv. 8. It will manifest itself by the propriety of our conversation, regularity of our temper, and uniformity of our lives. It is a principle progressive in its operation.

Prov. iv. 18, and absolutely essential to the enjoyment of God here and hereafter. Heb. xii. 14. See **SANCTIFICATION**, **WORKS**.

**HOLINESS OF GOD** is the purity and rectitude of his nature. It is an essential attribute of God, and the glory, lustre, and harmony of all his other perfections. Psal. xxvii. 4; Exod. xv. 11. He could not be God without it. Deut. xxxii. 4. It is infinite and unbounded; it cannot be increased or diminished. Immutable and invariable. Mal. iii. 6. God is originally holy; he is so of and in himself, and the author and promoter of all holiness among his creatures. The holiness of God is visible by his works; he made all things holy. Gen. i. 31. By his providences, all of which are intended to promote holiness in the end. Heb. xii. 10. By his grace, which influences the subjects of it to be holy. Tit. ii. 10, 12. By his word, which commands it. 1 Pet. i. 15. By his ordinances, which he hath appointed for that end. Jer. xlv. 4, 5. By the punishment of sin in the death of Christ, (Is. liii.) and by the eternal punishment of it in wicked men. Matt. xxv. last verse. See **ATTRIBUTES**.

**HOLocaust**, formed from ὅλος, "whole," and καίω, "I consume with fire;" a kind of sacrifice wherein the whole burnt-offering was burnt or consumed by fire, as an acknowledgment that God the Creator, Preserver, and Lord of all, was worthy of all honour and worship, and as a token of men's giving themselves entirely up to him. It is called in Scripture a burnt-offering. Sacrifices of this sort are often mentioned by the Heathens as well as Jews. They appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses. Job i. 5; xlii. 8. Gen. xxii. 13; viii. 20. On this account, the Jews, who would not allow the Gentiles to offer on their altar any other sacrifices peculiarly enjoined by the law of Moses, admitted them by the Jewish priests to offer holocausts, because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. See **SACRIFICE**.

**HOLY ALLIANCE**. See **ALLIANCE**.

**HOLY DAY**, a day set apart by the church for the commemoration of some saint, or some remarkable particular in the life of Christ. It has been a question agitated by divines, whether it be proper to appoint or keep any holy days (the sabbath excepted.) The advocates for holy days suppose that they have a tendency to impress the minds of the people with a greater sense of religion; that if the acquisitions and victories of men be celebrated with the highest joy, how much more those events which relate to the salvation of man, such as the birth, death, and re-

urrection of Christ, &c. On the other side it is observed, that if holy days had been necessary under the present dispensation, Jesus Christ would have ordained something respecting them, whereas he was silent about them; that it is bringing us again into that bondage to ceremonial laws from which Christ freed us; that it is a tacit reflection on the Head of the church in not appointing them; that such days, on the whole, are more pernicious than useful to society, as they open a door for indolence and profaneness; yea, that Scripture speaks against such days. Gal. iv. 9—11. *Cave's Prim. Christ.*; *Nelson's Fasts and Feasts*; *Robinson's History and Mystery of Good Friday*, and *Lectures on Non-conformity*; a *Country Vicar's Sermon on Christmas Day*, 1753; *Brown's Nat. and Rev. Rel.* p. 535; *Neal's Hist. of the Puritans*, vol. ii. p. 116, qu.

HOLY GHOST, the third person in the Trinity.

I. The Holy Ghost is a real and distinct person in the Godhead. 1. Personal powers of rational understanding and will are ascribed to him, 1 Cor. ii. 10, 11; xii. 11; Eph. iv. 3. 2. He is joined with the other two divine persons, as the object of divine worship and fountain of blessings, Matt. xxviii. 19; 2 Cor. xiii. 14. 3. In the Greek, a masculine article or epithet is joined to his name *Pneuma*, which is naturally of the neuter gender, John xiv. 26; xv. 26; xvi. 13; Eph. i. 13. 4. He appeared under the emblem of a dove, and of cloven tongues of fire, Matt. iii.; Acts ii. 5. Personal offices of an intercessor belong to him, Rom. viii. 26. 6. He is represented as performing a multitude of personal acts,—as teaching, speaking, witnessing, &c., Mark xiii. 11; Acts xx. 23; Rom. viii. 15, 16; 1 Cor. vi. 19; Acts xv. 28; xvi. 6, 7, &c. &c.

II. It is no less evident that the Holy Ghost is a divine person, equal in power and glory with the Father and Son. 1. Names proper only to the Most High God are ascribed to him; as *Jehovah*, Acts xxviii. 25, with *Isa. vi. 9*, and *Hebrews iii. 7, 9*, with *Exod. xvii. 7*; *Jer. xxxi. 31, 34*; *Heb. x. 15, 16*; *God*, Acts v. 3, 4. *Lord*, 2 Cor. iii. 17, 19. "The Lord, the Spirit." 2. Attributes proper only to the Most High God are ascribed to him; as Omniscience, 1 Cor. ii. 10, 11; *Isa. xl. 13, 14*. Omnipresence, *Ps. cxxxix. 7*; Eph. ii. 17, 18; Rom. viii. 26, 27. Omnipotence, *Luke i. 35*. Eternity, *Heb. ix. 14*. 3. Divine works are evidently ascribed to him, *Gen. ii. 2*; *Job xxvi. 13*; *Ps. xxxii. 6*; *civ. 30*. 4. Worship, proper only to God, is required and ascribed to him, *Isa. vi. 3*; Acts xxviii. 25; Rom. ix. 1; *Rev. i. 4*; 2 Cor. xiii. 14; Matt. xxviii. 19.

III. The agency or work of the Holy Ghost is divided by some into extraordinary and ordinary. The former by immediate

inspiration, making men prophets; the latter by his regenerating and sanctifying influences, making men saints. It is only the latter which is now to be expected. This is more particularly displayed in—1. *Conviction of sin*, John xvi. 8, 9. 2. *Conversion*, 1 Cor. xii.; Eph. i. 17, 18; 1 Cor. ii. 10, 12; John iii. 5, 6. 3. *Sanctification*, 2 Thess. ii. 13; 1 Cor. vi. 11; Rom. xv. 16. 4. *Consolation*, John xiv. 16, 26. 5. *Direction*, John xiv. 17; Rom. viii. 14. 6. *Confirmation*, Rom. viii. 16, 26; 1 John ii. 24; Eph. i. 13, 14. As to the gift of the Holy Spirit, says a good writer, it is not expected to be bestowed in answer to our prayers, to inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or in any other way than by enabling us to exercise repentance and faith and love to God and our neighbour. 2. We are not to suppose that he reveals any thing contrary to the written word, or more than is contained in it, or through any other medium. 3. We are not so led by, or operated upon by the Spirit, as to neglect the means of grace. 4. The Holy Spirit is not promised nor given to render us infallible. 5. Nor is the Holy Spirit given in order that we may do any thing, which was not before our duty. See TRINITY, and *Scott's Four Sermons on Repentance, the Evil of Sin, Love to God, and the Promise of the Holy Spirit*, pp. 86—89; *Hawker's Sermons on the Holy Ghost*; *Pearson on the Creed*, 8th article; *Dr. Owen on the Spirit*; *Hurston's Sixteen Sermons on the Spirit*.

HOLY GHOST, PROCESSION OF. See PROCESSION.

HOLY WATER, in the Greek and Roman Catholic churches, water which has been consecrated by prayer, exorcism, and other ceremonies, for the purpose of sprinkling the faithful, and things used in the church. It is placed, in vases, at the doors of churches, and also within them at certain places, from which the Catholics sprinkle themselves before prayer. Holy water is also often found in their chambers, and is used before prayer, particularly before going to bed. The Romanists consider it an effectual exorcism. In Rome, animals are also sprinkled, on a certain feast, with holy water, to keep them healthy and thriving. The same thing is done at Moscow, where there is a particular church, to which the horses are annually driven on purpose. It does not appear that vessels were placed at the doors of churches, for washing the hands, till the fourth century, or that the water was blessed or consecrated till the sixth.

HOMILY, *ὁμιλία*, a sermon or discourse upon some point of religion delivered in a plain manner, so as to be easily understood by the common people. The Greek, says M. Fleury, signifies a familiar discourse, like the Latin *sermo*, and discourses delivered in



the church took these denominations, to intimate that they were not harangues, or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops. We have none of Tertullian, Clements Alexandrinus, and many other learned persons, because in the early ages none but bishops were admitted to preach. The privilege was not ordinarily allowed to priests till toward the fifth century. St. Chrysostom was the first presbyter that preached stately. Origen and Augustine also preached, but it was by a peculiar license or privilege.

Photius distinguishes *homily* from *sermon*, in that the homily was performed in a more familiar manner; the prelate interrogating and talking to the people, and they in their turn answering and interrogating him, so that it was properly a conversation; whereas the sermon was delivered with more form, and in the pulpit, after the manner of the orators. The practice of compiling homilies which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the eighth century; when Charlemagne ordered Paul the deacon, and Aleuin, to form homilies or discourses upon the Gospels and Epistles from the ancient doctors of the church. This gave rise to that famous collection entitled the "Homiliarium of Charlemagne;" and which, being followed as a model by many productions of the same kind, composed by private persons, from a principle of pious zeal, contributed much (says Mosheim) to nourish the indolence and to perpetuate the ignorance of a worthless clergy. There are still extant several fine homilies composed by the ancient fathers, particularly St. Chrysostom and St. Gregory. The "Clementine Homilies" are nineteen homilies in Greek, published by Cotelierius, with two letters prefixed; one of them written in the name of Peter, the other in the name of Clement, to James, bishop of Jerusalem; in which last letter they are entitled "Clement's Epitome of the Preaching and Travels of Peter." According to Le Clerc, these homilies were composed by an Ebionite, in the second century; but Montfaucon supposes that they were forged long after the age of St. Athanasius. Dr. Lardner apprehends that the Clementine homilies were the original, or first edition of the "Recognitions;" and that they are the same with the work censured by Eusebius under the title of "Dialogues of Peter and Appion."

*Homilies of the Church of England*, are those which were composed at the Reformation, to be read in churches, in order to supply the defect of sermons. See the quarto edition of the *Homilies*, with notes, by a divine of the church of England.

**HOMOTOUSIANS**, a branch of the high Arians, who maintain, that the nature of the Son, though *not* the same, was *similar* to that of the Father.

**HOMOIOUSIANS**, a name applied to the Athanasians, who held the Son to be of the same nature as the Father.

**HONOUR**, a testimony of esteem or submission, expressed by words and an exterior behaviour, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also, for an exactness in performing whatever we have promised; and in this last sense we use the term, *a man of honour*. It is also applied to two different kinds of virtue; *bravery* in men, and *chastity* in women. In every situation of life, religion only forms the true honour and happiness of man. "It cannot," as one observes, "arise from riches, dignity of rank or office, nor from what are often called splendid actions of heroes, or civil accomplishments; these may be found among men of no real integrity, and may create considerable fame; but a distinction must be made between fame and true honour. The former is a loud and noisy applause: the latter is a more silent and internal homage. Fame floats on the breath of the multitude; honour rests on the judgment of the thinking. In order, then, to discern where true honour lies, we must not look to any adventitious circumstance, not to any single sparkling quality, but to the whole of what forms a man; in a word, we must look to the soul. It will discover itself by a mind superior to fear, to selfish interest, and corruption; by an ardent love to the Supreme Being, and by a principle of uniform rectitude. It will make us neither afraid nor ashamed to discharge our duty, as it relates both to God and man. It will influence us to be magnanimous without being proud; humble without being mean; just without being harsh; simple in our manners, but manly in our feelings. This honour, thus formed by religion, or the love of God, is more independent, and more complete, than what can be acquired by any other means. It is productive of higher felicity, and will be commensurate with eternity itself; while that honour, so called, which arises from any other principle, will resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, but is always wasting and soon dies totally away." *Barrow's Works*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 1; *Watts's Sermons*, ser. 30, vol. ii.; *Ryland's Cont.* vol. i. p. 343; *Jortin's Sermons*, vol. iii. ser. 6.

**HOPK**, is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy greater or less, according to the probability there is of possess-

in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions—envy, wrath, clamour, and evil-speaking: and every thing contrary to the divine law is briefly comprehended in this fruitful source of all iniquity—self-love.

III. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end; for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impotent doings are wholly opposed to repentance and conversion; therefore not implied in the command to repent, &c.: so far from this, they are altogether disobedient to the command. Hence it appears that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, beside the disapprobation of the will; and that inability, which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which, however, neither implies love of misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, who is set forth to be a propitiation to declare God's

righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.

VI. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existed, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

VII. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature than could otherwise have been made to the view of creatures. If the extensive manifestation of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

VIII. That repentance is before faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations. 1. As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore one not only may, but must be prior to the other. 2. There may be genuine repentance of sin without faith in Christ, but there cannot be true faith in Christ without repentance of sin, and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. 3. John the Baptist, Christ and his apostles, taught that repentance is before faith. John cried, "Repent, for the kingdom of heaven is at hand;" intimating, that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, "Repent ye, and believe the gospel." And Paul preached "repentance toward God, and faith toward our Lord Jesus Christ."

IX. That though men became sinners by

Adam, according to a divine constitution, yet they have, and are accountable for no sins but personal; for—1. Adam's act, in eating the forbidden fruit, was not the *act* of his posterity: therefore they did not sin at the same time he did. 2. The sinfulness of that act could not be *transferred* to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself. 3. Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should in consequence be holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it; his sin being only the *occasion*, not the *cause* of our committing sins.

X. That though believers are justified through Christ's righteousness, yet his righteousness is not *transferred* to them. For—1. Personal righteousness can no more be transferred from one person to another, than personal sin. 2. If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness. 3. But believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption. 4. The Scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake, and this is the proper Scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly contend for the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists. *Adams's View of Religions*; *Hopkins on Holiness*; *Edwards on the Will*, p. 234, 282; *Edwards on Virtue*; *West's Essay on Moral Agency*, p. 170, 181; *Spring's Nature of Duty*, p. 23; *Moral Disquisitions*, p. 40.

**HORROR**, a passion excited by an object which causes a high degree of fear and detestation. It is a compound of wonder and fear. Sometimes it has a mixture of pleasure, from which, if predominant, it is denominated a pleasing horror. Such a horror seizes us at the view of vast and hanging precipices, a tempestuous ocean, or wild and solitary places. This passion is the original of superstition,

as a wise and well-tempered awe is of religion. Horror and terror seem almost to be synonymous; but the former refers more to what disgusts; the latter to that which alarms us.

**HORSLEY, SAMUEL**, a learned dignitary of the church of England. His father, who was a clergyman, held the curacy of St. Martin's in the Fields, London; in which parish the son was born, in October, 1733. He was educated at Westminster School, and Trinity Hall, Cambridge, where he took the degree of LL.B. in 1758. The same year, having been ordained, he became curate to his father, then rector of Newington Butts, which benefice he resigned to his son, in 1759, who retained it till his promotion to the see of Rochester. In 1767 he was chosen a fellow of the Royal Society; and the same year he published an elaborate treatise, entitled, "*The Power of God, deduced from the computable instantaneous production of it in the Solar System.*" 8vo. In 1768 he went to Christchurch, Oxford, as private tutor to Lord Guernsey, eldest son of the Earl of Aylesford; and at that university he took the degree of LL.D. In 1770 was printed at the Clarendon press, his earliest mathematical publication, "*Apollonii Pergæi Inclinationum, libri ii.*" In November, 1773, he was elected secretary to the Royal Society; and not long after the Earl of Aylesford presented him to the rectory of Albury, in Surrey, which he held by dispensation, together with that of Newington. In 1774 he published "*Remarks on the Observations made in the last voyage towards the North Pole, for discovering the Acceleration of the Pendulum, in lat. 79 deg. 50 min. in a letter to the Honourable C. J. Phipps,*" quarto. In 1776 he published proposals for a new edition of the works of Sir Isaac Newton, which was gradually completed in five volumes, quarto. His great diligence and proficiency in various sciences now procured him the patronage of Bishop Lowth, who made him his chaplain, and collated him to a prebend in St. Paul's Cathedral. In 1779 he resigned Albury, and the next year obtained the living of Thorley. He was appointed archdeacon of St. Alban's in 1781, and early in 1782 vicar of South Weald, in Essex; on which he resigned both Thorley and Newington. He engaged warmly in the contest carried on in 1783 and 1784 with Sir Joseph Banks, respecting his conduct as president of the Royal Society; and delivered several very eloquent speeches on the occasion, printed with others in "*An Authentic Narrative of the Dissensions of the Royal Society,*" 1784.

Dr. Horsley withdrew from the Society in consequence of a certain high appointment taking place, of which he did not approve. His concluding words, on retiring, were, "*I quit that temple where philosophy once presided, and where Newton was her officiating minister.*" About the same period he com-

menced a literary controversy with the great champion of Unitarianism, Dr. Priestley. His labours in the cause of orthodoxy, on this occasion, procured him the friendly patronage of the Lord Chancellor Thurlow, who characteristically remarked, that "those who defended the church ought to be supported by the church;" and accordingly presented him to a prebendal stall in the cathedral of Gloucester; and, in 1788, he was, through the same interest, made bishop of St. David's.

In his episcopal character, he supported the reputation for learning and ability which he had previously acquired. His first charge to the clergy, delivered in 1790, attracted great approbation; as did also his speech in the House of Lords, on the catholic bill, May 31st, 1791. On these, as well as on other occasions, he showed himself the strenuous advocate for the existing state of things, in religion and politics; and the merit of his conduct will, accordingly, be differently appreciated with reference to the various opinions of different persons; but none can deny the ability with which he advocated the cause he had adopted. His zeal did not go unrewarded. He was promoted to the see of Rochester in 1793, and made Dean of Westminster; and in 1802 he was translated to St. Asaph's. He died at Brighton, October 4th, 1806, and was interred at Newington Butts. Bishop Horsley, at one period, became quite an alarmist; and some incautious and perhaps intemperate speeches, which he uttered in the House of Peers, during the discussion of Lord Grenville's bill, &c. exposed him to a good deal of censure; but he may, at least, claim the praise of consistency of conduct, as an enemy of innovation; and he was probably honest and sincere, if not wholly disinterested, in his denunciations against religious and political heresy and heretics. Besides the works noticed, he was the author of "Critical Disquisitions on the Eighteenth Chapter of Isaiah," 4to.; "Hosea, a new Translation, with Notes," 4to.; a "Translation of the Psalms," 2 vols.; "Biblical Criticisms," 4 vols. 8vo. all of which contain abundant proofs that he was one of the most adventurous critics of his age. Sermons; Charges; elementary Treatises on the Mathematics, on the Prosodies of the Greek and Latin Languages; and papers in the Philosophical Transactions.—*Nichols's Lit. Anec.*

Dr. Horsley has been, not inaptly, described as the last of the race of episcopal giants of the Warburtonian school. He was a man of an original and powerful mind, of very extensive learning, and profoundly versed in the article of ecclesiastical history, of which he gave ample evidence in his controversy with Dr. Priestley, while archdeacon of St. Albans. His sermons and critical disquisitions frequently display a rich fund of theological acumen, and of successful illustration

of the sacred writings; but his temper did not exhibit much of the meekness and gentleness of his Divine Master; and he was too fond of meddling in political discussions, for which he did not escape the censure of Mr. Pitt.—*Jones's Christ. Biog.*

HOSANNA, in the Hebrew ceremonies, a prayer which they rehearsed on the several days of the feast of tabernacles. The Heb. *הושיענו* *Hoshiah-na*, signifies, "save now;" or, "save we pray." There are divers of these hosannas; the Jews call them *hoschan-noth*, i. e. *hosannaha*. Some are rehearsed on the first day, others on the second, &c. which they call *hosanna* of the first day, *hosanna* of the second day, &c. *Hosanna Rabba*, or *Grand Hosanna*, is a name they give to their feast of tabernacles, which lasts eight days; because, during the course thereof, they are frequently calling for the assistance of God, the forgiveness of their sins, and his blessing on the new year; and to that purpose they make great use of the prayers above mentioned. The Jews also apply the terms *hosanna rabba* in a more peculiar manner to the seventh day of the feast of tabernacles, because they apply themselves more immediately on that day to invoke the divine blessing, &c.

HOSPITALITY, kindness exercised in the entertainment of strangers. This virtue, we find, is explicitly commanded by, and makes a part of the morality of the New Testament. Indeed, that religion which breathes nothing but charity, and whose tendency is to expand the heart, and call forth the benevolent exertions of mankind, must evidently embrace the practice. If it be asked, of whom is this required? it is answered, that the principle is required of all, though the duty itself can only be practised by those whose circumstances will admit of it. Dr. Stennett, in his discourse on this subject (*Domestic Duties*, ser. 10.) justly observes, that hospitality is a species of charity to which every one is not competent. But the temper from which it proceeds, I mean a humane, generous, benevolent temper, that ought to prevail in every breast. Some are miserably poor, and it is not to be expected that their doors should be thrown open to entertain strangers; yet the cottage of the peasant may exhibit noble specimens of hospitality. Here distress has often met with pity, and the persecuted an asylum. Nor is there a man who has a house to sleep in, but may be benevolent to strangers. But there are persons of certain characters and stations who are more especially obliged to it; as, particularly, magistrates and others in civil offices, who would forfeit the esteem of the public, and greatly injure their usefulness, were they not to observe the rites of hospitality. Ministers also, and such Christians as are qualified by their particular offices in the church, and their affluent cir-

circumstances, may be eminently useful in this way. The two grand virtues which ought to be studied by every one, in order that he may have it in his power to be hospitable, are industry and economy. But it may be asked again, to whom is this duty to be practised? The answer is, to strangers: but here it is necessary to observe, that the term strangers hath two acceptations. It is to be understood of travellers, or persons who come from a distance, and with whom we have little or no acquaintance; and more generally of all who are not of our house,—strangers, as opposed to domestics. Hospitality is especially to be practised to the poor; they who have no houses of their own, or possess few of the conveniences of life, should occasionally be invited to our houses, and refreshed at our tables. Luke xiv. 13, 14. Hospitality also may be practised to those who are of the same character and of the same community with ourselves. As to the various offices of hospitality, and the manner in which they should be rendered, it must be observed, that the entertainments should be plentiful, frugal, and cordial. Gen. xviii. 6, 8. John xii. 3. Luke xv. 17. The obligations to this duty arise from the fitness and reasonableness of it; it brings its own reward. Acts xx. 35. It is expressly commanded by God, Lev. xxv. 35, 38; Luke xvi. 19; xiv. 13, 14; Rom. xii. Heb. xiii. 1, 2; 1 Pet. iv. 9. We have many striking examples of hospitality on divine record: Abraham, Gen. xviii. 1, 8. Lot, Gen. xix. 1, 3; Job xxxi. 17, 22. The Shunamite, 2 Kings iv. 8, 13. The hospitable man mentioned in Judges xix. 16, 21. David, 2 Sam. vi. 19. Obadiah, 1 Kings xviii. 4. Nehemiah, Neh. v. 17, 18. Martha, Luke x. 38. Mary, Matt. xxvi. 6, 13. The primitive Christians, Acts ii. 45, 46. Priscilla and Aquila, Acts xviii. 26. Lydia, Acts xvi. 15, &c. &c. Lastly, what should have a powerful effect on our minds, is the consideration of divine hospitality. God is good to all, and his tender mercies are over all his works. His sun shines and his rain falls on the evil as well as the good. His very enemies share of his bounty. He gives liberally to all men, and upbraids not; but especially we should remember the exceeding riches of his grace, in his kindness towards us through Christ Jesus. Let us lay all these considerations together, and then ask ourselves whether we can find it in our hearts to be selfish, parsimonious, and inhospitable?

**Host**, (from the Latin *Hostia*, a victim or sacrifice, in the Church of Rome.) a name given to the elements used in the eucharist, or rather to the consecrated wafer, which they pretend to offer up every day, as a new host or sacrifice for the sins of mankind. They pay adoration to the host upon a false presumption that the elements are no longer bread and wine, but transubstantiated into

the real body and blood of Christ. See **TRANSUBSTANTIATION**. Pope Gregory IX. first decreed a bell to be rung, as a signal for the people to betake themselves to the adoration of the host. The vessel wherein the hosts are kept is called the cibory, being a large kind of covered chalice.

**HUGUENOTS**, a term of uncertain origin, which was given, by way of contempt, to the French Protestants. Though Francis I. used every effort to prevent the principles of the Reformation from spreading in France, and persecuted the Calvinists, by whom they were most zealously propagated; yet they took root, in the same proportion as they were attempted to be suppressed. The persecutions of such as professed them, were frequently most cruel and bloody; owing to the cupidity of certain parties at court, who thought to enrich themselves by seizing on the estates of the heretics. Under Francis II. the Huguenots were made a hand-ball to gratify the political intriguers of the day. They were dreadfully harassed by the princes of the house of Guise, through whose influence a chamber of parliament was established, called the burning chamber, the duty of which was to convict and burn heretics. Still they suffered in a most exemplary manner; and would not have thought of a rebellion had they not been encouraged to it, in 1560, by a prince of the blood, Louis of Condé, to whom they leagued themselves, having previously consulted lawyers and theologians, both in France and Germany, as to the legality of such a measure. In pursuance of their plan, it was determined, that on an appointed day, a certain number of Calvinists should appear before the king at Blois, to present a petition for the free exercise of their religion; and in case this request was denied, as it was foreseen it would be, a chosen band of armed Protestants were to make themselves masters of the city of Blois, seize the Guises, and compel the king to name the Prince of Condé regent of the realm. The plot, however, was betrayed, and most of the armed conspirators were executed or imprisoned. The contest between the two parties became yet more violent, in the reign of Charles IX., but from motives of policy, the Protestants were allowed the privilege of toleration, chiefly owing to the influence of the Queen Mother; but her instability and intrigues, at last, only rendered their case the more deplorable, and produced the horrible St. Bartholomew massacre, in 1572. See **BARTHOLOMEW'S DAY**. After many struggles, they had their civil rights secured to them by the edict of Nantz, in 1598, which gave them equal claims with the Catholics to all offices and dignities, and left them in possession of the fortresses which had been ceded to them. In the reign of Louis XIII., they were again molested, again took to arms, but were again worsted, and ultimately obliged to surrender

all their strong holds. They were now left to the mercy of the monarch; but were not disturbed till Louis XIV., led on by his confessor and Madame de Maintenon, was induced to persecute them, with a view to bring them back to the true church. In 1681, he deprived them of most of their civil rights, and sent large bodies of dragoons into the provinces to compel them to renounce their principles. Though the frontiers were vigilantly guarded, upwards of 500,000 Huguenots made their escape to Switzerland, Germany, Holland, and England. Supposing them either to be extirpated or converted to Catholicism, Louis revoked the edict of Nantes in 1685. Since that time, at which there were still half a million of them in France, they have alternately enjoyed repose, and been the subjects of alarm and persecution. In 1746 they ventured to appear publicly in Languedoc and Dauphiny; and as the principles of toleration and general liberty matured, they gradually recovered their place in society, till at last the revolution placed them on the same footing with their fellow-citizens. The troubles, attended with bloodshed, which occurred at Nismes, soon after the restoration, were merely accidental, and were suppressed by the judicious measures of government.

**HUMANITARIANS**, those who believe in the simple humanity of Christ, or that he was nothing more than a mere man, born according to the usual course of nature, and who lived and died according to the ordinary circumstances of mankind. See **SOCINIANS**.

**HUMANITY**, the exercise of the social and benevolent virtues; a fellow-feeling for the distresses of another. It is properly called humanity, because there is little or nothing of it in brutes. The social affections are conceived by all to be more refined than the selfish. Sympathy and humanity are universally esteemed the finest temper of mind; and for that reason the prevalence of the social affections in the progress of society is held to be a refinement of our nature. *Kuims's El. of Crit.*, p. 104, vol. i.; *Robinson's Sermon on Christianity a System of Humanity*; *Pratt's Poem on Humanity*.

**HUMANITY OF CHRIST** is his possessing a true human body, and a true human soul, which he assumed for the purpose of rendering his mediation effectual to our salvation. See **JESUS CHRIST**.

**HUMANITY, SINFUL**, a term recently introduced by Mr. Irving, late of the Scotch Church, London, in reference to the human nature of our Lord; respecting which he maintains, in opposition to the express statements of Scripture, that it possessed sinful properties, dispositions, and inclinations, till the period of his resurrection; when, having condemned sin in his flesh, he entered into glory in flesh free from sin, and consequently free from death and corruption.

**HUMILIATION OF CHRIST** is that state of meanness and distress to which he voluntarily descended for the purpose of executing his mediatorial work. This appears, 1. In his birth. He was born of a woman—a sinful woman; though he was without sin, Gal. iv. 4. A poor woman, Luke ii. 7, 24. In a poor country village, John i. 46. In a stable, an abject place. Of a nature subject to infirmities, Heb. ii. 9; hunger, thirst, weariness, pain, &c. 2. In his circumstances;—laid in a manger when he was born; lived in obscurity for a long time; probably worked at the trade of a carpenter; had not a place where to lay his head; and was oppressed with poverty while he went about preaching the gospel. 3. It appeared in his reputation:—he was loaded with the most abusive railing and calumny, Isa. liii.; the most false accusations, Matt. xxvi. 59, 67; and the most ignominious ridicule, Psal. xxii. 6; Matt. xxii. 68; John vii. 35. 4. In his soul he was often tempted, Matt. iv. 1, &c.; Heb. ii. 17, 18; Heb. iv. 15; grieved with the reproaches cast on himself, and with the sins and miseries of others, Heb. xii. 3; Matt. xi. 19; John xi. 35; was burdened with the hidings of his Father's face, and the fears and impressions of his wrath, Psal. xxii. 1; Luke xxii. 43; Heb. v. 7. 5. In his death:—scourged, crowned with thorns, received gall and vinegar to drink, and was crucified between two thieves, Luke xxiii.; John xix.; Mark xv. 24, 25. 6. In his burial:—not only was he born in another man's house, but he was buried in another man's tomb; for he had no tomb of his own, or family vault to be interred in, Isa. liii. 10, &c.; Matt. xiii. 46. The humiliation of Christ was necessary, 1. To execute the purpose of God, and covenant engagements of Christ, Acts ii. 23, 24; Psal. xl. 6—8. 2. To fulfil the manifold types and predictions of the Old Testament. 3. To satisfy the broken law of God, and procure eternal redemption for us, Isa. liii.; Heb. ix. 12, 15. 4. To leave us an unspotted pattern of holiness and patience under suffering. *Gill's Body of Div.*, p. 66, vol. ii.; *Brown's Nat. and Rev. Religion*, p. 357; *Ridgley's Body of Div.*, qu. 48.

**HUMILITY**, a disposition of mind wherein a person has a low opinion of himself and his advantages. It is a branch of internal worship, or of experimental religion and godliness. It is the effect of divine grace operating on the soul, and always characterises the true Christian. The heathen philosophers were so little acquainted with this virtue, that they had no name for it: what they meant by the word we use, was meanness and baseness of mind. To consider this grace a little more particularly, it may be observed, 1. That humility does not oblige a man to wrong the truth or himself by entertaining a meaner or worse opinion of himself than he deserves. 2. Nor does it oblige a man, right or wrong,

to give every body else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude; nor the virtuous man that he is not so good as those whose lives are vicious. 3. Nor does it oblige a man to treat himself with contempt in his words or actions: it looks more like affectation than humility, when a man says such things in his own dispraise as others know, or he himself believes to be false; and it is plain also, that this is often done merely as a bait to catch the praises of others. Humility consists, 1. In not attributing to ourselves any excellence or good which we have not. 2. In not over-rating any thing we do. 3. In not taking an immoderate delight in ourselves. 4. In not assuming more of the praise of a quality or action than belongs to us. 5. In an inward sense of our many imperfections and sins. 6. In ascribing all we have and are to the grace of God. True humility will express itself, 1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c., and act accordingly. 2. By the modesty of our pursuits. We shall not aim at any thing above our strength, but prefer a good to a great name. 3. It will express itself by the modesty of our conversation and behaviour: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious. The advantages of humility are numerous;—1. It is well-pleasing to God, 1 Pet. iii. 4. 2. It has great influence on us in the performance of all other duties, praying, hearing, converse, &c. 3. It indicates that more grace shall be given, James iv. 6; Psal. xxv. 9. 4. It preserves the soul in great tranquillity and contentment, Psal. lxxix. 32, 33. 5. It makes us patient and resigned under afflictions, Job i. 22. 6. It enables us to exercise moderation in every thing. To obtain this excellent spirit, we should remember, 1. The example of Christ, Phil. ii. 6—8. 2. That heaven is a place of humility, Rev. v. 8. 3. That our sins are numerous, and deserve the greatest punishment, 1 am. iii. 39. 4. That humility is the way to honour, Prov. xvi. 18. 5. That the greatest promises of good are made to the humble, Isa. lvii. 15; lvi. 2; 1 Pet. v. 5; Psal. cxlvii. 6; Matt. v. 5. *Grove's Mor. Phil.*, vol. ii. p. 286; *Evans's Christian Temper*, vol. i. ser. 1; *Watts on Humility*; *Baxter's Christian Directory*, v. i. p. 496; *Hale's Cont.*, p. 110; *Gill's Body of Div.*, p. 151, vol. iii.; *Walker's Sermons*, vol. iv. ser. 3.

**HUSBAND, DUTIES OF.** See MARRIAGE STATE.

**HUNTINGDON, COUNTESS OF**, the founder of the denomination of Christians bearing her name, was the daughter of Washington, earl of Ferrers, and was born August 24, 1707. When very young, her mind was impressed with the importance of religion, and she frequently retired to her chamber to supplicate

the favour and blessing of God. At the age of twenty-one she was married to Theophilus, earl of Huntingdon, and was thus connected with a family distinguished alike for piety and respectability. She attended on the ministry of the celebrated George Whitefield; and although Lord Huntingdon entertained different opinions, he did not oppose such attendance, deeming the rights of conscience as sacred and unalienable. To Mr. Whitefield she was particularly attached, and warmly supported the erection of chapels, and the diffusion of those principles and opinions which he professed and inculcated. Lady Huntingdon, after the death of Lord H., devoted a great part of her large property to the building of chapels in London and throughout Wales; and for the supply of which she first confined herself to the ministers of the Established Church, as her preachers, many of whom accepted her invitation, and laboured in the places which she had opened; but finding that the ministers, who before laboured for her, were unequal to the task, she determined on erecting a college in South Wales, for the purpose of providing, successively, able and pious teachers. That college, and an accompanying chapel, in the parish of Talgarth, in Brecknockshire, was erected in the year 1768. From that seminary many students emanated, not indeed celebrated for their learning, but many of them for their piety and devotedness to God. They were itinerant—moved from congregation to congregation, in an established rotation; and she alone maintained a correspondence with them, by which she regulated and provided a constant supply. In 1769 she erected a chapel at Tunbridge Wells; and a large building at Spafields, London, called the Pantheon, which had been erected for the entertainment of parties of pleasure, especially on the Sabbath day, she purchased for religious worship, and it was first opened in 1777. In that chapel, the Rev. Herbert Jones, and William Taylor, officiated as clergymen; and as some alterations had been made by the Countess in the liturgy, although the episcopalian mode of worship was used, a suit was instituted against them, by the minister of the parish of Clerkenwell, in the consistorial court of the Bishop of London. That court determined, that if they proceeded in preaching there any longer, they should be expelled from the church. The threatened expulsion did not intimidate them; and they, with several other clergymen, seceded from the establishment, and put themselves under the protection of the Toleration Act. Those clergymen drew up, and subscribed the Confession of Faith, which was afterwards signed by all the ministers of her ladyship's connexion, and by candidates for ordination. The first six were ordained in Spa Fields Chapel, in 1783. Some years afterwards, she purchased another large place in Whitechapel

which had been intended for a theatre, but which, with a few alterations, she converted into a place of worship, and which is now called Sion Chapel. The companions of Lady Huntingdon, for many years, were Miss Scutt, and Lady Ann Erskine, who co-operated with her for several years in all her exertions. Notwithstanding the prodigious efforts of this lady, she lived to the age of eighty-four, and died at her house in Spa Fields, on June 17, 1791: her body was buried in the family vault, at Ashby-de-la-Zouch, in Leicestershire. The seminary in Wales ceased at her death, the lease being just expired; but a new college has been erected at Cheshunt, in Hertfordshire, in which a number of students are yearly educated. The temper of Lady Huntingdon was warm and sanguine; her predilections and prejudices were too hastily adopted, and she therefore frequently formed conclusions not correspondent with truth and wisdom. Notwithstanding such failings, she was distinguished for a fervent zeal to propagate the gospel of Jesus Christ; and multitudes have, doubtless, through her instrumentality, been converted.

HUNTINGTON, WILLIAM, S. S. (*Sinner Sared*), a notorious Antinomian preacher in London, towards the end of the eighteenth century. He was the son of a farmer's labourer in Kent, and passed the early part of his life in menial service, and in the occupation of a coal-heaver. Having been reclaimed from dissipated and irreligious courses, he became a zealous preacher; and, though a man of little education, he possessed considerable natural talent, and soon succeeded in drawing together a large body of followers; to whom, in the most familiar and popular—but frequently in the most absurd, eccentric and unwarrantable manner—he expounded the Scriptures; crying down all other ministers as unsound in the faith, and exalting his own system as the paragon of gospel divinity. Travelling throughout the country, he collected disciples wherever he went; and there still exist a considerable number of chapels, especially in Sussex, in which his Antinomian tenets continue to be taught. After having lost his first wife by death, Mr. H. married the wealthy relict of Sir James Saunderson, a London alderman, and passed the latter part of his life in affluence. His publications are very numerous, and some of them contain curious details relative to his personal history and experience.

HUSS, JOHN, the celebrated Bohemian reformer, was born near Prague, in Bohemia, about the year 1376, at a village called Husinez, upon the borders of the Black Forest. His parents were not affluent, but his father paid great attention to his education, which he improved by his strong mental capacities, and by close application to his studies in the University of Prague, where he obtained the

degree of Bachelor of Arts in 1393, Master of Arts in 1395, and Bachelor in Divinity in 1408. During the course of his university honours, he also obtained a benefice. John Mulheim, a person of large fortune in Prague, erected a chapel, which he called Bethlehem; and, having amply endowed it, appointed Huss as minister. Huss was at this time a Catholic. The opinions of Wickliffe, though then extending, had not reached Bohemia. Having, about the year 1382, perused, through the medium of a young Bohemian nobleman, the writings of Wickliffe, his mind was greatly impressed by them; and he would call him an angel sent from heaven to enlighten mankind. He would mention, among his friends, his meeting with the works of that reformer, as the most fortunate circumstance of his life. From this time, both in the schools and in the pulpit, he would inveigh with great warmth against ecclesiastical abuses; point out the bad government of the church, and the bad lives of the clergy; and lament the state of the people who were under the government of the one, and the influence of the other. The state of religion in Bohemia was, indeed, at that time very low; it was the subject of barter, and the clergy were the most corrupt; Huss, therefore, attracted not only notice, but attention. The followers of Huss became numerous; many members of the university followed him. The works of Wickliffe were translated into the Sclavonian tongue, and read with great attention in every part of Bohemia; and as soon as Pope Alexander V. was seated in the chair, observing the diffusion of Protestant principles and writings, he issued a bull, directed to the archbishop of Prague, ordering him to collect the writings of Wickliffe, and to apprehend and imprison his followers. By virtue of that bull, the archbishop condemned the writings of Wickliffe, proceeded against four doctors who had not delivered up their copies of his writings, and prohibited them from again preaching. Huss, with some other members of that university, protested against those measures; and on the 25th of June, 1410, entered a new appeal from the sentences of the archbishop. This affair was carried before Pope John XXIII., in consequence of the previous death of Alexander; and John granted a commission to cite Huss personally to appear at Rome, to answer the accusations made against him. Huss requested to be excused from attending personally. Three proctors subsequently appeared for him before Cardinal Colonna, who was elected pope in 1417. The proctors apologized for the absence of Huss, but expressed their willingness to answer in his behalf; but Cardinal Colonna declared Huss contumacious, and excommunicated him accordingly. The proctors then appealed to the pope: he appointed certain



cardinals to draw up a process of the whole matter, and they not only confirmed the sentence of Colonna, but carrying it further, excommunicated not only Huss, but all his friends and disciples.

This treatment had no tendency to lessen the popularity of Huss. His sufferings increased his influence; and multitudes of all ranks, either impelled by gratitude or by compassion, hastened to enlist themselves in his cause. Thus supported, he did not despond; and, although he was prohibited from preaching, he continued to discharge every other branch of the pastoral office; and, among other plans adopted by him, he gave out questions, which he encouraged the people to discuss in private, and to come to him with their difficulties. Thus disappointed and chagrined in his attempts to suppress the reformed, the new archbishop convened a council of doctors, who drew up and published some articles against Huss and his adherents. But to them he wrote a spirited and judicious reply. Soon after this performance, Huss published another piece against the usurpations of the court of Rome; and to this the archbishop and council replied. But with writing alone they were dissatisfied, and therefore applied to the pope for assistance, who merely recommended the subject to the king of Bohemia. The letters which Huss wrote at this time are very numerous. He justified Wickliffe's book on the Trinity, and defended the character of that reformer against a charge brought by a man of the name of Stokes, and others, who accused him of disobedience. He also wrote many discourses against the peculiar doctrines of the Catholic Church.

About this time Peter of Dresden was obliged to fly from Saxony, and seek a refuge at Prague, where he encouraged a priest of St. Michael's chapel to preach up the establishment of the communion under the species of wine. Huss embraced these sentiments, and for which he was exposed to persecution; but eventually the Hussites were permitted to continue their sermons, and their sentiments became general. In 1412, Huss left his retirement, and returned to Prague. Pope John XXIII. at this time published his bulls against the king of Naples, ordering a crusade against him, and granting indulgences to all who engaged in that war. Huss declaimed against such bulls, crusades, and indulgences. The populace espoused the opinions of Huss: the magistrates imprisoned and persecuted them, and a massacre ensued; but through the whole affair he displayed a true Christian spirit. Immediately after that melancholy affair, Huss retired to his native place, where he lived protected by the principal persons of the country. Thither some of the most eminent men of every country resorted, to obtain his directions, his assistance, and his advice. During his retreat at Hussinecz, he

spent much of his time in writing. There he wrote his treatise "Upon the Church;" his paper entitled "The Six Errors," levelled against indulgences, simony, excommunication, &c. These treatises were much opposed, and Huss defended them. Huss, soon after, once more returned to Prague, and engaged in other controversies. At Constance, at this time, the famous council was held, at which it was determined that a reformation was necessary; and Pope John was deposed and imprisoned. But against Huss and his followers, it also directed its thunderbolts. Wickliffe was now dead; but they reviled his memory—burnt his books—and even ordered his bones to be dug up and consumed to ashes. To Constance Huss travelled, there determined to defend his principles, and support the cause of truth. On his journey he was received with acclamations, and in three weeks arrived at that place. He was nominally examined before the pope and the cardinals; and, after remaining there some time, he was one day suddenly seized by a party of guards, in the gallery of the council, although the pope had assured him of liberty and protection. At such perfidy the assembly was surprised; and the pope confounded and alarmed, could only say that it was the act of the cardinals.

In a lonely monastery on the banks of the Rhine, belonging to the Franciscans, who as an order, were bitterly opposed to him, Huss was now confined. Yet even there he composed some interesting tracts, among which was one entitled, "A Comment upon the Commandments;" another, "Upon the Lord's Prayer;" a third, "On the Knowledge and Love of God;" and a fourth, "On the Three great Enemies of Mankind." For a long time Huss remained in prison. Catholics of more liberal principles interceded for his acquittal, but in vain. Many sessions elapsed prior to the exhibition of articles against him; but on the 5th and 6th of June, 1515, after a previous examination, he was tried for maintaining the doctrines afterwards professed in the Reformed Church, and was advised to abjure his books and recant. But he magnanimously refused: and on the 7th of July, the council censured him for being obstinate and incorrigible, and ordered "that he should be degraded from the priesthood, his books publicly burnt, and himself delivered to the secular power." That sentence he heard without emotion. He immediately supplicated the pardon of his enemies; and the bishops appointed by the council stripped him of his priestly garments, and put a mitre of paper on his head, on which devils were painted, with this inscription,—*"A Ringleader of Heretics."* The bishops delivered him to the emperor, and he delivered him to the Duke of Bavaria. His books were burnt at the gate of the church, and he was led to the suburbs to be burnt alive. Prior to his execution, he made

a solemn public appeal to God, from the judgment of the pope and council, which was fervent and energetic. He was then surrounded with fagots, his mind all the while composed and happy. The flames were then applied to the fagots; when the martyr sang a hymn, with so loud and cheerful a voice, that he was distinctly heard through all the noise of the combustibles and of the multitude. At last he uttered, "Jesus Christ, thou Son of the living God, have mercy upon me!" and he was consumed; after which, his ashes were carefully collected and cast into the Rhine. Huss was a true ecclesiastic, and a real Christian. Gentle and condescending to the opinions of others, this amiable pattern of virtue was strict only in his principles. His great contest was with vice. His piety was calm, rational, and manly; his fortitude was undaunted. "From his infancy," said the University of Prague, "he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him." His writings were simple, pious, affectionate, and intelligent. Luther said he was the most rational expounder of Scripture he ever met with.

HUSSITES, the followers of John Huss. See TABORITES.

HUTCHINSONIANS, the followers of John Hutchinson, who was born in Yorkshire in 1674. In the early part of his life he served the Duke of Somerset in the capacity of steward; and in the course of his travels from place to place employed himself in collecting fossils. We are told that the large and noble collection bequeathed by Dr. Woodward to the University of Cambridge was actually made by him, and even unfairly obtained from him. In 1724, he published the first part of his curious book, called "Moses' Principia," in which he ridiculed Dr. Woodward's Natural History of the Earth, and exploded the doctrine of gravitation established in Newton's Principia. In 1727, he published a second part of "Moses' Principia," containing the principles of the Scripture philosophy. From this time to his death he published a volume every year or two, which, with the manuscripts he left behind, were published in 1748, in twelve volumes 8vo. On the Monday before his death, Dr. Mead urged him to be bled; saying, pleasantly, "I will soon send you to Moses," meaning his studies; but Mr. Hutchinson, taking it in the literal sense, answered in a muttering tone, "I believe, doctor, you will;" and was so displeased, that he dismissed him for another physician; but he died in a few days after, August 28, 1737.

It appears to be a leading sentiment of his disciples, that all our ideas of divinity are formed from the ideas in nature,—that nature is a stauding picture, and Scripture an application of the several parts of the picture, to

draw out to us the great things of God, in order to reform our mental conceptions. To prove this point, they allege, that the Scriptures declare the invisible things of God from the formation of the world are clearly seen, being understood by the things which are made; even his eternal power and Godhead. Rom. i. 20. The heavens must declare God's righteousness and truth in the congregation of the saints. Ps. lxxxix. 5. And, in short, the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shows us his handy-work. We cannot have any ideas of invisible things till they are pointed out to us by revelation: and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the Scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things: in consequence of which the world which we now see becomes a sort of commentary on the mind of God, and explains the word in which we believe. The doctrines of the Christian faith are attested by the whole natural world; they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain that the great mystery of the Trinity is conveyed to our understandings by ideas of sense; and that the created substance of the air, or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one essence or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven in its three conditions, shows the unity in trinity; and its three conditions in or of one substance, the trinity in unity. For (says this denomination) if we consult the writings of the Old and New Testament, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit, and their actions expressed by the actions of these their emblems. The Father is called a consuming fire: and his judicial proceedings are spoken of in words which denote the several actions of fire, Jehovah is a consuming fire—Our God is a consuming fire, Deut. iv. 24; Heb. xii. 29. The Son has the name of light, and his purifying actions and offices are described by words which denote the actions and offices of light. He is the true light, which lighteth every man that cometh into the world, John i. 9; Mal. iv. 2. The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the

material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading. Matt. ii. 1. The philosophic system of the Hutchinsonians is derived from their views of the Hebrew Scriptures. It rests on these suppositions: 1. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the Divine Being had a view, in constructing it, to the various revelations which he in all succeeding times should make in that language: consequently, that its words must be the most proper and determinate to convey such truths as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Farther than this: that the inspired penmen of those ages at least were under the guidance of Heaven in the choice of words for recording what was revealed to them; therefore that the Old Testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven.— 2. That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric; that nothing contrary to truth is accommodated to vulgar apprehensions.

In proof of this the Hutchinsonians argue in this manner. The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If, then, the former are just, and to be depended on, for the same reason the latter ought to be esteemed philosophically true. Farther: they think it not unworthy of God, that he should make it a secondary end of his revelation to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace, that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson imagined he found that the Hebrew Scriptures had some capital words, which he thought had not been duly considered and understood; and which, he has endeavoured to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of divine construction, or a sacred image, to describe, as far as figures

could go, the humanity united to Deity: and so he treats of several other words of similar import. From all which he concluded, that the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early Jews knew them to be types of his actions and sufferings; and, by performing them as such, were so far Christians both in faith and practice.

The Hutchinsonians, how fanciful soever many of their views of philosophy, and how utterly untenable their system of Hebrew philology, have, for the most part, been men of devout minds, zealous in the cause of Christianity, and untainted with heterodox opinions, which have so often divided the church of Christ. The names of Romaine, Bishop Horne, Parkhurst, and others of this denomination, will be long esteemed, both for the piety they possessed, and the good they have been the instruments of promoting amongst mankind. Should the reader wish to know more of the philosophical and theological opinions of Mr. Hutchinson, he may consult a work, entitled "An Abstract of the Works of John Hutchinson, Esq. Edinburgh, 1753." See also *Jones's Life of Bishop Horne*, 2d edit.; *Jones's Works*; *Spearman's Inquiry*, pp. 260. 273.

HYMN, a song or ode in honour of the Divine Being. St. Hilary, bishop of Poitiers, is said to have been the first who composed hymns to be sung in churches, and was followed by St. Ambrose. Most of those in the Roman breviary were composed by Prudentius. The hymns or odes of the ancients generally consisted of three sorts of stanzas, one of which was sung by the band as they walked from east to west; another was performed as they returned from west to east; the third part was sung before the altar. The Jewish hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the Levites and the people. We have had a considerable number of hymns composed in our own country. The most esteemed are those of Watts, Doddridge, and Newton. As to selections, few are superior to Dr. Rippon's and Dr. Williams's. See PSALMODY.

HYPOCRISY is a seeming or professing to be what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and by which we intentionally impose upon the judgment and opinion of mankind concerning us. The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage-player, which is to express in speech, habit, and action, not his own person and manners, but *his* whom he undertakes to represent. And so it is; for the very essence of hypocrisy lies in apt imitation and deceit; in acting the part of a member of Christ without any saving grace. The

hypocrite is a *double* person; he has one person, which is natural; another, which is artificial: the first he keeps to himself; the other he puts on as he doth his clothes, to make his appearance in before men. It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the *new* upon it." Hypocrites have been divided into four sorts: 1. The *worldly* hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations, Matt. xxiii. 5.—2. The *legal* hypocrite, who relinquishes his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God. Rom. x. 3.—3. The *evangelical* hypocrite, whose religion is nothing more than a bare conviction of sin; who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life. Matt. xiii. 20; 2 Pet. ii. 20.—4. The *enthusiastic* hypocrite, who has an imaginary sight of his sin, and of Christ; talks of remarkable impulses and high feelings; and thinks himself very wise and good while he lives in the most scandalous practices. Matt. xiii. 39; 2 Cor. xi. 14. *Crook on Hypocrisy; Decoetle: gon's Sermon on Ps. li. 6; Grove's Mor. Phil.*, vol. ii. p. 253; *South's Ser. on Job viii. 13.* vol. x.; *Bellamy's Relig. Del.* p. 166.

**HYPOSTASIS**, a term literally signifying substance or subsistence, or that which is put and stands under another thing, and supports it, being its base, ground, or foundation. Thus

faith is the substantial foundation of things hoped for. Heb. xi. 1. The word is Greek, *ὑποστάσις*, compounded of *ὑπο*, *sub*, under, and *ἵστημι*, *sto*, I stand, I exist, *q. d.* subsistentia. It likewise signifies confidence, stability, firmness. 2 Cor. ix. 4. It is also used for person. Heb. i. 3. Thus we hold that there is but one nature or essence in God, but three hypostases or persons. The word occasioned great dissensions in the ancient church, first amongst the Greeks, and afterwards among the Latins; but an end was put to them by a synod held at Alexandria about the year 362, at which St. Athanasius assisted; from which time the Latins made no great scruple of saying three hypostases, nor the Greeks three persons. The hypostatical union is the union of the human nature of Christ with the divine: constituting two natures in one person, not two persons in one nature, as the Nestorians believe. See **JESUS CHRIST**.

**HYPSISTARI** (formed from *ὑψιστος*, highest,) a sect of heretics in the fourth century; thus called from the profession they made of worshipping the Most High God.

The doctrine of the Hypsistarians was an assemblage of Paganism, Judaism, and Christianity. They adored the Most High God with the Christians; but they also revered fire and lamps with the heathens, and observed the sabbath, and the distinction of clean and unclean things with the Jews. The Hypsistarii bore a near resemblance to the Euchites, or Messalians.

## I.

**IBERIANS**, a denomination of eastern Christians, who derive their name from Iberia, a province of Asia, now called Georgia: hence they are also called Georgians. Their tenets are nearly the same with those of the Greek church; which see.

**ICHTHUS**, (Gr. *ἰχθυς*, a fish,) a word found on many seals, rings, lamps, urns, and tombstones, belonging to the earliest Christian times. Each character forms an initial letter in the following Greek words: *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ*; *i. e.* Jesus Christ, the Son of God, the Saviour. The picture of a fish is sometimes engraved on similar objects, bearing doubtless the same mystical meaning. By whom, on what occasion, and for what particular purpose this symbol was introduced, has never been determined.

**ICONOCLASTES**, or **ICONOCLASTÆ**, breakers of images: a name which the Church of Rome gives to all who reject the use of images in religious matters. The word is Greek, formed from *εἰκών*, an image, and *κλάω*, to break. In this sense not only the reformed, but some of the eastern churches, are called Iconoclastes, and esteemed by them heretics, as oppos-

ing the worship of the images of God and the saints, and breaking their figures and representations in churches.

The opposition to images began in Greece, under the reign of Bardanes, who was created emperor of the Greeks a little after the commencement of the eighth century, when the worship of them became common. See **IMAGES**. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute however, broke out with redoubled fury under Leo the Isaurian, who issued an edict in the year 726, abrogating, as some say, the worship of images; and ordering all the images, except that of Christ's crucifixion, to be removed out of the churches; but according to others, this edict only prohibited the paying to them any kind of adoration or worship. This edict occasioned a civil war, which broke out in the islands of the Archipelago, and, by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions and insurrections in Italy were chiefly promoted by the Roman pontiffs, Gregory I. and II.

Leo was excommunicated; and his subjects in the Italian provinces violated their allegiance, and rising in arms, either massacred or banished all the emperor's deputies and officers. In consequence of these proceedings, Leo assembled a council at Constantinople in 730, which degraded Germanus, bishop of that city, who was a patron of images; and he ordered all the images to be publicly burnt, and inflicted a variety of severe punishments upon such as were attached to that idolatrous worship. Hence arose two factions, one of which adopted the adoration and worship of images, and on that account were called *iconoduli*, or *iconolatæ*; and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to demolish and destroy those statues and pictures which were the occasion of this gross idolatry; and hence they were distinguished by the titles of *iconomachi*, (from *ίκων*, image, and *μαχω*, I contend) and *iconoclastæ*. The zeal of Gregory II. in favour of image worship was not only imitated, but even surpassed by his successor Gregory III.: in consequence of which the Italian provinces were torn from the Grecian empire. Constantine, called Copronymus, in 754, convened a council at Constantinople, regarded by the Greeks as the seventh œcumenical council, which solemnly condemned the worship and use of images. Those who, notwithstanding this decree of the council, raised commotions in the state, were severely punished, and new laws were enacted to set bounds to the violence of monastic rage. Leo. IV., who was declared emperor in 775, pursued the same measures, and had recourse to the coercive influence of penal laws, in order to extirpate idolatry out of the Christian church. Irene, the wife of Leo, poisoned her husband in 780; assumed the reins of the empire during the minority of her son Constantine; and in 786 summoned a council at Nice, in Bithynia, known by the name of the Second Nicene Council, which abrogated the laws and decrees against the new idolatry, restored the worship of images and of the cross, and denounced severe punishments against those who maintained that God was the only object of religious adoration. In this contest, the Britons, Normans, and Gauls, were of opinion that images might be lawfully continued in churches; but they considered the worship of them as highly injurious and offensive to the Supreme Being. Charlemagne distinguished himself as a mediator in this controversy: he ordered four books concerning images to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images, which he sent to Adrian, the Roman pontiff, in 790, in order to engage him to withdraw his approbation of the decrees of the last council of Nice. Adrian wrote an answer; and in 794, a council of

300 bishops assembled by Charlemagne, at Frankfort on the Maine, confirmed the opinion contained in the four books, and solemnly condemned the worship of images.

In the Greek church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The Emperor Nicephorus appears, upon the whole, to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, surnamed Rhangabe, patronised and encouraged it. But the scene changed on the accession of Leo, the Armenian, to the empire, who assembled a council at Constantinople, in 812, that abolished the decrees of the Nicene council. His successor, Michael, surnamed Balbus, disapproved of the worship of images; and his son Theophilus treated them with great severity. However, the Empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 842, which reinstated the decrees of the second Nicene council, and encouraged image worship by a law. The council held at the same place under Photius, in 879, and reckoned by the Greeks the eighth general council, confirmed and renewed the Nicene decrees. In commemoration of this council, a festival was instituted by the superstitious Greeks, called the Feast of Orthodoxy. The Latins were generally of opinion, that images might be suffered, as the means of aiding the memory of the faithful, and of calling to their remembrance the pious exploits and virtuous actions of the persons whom they represented; but they detested all thoughts of paying them the least marks of religious homage or adoration. The council of Paris, assembled in 824 by Louis the Meek, resolved to allow the use of images in the churches, but severely prohibited rendering them religious worship: nevertheless, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans and other nations. However, the Iconoclasts still had their adherents among the Latins; the most eminent of whom was Claudius, bishop of Turin, who, in 823, ordered all images, and even the cross, to be cast out of the churches, and committed to the flames; and he wrote a treatise, in which he declared both against the use and worship of them. He condemned relics, pilgrimages to the Holy Land, and all voyages to the tombs of saints; and to his writings and labours it was owing, that the city of Turin, and the adjacent country, was, for a long time after his death, much less infected with superstition than the other parts of Europe. The controversy concerning the sanctity of images was again revived by Leo, bishop of Chalcedon, in the 11th

century, on occasion of the Emperor Alexius's converting the figures of silver that adorned the portals of the churches into money, in order to supply the exigencies of the state. The bishop obstinately maintained that he had been guilty of sacrilege, and published a treatise, in which he affirmed, that in these images there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but extend to the images themselves. The emperor assembled a council at Constantinople, which determined that the images of Christ, and of the saints, were to be honoured only with a relative worship; and that the invocation and worship were to be addressed to the saints only, as the servants of Christ, and on account of their relation to him as their master. Leo, dissatisfied with these absurd and superstitious decisions, was sent into banishment. In the Western church, the worship of images was disapproved, and opposed by several considerable parties, as the Petrobussians, Albigenses, Waldenses, &c.; till at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation. See IMAGE.

ICONOLATRY (from *εικων*, an image, and *λατρία*, worship), the worship or adoration of images. Hence image-worshippers are called *Iconolatæ*, or *Iconolaters*.

IDLENESS, a reluctance to be employed in any kind of work. The idle man is in every view both foolish and criminal. "He neither lives to God, to the world, nor to himself. *He does not live to God*, for he answers not the end for which he was brought into being. Existence is a sacred trust; but he who mis-employs and squanders it away, thus becomes treacherous to its Author. Those powers which should be employed in his service, and for the promotion of his glory, lie dormant. The time which should be sacred to Jehovah is lost; and thus he enjoys no fellowship with God, nor any way devotes himself to his praise. *He lives not to the world*, nor for the benefit of his fellow-creatures around him. While all creation is full of life and activity, and nothing stands still in the universe, he remains idle, forgetting that mankind are connected by various relations and mutual dependencies, and that the order of the world cannot be maintained without perpetual circulation of active duties. *He lives not to himself*. Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet, in fact, he has no true pleasure. While he is a blank in society, he is no less a torment to himself; for he who knows not what it is to labour, knows not what it is to enjoy. He shuts the door against improvement of every kind, whether of mind, body, or fortune. Sloth enfeebles equally the bodily and the mental powers. His character falls into contempt. Disorder,

confusion, and embarrassment, mark his whole situation. Idleness is the inlet to a variety of other vices. It undermines every virtue in the soul. Violent passions, like rapid torrents, run their course; but after having overflowed their banks, their impetuosity subsides: but sloth, especially when it is habitual, is like the slowly-flowing putrid stream, which stagnates in the marsh, breeds venomous animals, and poisonous plants, and infects with pestilential vapours the whole country round it. Having once tainted the soul, it leaves no part of it sound; and at the same time gives not those alarms to conscience which the eruptions of bolder and fiercer emotions often occasion." *Logan's Sermons*, vol. i. ser. 4; *Blair's Sermons*, vol. iii. ser. 4; *Idler*, vol. i. p. 5. 171, 172; *Cowper's Poems*, 228, vol. i. duod.; *Johnson's Rambler*, vol. ii. pp. 162, 163.

IDOLATRY (Gr. *ειδωλον*, an idol, and *λατρία*, worship), the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefits accrue to men. Dr. Jortin says, that idolatry had four privileges to boast of. The first was a venerable antiquity, more ancient than the Jewish religion; and idolaters might have said to the Israelites, "Where was your religion before Moses and Abraham? Go, and inquire in Chaldea, and there you will find that your fathers served other gods." 2. It was wider spread than the Jewish religion. It was the religion of the greatest, the wisest, and the politest nations of the Chaldeans, Egyptians, and Phœnicians—the parents of civil government, and of arts and sciences. 3. It was more adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. God, who is every where in power, and no where in appearance, is hard to be conceived. 4. It favoured human passions; it required no morality; its religious ritual consisted of splendid ceremonies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests, and gods, who were both slaves and patrons to all sorts of vices.

"All the more remarkable false religions that have been or are in the world, recommend themselves by one or other of these four privileges and characters."

The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood, we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the river Euphrates; and Laban had idols which Rachel brought along with her. In process of time, noted patriots, or kings

deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, Chinese, &c. a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their god. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. In far later times, about 64,000 persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the nations around. The veneration which the Papists pay to the Virgin Mary and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and that they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship: the one they call *latría*, the other *dulia*; but this distinction is thought by many of the Protestants to be vain, futile, and nugatory.

Idolatry has been divided into *metaphorical* and *proper*. By *metaphorical* idolatry is meant that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God; man, by so doing, making a god of himself and his sensual temper. *Proper* idolatry is giving the divine honour to another. The objects or idols of that honour which are given, are either *personal*, i. e. the idolatrous themselves, who become their own statues; or *internal*, as false ideas, which are set up in the fancy instead of God, such as fancying God to be a light, flame, matter, &c.; only here, the scene being internal, the scandal of the sin is thereby abated; or *external*, as worshipping angels, the sun, stars, animals, &c. *Tenison on Idolatry*; *A. Young on Idolatrous Corruptions*; *Ridgley's Body of Div.*, qu. 106; *Fell's Idolatry of Greece and Rome*; *Stillinfleet's Idolatry of the Church of Rome*; *Jortin's Sermon*, vol. vi. ser. 18.

IGNORANCE, the want of knowledge or instruction. It is often used to denote illiteracy. Mr. Locke observes, that the causes of ignorance are chiefly three: 1. Want of ideas. 2. Want of a discoverable connexion between the ideas we have. 3. Want of tracing and examining our ideas. As it respects religion, ignorance has been distinguished into three sorts: 1. An *invincible* ignorance, in

which the will has no part. It is an insult upon justice to suppose it will punish men because they were ignorant of things which they were physically incapable of knowing. 2. There is *wilful* and *obstinate* ignorance; such an ignorance, far from exculpating, aggravates a man's crimes. 3. A sort of ignorance which is neither entirely wilful, nor entirely invincible; as when a man has the means of knowledge, and does not use them. See KNOWLEDGE; and *Locke on the Und.*, vol. ii. p. 178; *Grove's Mor. Phil.*, vol. ii. pp. 26, 29, 64; *Watts on the Mind*.

ILLUMINATI, a term anciently applied to such as had received baptism. The name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptized, as a symbol of the faith and grace he had received in the sacrament.

ILLUMINATI was also the name of a sect which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church, and that they might commit the grossest crimes without sin.

After the suppression of the illuminati in Spain, there appeared a denomination in France which took the same name. They maintained that one Anthony Buckuet had a system of belief and practice revealed to him, which exceeded every thing Christianity had yet been acquainted with: that by this method persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the Blessed Virgin have attained; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing of religion; that Paul and Peter were well-meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; and that within ten years their doctrine would be received all over the world; then there would be no more occasion for priests, monks, and such other religious distinctions.

ILLUMINATI, a name assumed by a secret society, founded on the 1st of May, 1776, by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The avowed object of this order was, "to diffuse from secret societies, as from so many centres, the light of science over the world; to propagate the purest principles of virtue, and to reinstate mankind in the happiness which they enjoyed during the golden age fabled by the poets." Such a philanthropic object was doubtless well

adapted to make a deep impression on the minds of ingenuous young men; and to such alone did Dr. Weishaupt at first address himself. But "the real object," we are assured by Professor Robison and Abbé Barruel, "was, by clandestine arts, to overturn every government and every religion; to bring the sciences of civil life into contempt; and to reduce mankind to that imaginary state of nature, when they lived independent of each other on the spontaneous productions of the earth." Freemasonry being in high reputation all over Europe when Weishaupt first formed the plan of his society, he availed himself of its secrecy to introduce his new order; of which he constituted himself *general*, after initiating some of his pupils, whom he styled *Areopagites*, into its mysteries. And when report spread the news throughout Germany of the institution of the Order of Illuminées, it was generally considered as a mere college lodge, which could interest the students no longer than during the period of their studies. Weishaupt's character, too, which at this time was respectable for morality as well as erudition, prevented all suspicion of his harbouring any such dark designs as have since come to light. But it would far exceed the limits to which this work is restricted, to give even an outline of the nature and constitution of this extraordinary society—of its secrets and mysteries—of the deep dissimulation, consummate hypocrisy, and shocking impiety of its founder and his associates—of their Jesuitical art in concealing their real objects, and their incredible industry and astonishing exertions in making converts—of the absolute despotism and complete system of *espionage* established throughout the order—of its different degrees of *Novices*, *Minervals*, *Minor* and *Major Illuminées*, *Egypta*, or *Priests*, *Regents*, *Magi*, and *Mankings*—of the *Recruiters*, or *Insinulators*, with their various subtle methods of insinuating into all characters and companies—of the blind obedience exacted of the Novices, and the absolute power of life and death assumed by the order, and conceded by the Novices—of the dictionary, geography, calendar, and cipher of the order—of the new names assumed by the members, such as *Spartacus* by Weishaupt, because he pretended to wage war against oppressors; *Cato* by Zwack; *Ajax* by Massenhausen, &c.—of the Minerval Academy and Library—of the questions proposed to the candidates for degrees, and the various ceremonies of admission to each—and of the pretended morality, real blasphemies, and absolute atheism, of the founder and his tried friends. Such of our readers as wish to be fully informed of these matters, we must refer to the Abbé Barruel's works, and to Professor Robison's *Proofs of a Conspiracy against all the Religions and Governments of Europe*. But while credit may be given to the general facts related in these works, some doubts respecting

the ultimate object of Dr. Weishaupt, and his associates in this conspiracy, may be expressed, as,—that men of their principles should secretly conspire to overthrow all the religions and governments at present in Europe, is by no means incredible; that they should even prevail on many well-meaning philanthropists, who are no enemies to rational religion or good government to join them, is also very credible;—but that a set of men of learning and abilities, such as Weishaupt and his associates are allowed to be, should form a conspiracy to overturn, and with more than Gothic rage utterly abolish the arts and sciences, and to restore the *supposed* original *savage state* of man, appears to us a phenomenon in the history of the human heart totally unaccountable. That "the heart of man is deceitful above all things, and desperately wicked," is a melancholy truth, which not Scripture alone, but the history of mankind in all ages and nations affords full proof of, as well as the shocking history of the Illuminati; but while pride and vanity have a place in the human heart, to say nothing of our other passions, which are more or less interested in the preservation of the discoveries and improvements in arts, sciences, and their inseparable concomitant luxury, we are persuaded no man, or body of men, who have enjoyed the sweets of civilized life, ever formed a serious wish for the total abolition of the arts and sciences. In the fury and rage of war, Goths, Vandals, and Turks, may burn and destroy monuments of art and repositories of science; but when the wars are over, instead of returning to the savage state, the barbarous conquerors mix and amalgamate with the conquered, and become themselves more or less civilized. Dr. Weishaupt is allowed to have been influenced by a high degree of vanity; as an evidence of which he communicated as the *last secret* to his most favoured adepts, that the mysteries of ILLUMINISM, which, in going through the inferior degrees, had been successively attributed to the most ancient patriarchs and philosophers, and even to Christ himself, owed its origin to no other than Adam Weishaupt, known in the order by the name of Spartacus. The same vanity which led the doctor to take this traditional method, while secrecy is deemed necessary, of securing to himself the honour of having founded the society, would lead him, were the illuminati actually victorious over all religions and governments, to wish to have his memory recorded in a more durable manner by writing or printing. But if these and all the other arts were to perish in a mass, then the memory of the doctor, and the important services he had done to the order and to *savagism*, must, within a century at the utmost, perish along with them. But if, in fact, the total annihilation of the arts and sciences, as well as of all religion and government, had been really the



object of Weishaupt and his Illuminées, then we may agree with the celebrated Mandeville, that "human nature is the true Libyan desert, daily producing *new monsters*," and that of these monsters the doctor and his associates were beyond a doubt the most extraordinary. Professor Robison informs us, that the order of the Illuminati was abolished in 1786 by the elector of Bavaria, but revived immediately after, under another name, and in a different form, all over Germany. It was again detected, and seemingly broken up; but it had by this time taken so deep a root, that it still subsists in some degree in different countries of Europe.

IMAGE, in a religious sense, is an artificial representation of some person or thing used as an object of adoration; in which sense it is used synonymously with idol. The use and adoration of images have been long controverted. It is plain, from the practice of the primitive church, recorded by the earlier fathers, that Christians, during the first three centuries, and the greater part of the fourth, neither worshipped images, nor used them in their worship. However, the generality of the popish divines maintain that the use and worship of images are as ancient as the Christian religion itself; to prove this, they allege a decree, said to have been made in a council held by the apostles at Antioch, commanding the faithful, that they may not err about the object of their worship, to make images of Christ, and worship them. *Baron. ad Ann.* 102. But no notice is taken of this decree till seven hundred years after the apostolic times, after the dispute about images had commenced. The first instance that occurs, in any credible author, of images among Christians, is that recorded by Tertullian, (*de Pudicit.* c. 10,) of certain cups or chalices, as Bellarmine pretends, on which was represented the parable of the good shepherd carrying the lost sheep on his shoulders: but this instance only proves that the church, at that time, did not think emblematical figures unlawful ornaments of chalices. Another instance is taken from Eusebius, (*Hist. Eccl.*, lib. vii. cap. 18,) who says, that in his time there were to be seen two brass statues in the city of Pameas, or Cæsarea Philippi; the one of a woman on her knees, with her arms stretched out; the other of a man over against her, with his hand extended to receive her: these statues were said to be the images of our Saviour and the woman whom he cured of an issue of blood. From the foot of the statue representing our Saviour, says the historian, sprung up an exotic plant, which, as soon as it grew to touch the border of his garment, was said to cure all sorts of distempers. Eusebius, however, vouches none of these things; nay, he supposes that the woman who erected this statue of our Saviour was a pagan, and ascribes it to a pagan custom. Philostorgius

(*Ecccl. Hist.*, lib. vii. c. 3.) expressly says, that this statue was carefully preserved by the Christians, but that they paid no kind of worship to it, because it is not lawful for Christians to worship brass or any other matter. The primitive Christians abstained from the worship of images, not, as the papists pretend, from tenderness to heathen idolaters, but because they thought it unlawful in itself to make any images of the Deity. Tertullian, Clemens Alexandrinus, and Origen, were of opinion, that, by the second commandment, painting and engraving were unlawful to a Christian, styling them evil and wicked arts. *Tert. de Idol.*, cap. 3. *Clem. Alex. Admon. ad Gent.* p. 41. *Oriegen contra Cebum*, lib. vi. p. 182. The use of images in churches as ornaments, was first introduced by some Christians in Spain in the beginning of the fourth century; but the practice was condemned as a dangerous innovation, in a council held at Eliberis in 305. Epiphanius, in a letter preserved by Jerome, tom. ii. ep. 6, bears strong testimony against images; and he may be considered as one of the first iconoclasts. The custom of admitting pictures of saints and martyrs into churches (for this was the first source of image worship) was rare in the end of the fourth century, but became common in the fifth. But they were still considered only as ornaments, and, even in this view, they met with very considerable opposition. In the following century, the custom of thus adorning churches became almost universal, both in the East and West. Petavius expressly says, (*de Incar.*, lib. xv. cap. 14,) that no statues were yet allowed in the churches, because they bore too near a resemblance to the idols of the gentiles. Towards the close of the fourth, or beginning of the fifth century, images, which were introduced by way of ornament, and then used as an aid to devotion, began to be actually worshipped. However, it continued to be the doctrine of the church in the sixth and in the beginning of the seventh century, that images were to be used only as helps to devotion, and not as objects of worship. The worship of them was condemned in the strongest terms by Gregory the Great, as appears by two of his letters written in 601. From this time to the beginning of the eighth century, there occurs no instance of any worship given, or allowed to be given, to any images, by any council or assembly of bishops whatever. But they were commonly worshipped by the monks and populace in the beginning of the eighth century; inasmuch, that in 726, when Leo published his famous edict, it had already spread into all the provinces subject to the empire. The Lutherans condemn the Calvinists for breaking the images in the churches of the Catholics, looking on it as a kind of sacrilege; and yet they condemn the Romanists (who are professed

image-worshippers) as idolaters; nor can these last keep pace with the Greeks, who go far beyond them in this point, which has occasioned abundance of disputes among them. See **ICONOCLASTS**. The Jews absolutely condemn all images, and do not so much as suffer any statues or figures in their houses, much less in their synagogues or places of worship. The Mohammedans have an equal aversion to images; which led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople. *Bingham's Orig. Eccl.* b. viii. c. 8; *Middleton's Letters from Rome*, p. 21; *Burnet on the Art.*, p. 209, 219; *Doddridge's Lect.*, lect. 193; *Tenison on Idolatry*, p. 269, 275; *Ridgley's Body of Div.*, qu. 110.

**IMAGINATION** is a power or faculty of the mind, whereby it conceives and forms ideas of things communicated to it by the outward organs of sense; or it is the power of recollecting and assembling images, and of painting forcibly those images on our minds, or on the minds of others. The cause of the pleasures of the imagination in whatever is great, uncommon, or beautiful, is this: that God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuits after knowledge, and inflame our best passions to search into the wonders of creation and revelation; for every new idea brings such a pleasure along with it, as rewards any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God. See *Rev. W. Jones's Works*, vol. vi. ser. 17; *Ryland's Contemplations*, vol. i. p. 64; *Akenside's Pleasures of Imagination*; *Addison's beautiful Papers on the Imagination*, vol. vi. Spect. p. 64, &c.; *Grove's Mor. Phil.*, vol. i. pp. 354, 355, 410.

**IMAM**, a Mohammedan priest, or minister, who superintends the service and concerns of the mosques, reads prayers, and instructs the people. The term is also given, by way of eminence, to the chiefs or founders of the principal sects among the Mohammedans, and this dignity, or what is commonly called the *Imamate*, is hereditary, and possessed by the chief members of particular families in succession.

**IMMATERIALISM**, the belief that the soul is a spiritual substance distinct from the body. See **MATERIALISM** and **SOUL**.

**IMMENSITY**, unbounded or incomprehensible greatness; an unlimited extension, which no finite and determinate space, repeated ever so often, can equal. See **INFINITY** of **GOD**.

**IMMORALITY**, an action inconsistent with our duty towards men, and consequently a sin against God, who hath commanded us to do justly, and love mercy. See **MORALITY**.

**IMMORTALITY**, a state which has no end; the impossibility of dying. It is applied to God, who is absolutely immortal, 1 Tim. i. 17; and to the human soul, which is only hypothetically immortal; as God, who at first gave it, can, if he pleases, deprive us of our existence. See **SOUL**.

**IMMUTABILITY** of **GOD**, is his unchangeableness. He is immutable in his essence, James i. 17. In his attributes, Ps. cii. 27. In his purposes, Isa. xxv. 1. Ps. xxxiii. 11. In his promises, Mal. iii. 6. 2 Tim. ii. 12. And in his threatenings, Matt. xxv. 41. "This is a perfection," says Dr. Blair, "which, perhaps, more than any other, distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature, and the steadfastness of the universe. Hence flows the unchanging tenor of those laws which from age to age regulate the conduct of mankind. Hence the uniformity of that government, and the certainty of those promises, which are the ground of our trust and security. An objection, however, may be raised against this doctrine from the commands given us to prayer, and other religious exercises. To what purpose, it may be urged, is homage addressed to a Being whose plan is unalterably fixed? This objection would have weight, if our religious addresses were designed to work any alteration in God, either by giving him information of what he did not know, or by exciting affections which he did not possess; or by inducing him to change measures which he had previously formed: but they are only crude and imperfect notions of religion which can suggest such ideas. The change which our devotions are intended to make are upon ourselves, not upon the Almighty. By pouring out our sentiments and desires before God; by adoring his perfections, and confessing our unworthiness; by expressing our dependence on his aid, our gratitude for his past favours, our submission to his present will, and our trust in his future mercy; we cultivate such affections as suit our place and station in the universe, and are to be exercised by us as men and as Christians. The contemplation of the divine perfection should raise in our minds admiration; should teach us to imitate, as far as our frailty will permit, that constancy and steadfastness which we adore, 2 Cor. iii. 18; and, lastly, should excite trust and confidence in the Divine Being, amidst all the revolutions of this uncertain world." *Blair's Sermons*, ser. 4, vol. ii.; *Charnock's Works*, vol. i. p. 203; *Gill's Body of Div.*, vol. i. p. 50; *Lambert's Sermons*, ser. on Mal. iii. 6.

**IMPANATION**, a term used by divines to signify the opinion of the Lutherans with regard to the eucharist, who believe that the species of bread and wine remain together

with the body of our Saviour after consecration.

**IMPECCABLES**, a name given to those heretics who boasted that they were impeccable, and that there was no need of repentance; such were the Gnostics, Priscillianists, &c.

**IMPECCABILITY**, the state of a person who cannot sin; or a grace, privilege, or principle, which puts him out of a possibility of sinning. Divines have distinguished several kinds of impeccability; that of God belongs to him by nature; that of Jesus Christ, considered as a man, belongs to him by the hypostatical union; that of the blessed, in consequence of their condition, &c.

**IMPLICIT FAITH**, is that by which we take up any system or opinion of another, without examination. This has been one of the chief sources of ignorance and error in the church of Rome. The divines of that community teach, "That we are to observe, not how the church proves any thing, but what she says: that the will of God is, that we should believe and confide in his ministers in the same manner as himself." Cardinal Toletus, in his instructions for priests, asserts, "That if a rustic believes his bishop proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus tells us, "That irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver." In an epistle to the Bohemians he has these words: "I assert that there are no precepts of Christ but those which are received as such by the church (meaning the church of Rome.) When the church changes her judgment, God changes his judgment likewise." What madness! What blasphemy! For a church to demand belief of what she teaches, and a submission to what she enjoins, merely upon her assumed authority, must appear, to unprejudiced minds, the height of unreasonableness and spiritual despotism. We could wish this doctrine had been confined to this church; but, alas! it has been too prevalent in other communities. A theological system, says Dr. Jortin, is too often no more than a temple consecrated to implicit faith; and he who enters in there to worship, instead of leaving his shoes, after the eastern manner, must leave his understanding at the door; and it will be well if he find it when he comes out again.

**IMPOSITION OF HANDS**, an ecclesiastical action, by which a bishop lays his hand on the head of a person, in ordination, confirmation, or in uttering a blessing. This practice is also usually observed by the Dissenters at the ordination of their preachers; when the ministers present place their hands on the head of him whom they are ordaining, while one of them prays for a blessing on him, and on his future labours. They are not agreed, however, as to the propriety of this ceremony. Some

suppose it to be confined to those who received extraordinary gifts in the primitive times: others think it ought to be retained, as it was an ancient practice used where no extraordinary gifts were conveyed, Gen. xlviii. 14; Matt. xix. 15. They do not suppose it to be of such an important and essential nature, that the validity and usefulness of a man's future ministry depend upon it in any degree. Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they pray to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayer to the ceremony. The apostles, likewise, laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh every time they entered upon any new design, Acts xiii. 3. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe. *Maurice's Dial. on Soc. Relig.*, pp. 163, 168; *Watts's Rational Foundation of a Christian Ch.*, p. 31; *Turner on Ch. Gov.*, p. 70; *King's Primitive Christian Ch.*, p. 49.

**IMPOSTORS, RELIGIOUS**, are such as pretend to an extraordinary commission from Heaven, and who terrify the people with false denunciations of judgments. Many of these have abounded in almost all ages. They are punishable in the temporal courts with fine, imprisonment, and corporeal punishment. See **FALSE MESSIAHS**.

**IMPROPRIATION**, a parsonage or ecclesiastical living, the profits of which are in the hands of a layman; in which case it stands distinguished from *appropriation*, which is where the profits of a benefice are in the hands of a bishop, college, &c., though the terms are now used promiscuously. There are computed to be, in England, 3845 *impropriations*, which, on the dissolution of the monasteries, were granted by the king's letters patent to lay persons.

**IMPULSE**, an influence, idea, or motive acting upon the mind. We must be careful how we are guided by impulses in religion. "There are many," as one observes, "who frequently feel singular impressions upon their minds, and are inclined to pay a very strict regard unto them. Yea, some carry this point so far, as to make it almost the only rule of their judgment, and will not determine any thing, until they find it *in their hearts to do it*, as their phrase is. Others take it for granted, that the divine mind is notified to them by sweet or powerful impressions of some passages of sacred writ. There are others who are determined by visionary manifestations,

or by the impressions made in dreams, and the interpretations they put upon them. All these things being of the same general nature, may very justly be considered together; and it is a matter of doubt with many, how far these things are to be regarded, or attended to by us; and how we may distinguish any divine impressions of this kind from the delusions of the tempter, or of our own evil hearts. But, whoever makes any of these things his rule and standard, he forsakes the divine word; and nothing tends more to make persons unhappy in themselves, and unsteady in their conduct, or more dangerously deluded in their practice, than paying a random regard to these impulses, as notifications of the divine will." See ENTHUSIASM, PROVIDENCE.

**IMPURITY**, want of that regard to decency, chastity, or holiness, which our duty requires. Impurity, in the law of Moses, is any legal defilement. Of these there were several sorts: some were voluntary, as the touching a dead body, or any animal that had died of itself; or any creature that was esteemed unclean; or touching things holy by one who was not clean, or was not a priest; the touching one who had a leprosy, one who had a gonorrhœa, or who was polluted by a dead carcase, &c. Sometimes these impurities were involuntary; as when any one inadvertently touched bones, or a sepulchre, or any thing polluted; or fell into such diseases as pollute, as the leprosy, &c.

The beds, clothes, and moveables which had touched any thing unclean, contracted also a kind of impurity, and in some cases communicated it to others.

These legal pollutions were generally removed by bathing, and lasted no longer than the evening. The person polluted plunged over head in the water, and either had his clothes on when he did so, or washed himself and his clothes separately. Other pollutions continued seven days; as that which was contracted by touching a dead body. Some impurities lasted forty or fifty days; as that of women who were lately delivered, who were unclean for forty days after the birth of a boy, and fifty after the birth of a girl. Others, again, lasted till the person was cured.

Many of these pollutions were expiated by sacrifices, and others by a certain water or lye, made with the ashes of a red heifer, sacrificed on the great day of expiation. When the leper was cured, he went to the temple, and offered a sacrifice of two birds, one of which was killed, and the other set at liberty. He who had touched a dead body, or had been present at a funeral, was to be purified with the water of expiation, and this upon pain of death. The woman who had been delivered, offered a turtle and a lamb for her expiation; or if she was poor, two turtles, or two young pigeons.

These impurities, which the law of Moses

has expressed with the greatest accuracy and care, were only figures of other more important impurities, such as the sins and iniquities committed against God, or faults committed against our neighbour. The saints and prophets of the Old Testament were sensible of this: and our Saviour, in the Gospel, has strongly inculcated,—that they are not outward and corporeal pollutions which render us unacceptable to God, but such inward pollutions as infect the soul, and are violations of justice, truth, and charity.

**IMPUTATION** is the attributing of any matter, quality, or character, whether good or evil, to any person as his own; or the treating of him according to the character which he thus sustains. It may refer to what was originally his, antecedently to such imputation; or to what was not antecedently his, but becomes so by virtue of such imputation only. 2 Sam. xix. 19; Ps. cvi. 31. The imputation that respects our justification before God is of the latter kind, and may be defined thus: it is God's gracious reckoning of the righteousness of Christ to believers, and his acceptance of their persons as righteous on the account thereof. Their sins being imputed to him, and his obedience being imputed to them, they are, in virtue hereof, both acquitted from guilt, and accepted as righteous before God. Rom. iv. 6, 7; v. 18, 19; 2 Cor. v. 21. When we speak of sin being imputed to Christ, it is not meant that there was such a transfer of it as actually to constitute him a sinner—such an idea being at once infinitely derogatory to the holy character which the Redeemer is ever represented as sustaining, and utterly repugnant to the moral principles of the divine government; but the meaning is, that sin was charged to his account, as a voluntary responsible agent, acting in the room of the guilty, in order that, in virtue of his expiating its guilt, such of them as should be led to avail themselves of his atonement might be freed from their liability to suffer in their own persons the punishment they had merited. In like manner, the imputation of the righteousness of Christ does not consist in a transfer of his personal acts and sufferings in such a sense as would imply that they were really the acts and sufferings of those to whom they are imputed, but in a dealing with them on the ground of that righteousness, so as that they shall reap all the benefits resulting from it. Neither sin nor righteousness can ever be imputed so as to become the act and deed of any but the individual by whom it was performed. As our sins never were, nor ever could become Christ's sins, so his righteousness, strictly speaking, always continues his own, and can only be said to be ours in the sense of our enjoying its benefits or effects; a mode of speech, however, which receives no countenance from Scripture. *He himself is spoken*

of as "our righteousness," and *we* are said to be made "the righteousness of God" in him; but these forms do not warrant the use of the phraseology to which we have adverted. See *RIGHTEOUSNESS, SIN*; *Dickinson's Letters*, p. 156; *Hervey's-Theron and Aspasio*, vol. ii. p. 43; *Doddridge's Works*, vol. iv. p. 562; *Watts's Works*, vol. iii. p. 532.

**INABILITY**, want of power sufficient for the performance of any particular action or design. It has been divided into *natural* and *moral*. We are said to be naturally unable to do a thing when we cannot do it if we wish, because of some impeding defect or obstacle that is extrinsic to the will, either in the understanding, constitution of the body or external objects. *Moral* inability consists not in any of these things, but either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives in view to induce and excite the act of the will, or the strength of apparent motives to the contrary.

Infants and idiots are under a natural incapacity of knowledge; and every one of weak mental powers, though he should be neither infant nor idiot, yet in proportion to that weakness, is the subject of a natural inability. The same may be said of a defect of bodily powers; and a want of opportunities or external advantages constitutes the same thing. A man, for instance, in the perfect possession of all his faculties, may be cast upon an island where there may be no Bible, nor any of the means of grace to be obtained: in which case he will be under a natural incapacity to read and hear God's word, just as much as if he were blind and deaf. In this point of view, that part of the heathen world who never heard the gospel are under a natural inability to believe it. By a *moral ability* to do good, is meant a disposition to use our natural ability to right purposes. It consists in a heart to know and love God, to devote all the powers of our souls and members of our bodies to be instruments of righteousness to serve him, to improve every opportunity that offers to glorify his name. Every wicked man is destitute of this, and consequently under the dominion of a moral inability.

*Natural* inability, so far as it prevails, excuses from all obligation and blame. It may be, and often is, an effect of sin; but it is not sin itself. But *moral* inability is so far from excusing men from blame, that it is itself that in which blame consists. Whatever good thing any person could do, not being hindered by any natural impediment, but will not, the common sense of mankind criminales him for not performing it.

It has been questioned whether the term *inability*, in the moral view of it, should be used at all, since it has been so fearfully abused to the lulling of sinners asleep in carnal security, and the preventing of them from

viewing and feeling the responsibility under which they lie, as God's rational creatures, if they do not render an immediate and unreserved compliance with his will. The substitution of the word *indisposition* is certainly to be approved, and there is reason to hope that the time is not distant when preachers and theological writers will entirely banish from their vocabulary every phrase which in the smallest degree goes to diminish the sinner's criminality, and abate his sense of obligation. See *Fuller's Gospel worthy of all acceptance*; and *Hinton on the Work of the Spirit in Conversion*.

**INCARNATION**, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ, the Eternal Word, was made man, in order to accomplish the work of our salvation. See **NATIVITY**, and *Mel drum on the Incarnation*.

**INCEST**, the crime of criminal and unnatural commerce with a person within the degrees forbidden by the law. By the rules of the church, incest was formerly very absurdly extended even to the seventh degree; but it is now restricted to the third or fourth. Most nations look on incest with horror, Persia and Egypt excepted. In the history of the ancient kings of those countries we meet with instances of brothers marrying their own sisters, because they thought it too mean to join in alliance with their own subjects, and still more so to marry into any foreign family. Vortigern, king of South Britain, equalled, or rather excelled them in wickedness, by marrying his own daughter. The queen of Portugal was married to her uncle; and the prince of Brazil, the son of that incestuous marriage, is wedded to his aunt. But they had dispensations for these unnatural marriages from *his holiness*. "In order," says one, "to preserve chastity in families, and between persons of different sexes, brought up and living together in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of incestuous conjunctions; which abhorrence can only be upheld by the absolute reprobation of *all* commerce of the sexes between near relations. Upon this principle the *marriage*, as well as other cohabitation of brothers and sisters of lineal kindred, and of all who usually live in the same family, may be said to be forbidden by the law of nature. Restrictions which extend to remoter degrees of kindred than what this reason makes it necessary to prohibit from intermarriage, are founded in the authority of the positive law which ordains them, and can only be justified by their tendency to diffuse wealth, to connect families, or to promote some political advantage.

"The Levitical law, which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within *three* de-

grees of kindred ; computing the generations not from, but through the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime." *Paley's Mor. Phil.*, vol. i. p. 316.

**INCEST, SPIRITUAL**, an ideal crime, committed between two persons who have a spiritual alliance, by means of baptism or confirmation. This ridiculous fancy was made use of as an instrument of great tyranny in times when the power of the pope was unlimited, even queens being sometimes divorced upon this pretence. *Incest Spiritual* is also understood of a vicar or other beneficiary, who enjoys both the mother and the daughter ; that is, holds two benefices, one whereof depends upon the collation of the other. Such spiritual incest renders both the one and the other of these benefices vacant.

**INCLINATION** is the disposition or propensity of the mind to any particular object or action ; or a kind of bias upon nature, by the force of which it is carried towards certain actions previously to the exercise of thought and reasoning about the nature and consequences of them. Inclinations are of two kinds—natural or acquired. 1. *Natural* are such as we often see in children, who from their earliest years differ in their tempers and dispositions. In one you see the dawns of a liberal, diffusive soul ; another gives us cause to fear he will be altogether as narrow and sordid. Of one we may say he is naturally revengeful ; of another, that he is patient and forgiving. 2. *Acquired* inclinations are such as are superinduced by custom, which are called habits ; and these are either good or evil. See HABIT.

**IN CENA DOMINI**, the most remarkable of all the papal bulls, on account of the proofs which it furnishes of the arrogance of the popes, and their pretensions as absolute rulers of the church, and the authority which they claimed over temporal princes. It is founded on more ancient papal decrees, which declared all heretics, and favourers of heretics, without distinction, and those who imposed taxes on the clergy to supply the wants of the state, solemnly excommunicated. After the fourteenth century, it was modified and extended by several popes, and received its latest form from Urban VIII. in 1627. This pope, in behalf of God, and by virtue of the power committed to the apostles Peter and Paul, and himself, excommunicated and anathematized all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, &c.—all who had apostatized from the Catholic faith—all who trusted, received, favoured, or defended them—all who read heretical books without permission from the pope—all who possessed or printed such books, or defended them in any way, either in public

or private, or on any pretence whatever ; and, finally, all schismatics who obstinately avoided communion with the Roman Church. It also goes on to denounce all who in any way shall injure the temporal possession or rights of the pope, the clergy, papal ambassadors, &c. This awful anathema the pope alone can remove, and that only at the hour of death, when the excommunicated person has satisfied the claims of the church. The bull was publicly posted up at Rome ; and once a year, or oftener, every bishop was to read it to the assembled people. This was done till the middle of the eighteenth century, every Maundy Thursday, in all the principal churches.

**INCOMPREHENSIBILITY OF GOD.** This is a relative term, and indicates a relation between an object and a faculty ; between God and a created understanding ; so that the meaning of it is this, that no created understanding can comprehend God ; that is, have a perfect and exact knowledge of him, such a knowledge as is adequate to the perfection of the object, Job xi. 7. Isa. xl. God is incomprehensible, 1. As to the nature of his essence. 2. The excellency of his attributes. 3. The depth of his counsels. 4. The works of his providence. 5. The dispensation of his grace, Eph. iii. 8. Job xxxvii. 25. Rom. xi. The incomprehensibility of God follows, 1. From his being a spirit endued with perfections greatly superior to our own. 2. There may be (for any thing we certainly know) attributes and perfections in God of which we have not the least idea. 3. In those perfections of the divine nature of which we have some idea, there are many things to us inexplicable, and with which, the more deeply and attentively we think of them, the more we find our thoughts swallowed up : such as his self-existence, eternity, omnipresence, &c. This should teach us, therefore, 1. To admire and reverence the Divine Being, Zech. ix. 17. Neh. ix. 5. 2. To be humble and modest, Ps. viii. 1, 4. Eccl. v. 2, 3. Job xxxvii. 19. 3. To be serious in our addresses, and sincere in our behaviour towards him. *Caryl on Job*, xxvii. 25 ; *Tillotson's Sermons*, sermon 156 ; *Abernethy's Sermons*, vol. ii. Nos. 6, 7 ; *Doddridge's Lect.*, lect. 59.

**INCONTINENCY**, not abstaining from unlawful desires. See CONTINENCY.

**INCORPOREALITY OF GOD** is his being without a body. That God is incorporeal is evident ; for, 1. Materiality is incompatible with self-existence, and God being self-existent, must be incorporeal. 2. If God were corporeal, he could not be present in any part of the world where body is ; yet his presence is necessary for the support and motion of body. 3. A body cannot be in two places at the same time ; yet he is every where, and fills heaven and earth. 4. A body is to be seen and felt, but God is invisible and impalpable,

John i. 18. *Charnock's Works*, vol. i. p. 117; *Doddridge's Lect.*, lect. 47; *Gill's Body of Div.*, vol. i. p. 45, 8vo.

**INCORRUPTIBLES**, or **INCORRUPTIBLES**, the name of a sect which sprang out of the Eutychians. Their distinguishing tenet was, that the body of Jesus Christ was incorruptible; by which they meant, that, after and from the time wherein he was formed in the womb of his mother, he was not susceptible of any change or alteration; not even of any natural or innocent passion, as of hunger, thirst, &c.; so that he ate without occasion before his death, as well as after his resurrection.

**INCREDULITY**, the withholding our assent to any proposition, notwithstanding arguments sufficient to demand assent. See Duncan Forbes's piece, entitled, *Reflections on the Sources of Incredulity with Regard to Religion*, and *Casaubon on Credulity and Incredulity*.

**INCUMBENT**, a clergyman holding a living; and so called, because he does, or at least ought to, bend his whole study to discharge the cure of his church.

**INDEPENDENCY OF GOD** is his existence in and of himself, without depending on any other. "His being and perfections," as Dr. Ridgley observes (*Body of Div.* qu. 7), "are undervived, and not communicated to him, as all finite perfections are by him to the creature. This attribute of independency belongs to all his perfections. 1. He is independent as to his knowledge. He doth not receive ideas from any object out of himself, as intelligent creatures do. This is elegantly described by the prophet, Isa. lx. 13, 14. 2. He is independent in power. As he receives strength from no one, so he doth not act dependently on the will of the creature, Job xxxvi. 23. 3. He is independent as to his holiness, hating sin necessarily, and not barely depending on some reasons out of himself inducing him thereto; for it is essential to the divine nature to be infinitely opposite to sin, and, therefore, to be independently holy. 4. He is independent as to his bounty and goodness. He communicates blessings, not by constraint, but according to his sovereign will. Thus he gave being to the world, and all things therein, which was the first instance of bounty and goodness; and this not by constraint, but by his free will; 'for his pleasure they are and were created.' In like manner, whatever instances of mercy he extends to miserable creatures, he acts independently, and not by force. He shows mercy, because it is his pleasure to do so, Rom. ix. 18. That God is independent, let it farther be considered, 1. That all things depend on his power, which brought them into and preserves them in being. If, therefore, all things depend on God, then it would be absurdity to say that God depends on any thing, for this would be to suppose the cause and the effect to be mutually dependent on, and derived from each

other, which infers a contradiction. 2. If God be infinitely above the highest creature, he cannot depend on any of them, for dependence argues inferiority. Isa. xl. 15, 17. 3. If God depend on any creature, he does not exist necessarily; and if so, then he might not have been; for the same will by which he is supposed to exist, might have determined that he should not have existed, which is altogether inconsistent with the idea of a God. From God's being independent, we infer, 1. That we ought to conclude that the creature cannot lay any obligation on him, or do any thing that may tend to make him more happy than he is in himself, Rom. xi. 35. Job xxii. 2, 3. 2. If independency be a divine perfection, then let it not in any instance, or by any consequence, be attributed to the creature; let us conclude that all our springs are in him; and that all we enjoy and hope for is from him, who is the author and finisher of our faith, and the fountain of all our blessedness."

**INDEPENDENTS**. See **CONGREGATIONALISTS**.

**INDEX, EXPIRGATORY**, a catalogue of prohibited books in the Church of Rome. The first catalogues of this kind were made by the inquisitors, and these were afterwards approved of by the Council of Trent, after some alteration was made in them by way of retrenchment or addition. Thus an index of heretical books being formed, it was confirmed by a bull of Clement VIII. in 1595, and printed with several introductory rules; by the fourth of which, the use of the Scriptures in the vulgar tongue is forbidden to all persons without a particular license; and by the tenth rule it is ordained, that no book shall be printed at Rome without the approbation of the pope's vicar, or some person delegated by the pope; nor in any other places, unless allowed by the bishop of the diocese, or some person deputed by him, or by the inquisitor of heretical pravity. The Trent Index being thus published, Philip II. of Spain ordered another to be printed at Antwerp in 1571, with considerable enlargements. Another index was published in Spain, in 1584, a copy of which was snatched out of the fire when the English plundered Cadiz. Afterwards there were several expurgatory indexes printed at Rome and Naples, and particularly in Spain.

**INDIGNATION**, a strong disapprobation of mind, excited by something flagitious in the conduct of another. It does not, as Mr. Cogan observes, always suppose that excess of depravity which alone is capable of committing deeds of horror. Indignation always refers to culpability of conduct, and cannot, like the passion of horror, be extended to distress either of body or mind. It is produced by acts of treachery, abuse of confidence, base ingratitude, &c., which we cannot contemplate without being provoked to anger, and feeling a generous resentment.

**INDUCTION**, the act of giving a clergyman formal possession of his church, to which he has been appointed by *institution*; which see. It is performed by the archdeacon, or some person appointed by him for the purpose, who takes the clergyman to be inducted by the hand, lays it upon the key of the church, the ring of the door, the latch of the church gate, or on the church wall, and pronounces these words;—"By virtue of this commission, I induct you into the real and actual possession of the rectory of——," &c. He then opens the church door, and puts the parson in possession of it, who commonly tolls a bell to give notice to the people that he has taken possession. Induction may likewise be made by simply delivering a clod or turf of the glebe.

**INDULGENCES**, in the Romish Church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory.

According to the doctrine of the Romish Church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II., as a recompense for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the Church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all

ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be: even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." According to a book, called the "Tax of the sacred Roman Chancery," in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:—

	s.	d.
For procuring abortion . . . . .	7	6
For simony . . . . .	10	6
For sacrilege . . . . .	10	6
For taking a false oath in a criminal case . . . . .	9	0
For robbing . . . . .	12	0
For burning a neighbour's house . . . . .	12	0
For defiling a virgin . . . . .	9	0
For lying with a mother, sister, &c. . . . .	7	6
For murdering a layman . . . . .	7	6
For keeping a concubine . . . . .	10	6
For laying violent hands on a clergyman . . . . .	10	6
And so on.		

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ itself. "Lo," said they, "the heavens are open: if you enter not now, when will you enter? For twelvepence you may redeem the soul of your father out of purgatory: and are you so ungrateful that you will not rescue the soul of your parent from tor-



ment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefit," &c. It was this great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves. Since that time the popes have been more sparing in the exercise of this power; although it is said they still carry on a great trade with them to the Indies, where they are purchased at two rials apiece, and sometimes more. We are told, also, that a gentleman not long since being at Naples, in order that he might be fully ascertained respecting indulgences, went to the office, and for two sequins purchased a plenary remission of all sins for himself and any two other persons of his friends or relations, whose names he was empowered to insert. *Haweis's Church Hist.*, vol. iii. p. 147; *Smith's Errors of the Church of Rome*; *Watson's Theol. Tracts*, v. p. 274; *Mosheim's Eccl. Hist.*, vol. i. p. 594, 4to.

**INDUSTRY**, diligence, constant application of the mind, or exercise of the body. See **DILIGENCE**, and **IDLENESS**.

**INDWELLING SCHEME**, a scheme which derives its name from that passage in Col. ii. 9.—"In him dwelleth all the fulness of the Godhead bodily;" which, according to some, asserts the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature, made into one person by an ineffable union and *indwelling*, which renders the same attributes and honours equally applicable to both. See **PRÆ-EXISTENCE**. *Dr. Owen's Glory of Christ*, pp. 368, 369, Lond. ed., 1679; a Sermon entitled, *The true Christ of God above the false Christ of Men*, Ipswich, 1799; *Watts's Glory of Christ*, p. 6-203; *Adams's View of Religions*, p. 267.

**INFALLIBILITY**, the quality of not being able to be deceived or mistaken.

The infallibility of the Church of Rome has been one of the great controversies between the Protestants and Papists. By this infallibility, it is understood, that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by divine authority, the judge of all controversies of religion, and that all Christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties: it is likewise the magnet which attracts the desultory and unstable in other persuasions within the sphere of popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this infallibility, the Church of Rome claims, 1. To determine what books are and what are not canonical, and to oblige all Christians to receive or reject them accordingly. 2. To communicate authority to the Scripture; or, in other words, that the Scripture (*quoad nos*), as to us, receives its authority from her. 3. To assign and fix the sense of Scripture, which all Christians are submissively to receive. 4. To decree as necessary to salvation whatever she judges so, although not contained in Scripture. 5. To decide all controversies respecting matters of faith. These are the claims to which the Church of Rome pretends, but which we shall not here attempt to refute, because any man with the Bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition, and error. It is not a little remarkable, however, that the Roman Catholics themselves are much divided as to the seat of this infallibility, and which, indeed, may be considered as a satisfactory proof that no such privilege exists in the church. For is it consistent with reason to think that God would have imparted so extraordinary a gift to prevent errors and dissensions in the church, and yet have left an additional cause of error and dissension, viz. the uncertainty of the place of its abode? No, surely.—Some place this infallibility in the pope or bishop of Rome; some in a general council; others in neither pope nor council separately, but in both conjointly; whilst others are said to place it in the church diffusive, or in all churches throughout the world. But that it could not be deposited in the pope, is evident, for many popes have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council, is as evident; for general councils have actually erred. Neither could it be placed in the pope and council conjointly; for two fallibles could not make one infallible, any more than two ciphers could make an integer. To say that it is lodged in the church universal or diffusive, is equally as erroneous; for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and, less than all would not be the whole church, and so could not claim that privilege.

The most general opinion, however, it is said, is that of its being seated in a pope and general council. The advocates for this opinion consider the pope as the vicar of Christ, head of the church, and centre of unity; and therefore conclude that his concurrence with and approbation of the decrees of a general council are necessary, and suffi-

cient to afford it an indispensable sanction and plenary authority. A general council they regard as the church representative, and suppose that nothing can be wanting to ascertain the truth of any controversial point, when the pretended head of the church and its members, assembled in their supposed representatives, mutually concur and coincide in judicial definitions and decrees, but that infallibility attends their coalition and conjunction in all their determinations.

Every impartial person who considers this subject with the least degree of attention, must clearly perceive that neither any individual nor body of Christians have any ground, from reason or Scripture, for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal, or associations of mortals. The human being who challenges infallibility, seems to imitate the pride and presumption of Lucifer, when he said,—“I will ascend, and will be like the Most High.” A claim to it was unheard of in the primitive and purest ages of the church; but became, after that period, the arrogant pretension of papal ambition. History plainly informs us that the bishops of Rome, on the declension of the western Roman empire, began to put in their claim of being the supreme and infallible heads of the Christian Church, which they at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by the general and excessive credulity of the people. However, when they had grossly abused this absurd pretension, and committed various acts of injustice, tyranny, and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending popes; when these had been for a considerable time roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils of Constance and Basil had challenged and exercised the right of deposing and electing the bishops of Rome, then their pretensions to infallibility were called in question, and the world discovered that councils were a jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred by many divines from popes to general councils, and the opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate of Alexander VI., and the martial one of Julius II. The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value,

and of too extensive consequence, to be parted with entirely. It was, therefore, by the major part of the Roman Church, deposited with, or made the property of general councils, either solely or conjointly with the pope. See *Smith's Errors of the Church of Rome detected*; and a list of writers under article **POPERY**.

**INFANT BAPTISM.** See **BAPTISM**, **PÆDOBAPTISM**.

**INFANT COMMUNION**, the admission of infants to the ordinance of the Lord's Supper. It has been debated by some, whether or not infants should be admitted to this ordinance. One of the greatest advocates for this practice was Mr. Pierce. He pleads the use of it even unto this day among the Greeks, and in the Bohemian churches till near the time of the Reformation; but especially from the custom of the ancient churches, as it appears from many passages in Photius, Augustine, and Cyprian. But Dr. Doddridge observes, that Mr. Pierce's proof from the more ancient fathers is very defective. His arguments from Scripture chiefly depend upon this general medium; that Christians succeeding to the Jews as God's people, and being grafted upon that stock, their infants have a right to all the privileges of which they are capable, till forfeited by some immorality; and consequently have a right to partake of this ordinance, as the Jewish children had to eat of the passover, and other sacrifices: besides this, he pleads those texts which speak of the Lord's Supper as received by all Christians.

The most obvious answer to all this, is that which is taken from the incapacity of infants to examine themselves, and discern the Lord's body; but he answers that this precept is only given to persons capable of understanding and complying with it, as those which require faith in order to baptism are interpreted by the Pædobaptists. As for his argument from the Jewish children eating the sacrifice, it is to be considered that this was not required as circumcision was; the males were not necessarily brought to the temple till they were twelve years old. Luke ii. 42, and the sacrifices they ate of were chiefly *peace offerings*, which became the common food to all that were clean in the family, and were not looked upon as acts of devotion to such a degree as our eucharist is: though, indeed, they were a token of their acknowledging the divinity of that God to whom they had been offered. 1 Cor. x. 18; and even the passover was a commemoration of a temporal deliverance; nor is there any reason to believe that its reference to the Messiah was generally understood by the Jews.

On the whole, it is certain there would be more danger of a contempt arising to the Lord's Supper from the admission of infants,

and of confusion and trouble to other communicants; so that not being required in Scripture, it is much the best to omit it. When children are grown up to a capacity of behaving decently, they may soon be instructed in the nature and design of the ordinance; and if they appear to understand it, and behave for some competent time of trial in a manner suitable to that profession, it would probably be advisable to admit them to communion, though very young; which, by the way, might be a good security against many of the snares to which youth are exposed. —*Doddridge's Lectures*, lect. 207; *Pierce's Essay on the Eucharist*, p. 76, &c.; *Witsius on Cor. b. 4. c. 17. § 30, 32*; *J. Frid. Mayer, Diss. de Eucharistia Infantum*; *Zornius, Hist. Eucharist. Infantum*, p. 18; *Theol. and Bib. Mag.* Jan. and April, 1806.

INFANTS, SALVATION OF. "Various opinions," says an acute writer, "concerning the future state of infants have been adopted. Some think, all dying in infancy are annihilated; for, say they, infants being incapable of moral good or evil, are not proper objects of reward or punishment. Others think that they share a fate similar to adults; a part saved and a part perish. Others affirm all are saved because all are immortal, and all are innocent. Others, perplexed with these divers sentiments, think best to leave the subject untouched;—could comfort to parents who bury their families in infancy! The most probable opinion seems to be that they are all saved, through the merits of the Mediator, with an everlasting salvation. This has nothing in it contrary to the perfections of God, or to any declaration of the Holy Scriptures; and it is highly agreeable to all those passages which affirm where sin hath abounded, grace hath much more abounded. On these principles, the death of Christ saves more than the fall of Adam lost." If the reader be desirous of examining the subject, we refer him to p. 415, vol. ii. *Robinson's Claude*; *Gillard and Williams's Essay on Infant Salvation*; *An Attempt to elucidate Rom. v. 12*, by an anonymous writer; *Watts's Ruin and Recovery*, pp. 324, 327; *Edwards on Original Sin*, pp. 431, 434; *Doddridge's Lect.* lect. 168; *Ridgley's Body of Div.* v. i. p. 330 to 336; *Harris and Russell on the Salvation of Infants*.

INFIDELITY, want of faith in God, or the disbelief of the truths of revelation, and the great principles of religion. If we inquire into the rise of infidelity, we shall find it does not take its origin from the result of sober inquiry, close investigation, or full conviction; but it is rather, as one observes, "the slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of Christianity. It may therefore, be laid down as an axiom, that 'infidelity is, in general, a disease of the heart

more than of the understanding;' for we always find that infidelity increases in proportion as the general morals decline. If we consider the nature and effect of this principle, we shall find that it subverts the whole foundation of morals; it tends directly to the destruction of a taste for moral excellence, and promotes the growth of those vices which are the most hostile to social happiness, especially vanity, ferocity, and unbridled sensuality. As to the progress of it, it is certain, that of late years, it has made rapid strides. Lord Herbert did not, indeed, so much impugn the doctrine or the morality of the Scriptures, as to attempt to supersede their necessity, by endeavouring to show that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the light of nature. Bolingbroke, and others of his successors, advanced much further, and attempted to invalidate the proofs of the moral character of the Deity, and consequently, all expectation of rewards and punishments, leaving the Supreme Being no other perfections than those which belong to a first cause, or Almighty contriver. After him, at a considerable distance, followed Hume, the most subtle of all, who boldly aimed to introduce an universal scepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time, sceptical writers have sprung up in abundance, and infidelity has allured multitudes to its standard; the young and superficial, by its dexterous sophistry; the vain, by the literary fame of its champion; and the profligate, by the licentiousness of its principles." But let us ask, what will be its end? Is there any thing in the genius of this principle that will lead us to suppose it will reign triumphant? So far from it, we have reason to believe that it will be banished from the earth. Its inconsistency with reason; its incongruity with the nature of man; its cloudy and obscure prospects; its unsatisfying nature; its opposition to the dictates of conscience; its pernicious tendency to eradicate every just principle from the breast of man, and to lead the way for every species of vice and immorality, shows us that it cannot flourish, but must finally fall. And, as Mr. Hall justly observes, "We have nothing to fear; for to an attentive observer of the signs of the times, it will appear one of the most extraordinary phenomena of this eventful crisis, that amidst the ravages of atheism and infidelity real religion is on the increase; for while infidelity is marking its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms, thus appalling the inhabitants of the world, and compelling them to take refuge in the church of God, the true sanctuary; the stream of divine knowledge, unobserved, is flowing in new channels; winding its course among humble valleys,

refreshing thirsty deserts, and enriching, with far other and higher blessings than those of commerce, the most distant climes and nations; until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth." See *Hall's admirable Ser. on Infidelity*; *Fuller's Gospel of Christ its own Witness*; *Bishop Watson's Apology for the Bible*; *Wilberforce's Practical View*, sect. 3, chap. 7; *Bp. Horne's Letters on Infidelity*; *Van Mildert's Bampton Lectures*; and books under article DEISM.

INFIRMITY, applied to the mind, denotes frailty, weakness. It has been a question what may properly be denominated sins of infirmity.

1. Nothing, it is said, can be excused under that name which at the time of its commission is known to be a sin.—2. Nothing can be called a sin of infirmity which is contrary to the express letter of any of the commandments.—3. Nothing will admit of a just and sufficient excuse upon the account of infirmity which a man beforehand considers and deliberates with himself, whether it be a sin or not. A sin of infirmity is, 1. Such a failing as proceeds from excusable ignorance. 2. Or unavoidable surprise. 3. Or want of courage and strength. Rom. xv. 1.

By infirmity also we understand the corruptions that are still left in the heart, (notwithstanding a person may be sanctified in part,) and which sometimes break out. These may be permitted to humble us; to animate our vigilance; perhaps that newly convinced sinners might not be discouraged by a sight of such perfection they might despair of ever attaining to; to keep us prayerful and dependent; to prevent those honours which some would be ready to give to human nature rather than to God; and, lastly, to excite in us a continual desire for heaven. Let us be cautious and watchful, however, against sin in all its forms: for it argues a deplorable state of mind when men love to practise sin, and then lay it upon constitution, the infirmity of nature, the decree of God, the influence of Satan, and thus attempt to excuse themselves by saying they could not avoid it. *Clarke's Sermon*, ser. 12, vol. ix.; *Massillon's Sermon*, vol. ii. p. 213, Eng. Trans.

INFINITE, without bounds or limits. Many have objected to the common opinion that sin is an infinite evil, but without sufficient grounds, since every sin is committed against a God of infinite excellence, in violation of infinite obligations, and in its natural results, leads to the perpetuation of innumerable, inconceivable and interminable miseries.

INFINITY. Infinity is taken in two senses entirely different, i. e. in a positive and a negative one. Positive infinity is a quality being perfect in itself, or capable of receiving no addition. Negative is the quality of being boundless, unlimited, or endless. That God

is infinite is evident; for as Doddridge observes, 1. If he be limited, it must either be by himself, or by another; but no wise being would abridge himself, and there could be no other being to limit God.—2. Infinity follows from self-existence; for a necessity that is not universal must depend on some external cause, which a self-existent Being does not.—3. Creation is so great an act of power, that we can imagine nothing impossible to that Being who has performed it, but must therefore ascribe to him infinite power.—4. It is more honourable to the Divine Being to conceive of him as infinite than finite.—5. The Scriptures represent all his attributes as infinite. His understanding is infinite. Psal. cxlvii. 5. His knowledge and wisdom. Rom. xi. 33. His power. Rom. i. 20; Heb. xi. 3. His goodness. Psal. xvi. 2. His purity, holiness, and justice. Job iv. 17, 18; Isa. vi. 2, 3.—6. His omnipotence and eternity prove his infinity; for were he not infinite, he would be bounded by space and by time, which he is not.—*Doddridge's Lect.*, lect. 49; *Watts's Ontology*, ch. 17; *Locke on Underst.*, vol. i. ch. 17; *Howe's Works*, vol. i. pp. 63, 64, 67.

INFLUENCES, DIVINE, a term made use of to denote the operations of the Divine Being upon the mind. This doctrine of divine influences has been much called in question of late; but we may ask, 1. What doctrine can be more reasonable? "The operations which the power of God carries on in the natural world are no less mysterious than those which the Spirit performs in the moral world. If men, by their counsels and suggestions, can influence the minds of one another, must not divine suggestions produce a much greater effect? Surely the Father of spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart to them what assistance he thinks proper, without injuring their frame or disturbing their rational powers." We may observe, 2. Nothing can be more scriptural. Eminent men from the patriarchal age down to St. John, the latest writer, believed in this doctrine, and ascribed their religious feelings to this source. Our Lord strongly and repeatedly inculcated this truth; and that he did not mean miraculous, but moral influences of the Spirit, is evident. John iii. 3; Matt. vii. 22, 23; John vi. 44, 46. See also John xii. 32, 40; Rom. viii. 9; 1 Cor. ii. 14. 3. And we may add, nothing can be more necessary, if we consider the natural depravity of the heart, and the insufficiency of all human means to render ourselves either holy or happy without a supernatural power. See *Williams's Historic Defence of Experimental Religion*; *Williams's Answer to Belsham*, let. 13; *Hurston's Sermons on the Spirit*; *Owen on the Spirit*.

INGHAM, BENJAMIN, Esq., was born at Ossett, in the parish of Dewsbury, and west

riding of the county of York, on the 11th of June, 1712. He received a liberal education, first at Batley School, and afterwards at Queen's College, Oxford, where, in 1733, he became acquainted with Messrs. Charles and John Wesley, the founders of Methodism, and, for a time, was somewhat attached to them, partly from witnessing their exemplary moral conduct and zeal to do good, and partly from a spirit of sympathy which he felt towards them, on hearing them ridiculed and reproached for what, he thought, merited commendation. In 1734 he returned home, and, having lost his father, began to have meetings for religious purposes in his mother's house, every evening, at which he read and expounded the Scriptures with prayer and praise. This appears to have been attended with good effects, the neighbourhood having previously been in a dark and benighted state, and the first religious society was at this time formed at Ossett. Mr. Ingham returned to Oxford in 1735, and received episcopal ordination, on the first of June, at the hands of Dr. Potter, then bishop, and on the same day preached his first sermon, which was to the prisoners in Oxford Castle. On the 4th he quitted Oxford and proceeded to London, accompanied by Mr. John Gambold, which introduced him to the acquaintance of many religious people. He had not been long in town when he received a pressing invitation from Mr. John Wesley to accompany him across the Atlantic, which he accepted, and they embarked for Georgia, in October, 1735. During the voyage, Mr. Ingham became acquainted with some Moravians who happened to be passengers in the ship, and on their way to one of their settlements in America. A violent storm had arisen, which threatened the loss of life to all on board, and the people in general were greatly alarmed and terrified, while the Moravians "in patience possessed their souls," calmly singing hymns and praises to God! A spectacle so singular arrested the attention of Mr. Ingham, who now made it his business to inquire into the principles of these people, the nature of their profession, with the ground of their confidence, and cheerful submission to the will of God. He remained in Georgia about two years, visited Carolina and Pennsylvania, and then returned to England, where, on his arrival, he began to preach, in the Established Church, the doctrines of the gospel, according to the best light he then had into them. Numbers flocked to hear him; the clergy became jealous and took the alarm, and in about two years, he found himself entirely excluded from their pulpits, which drove him into the fields, where he often had large congregations.

When the schism took place between Messrs. Whitefield and Wesley, Mr. Ingham stood aloof from both, and was inclined rather to unite with the Moravians, who about this period began to form their establishment at Fulneck,

near Leeds. He had but little insight at this time into the nature of Christ's kingdom, or the instituted order and worship of his churches in a state of separation from the world; and therefore confined himself to the preaching of the gospel in the remote parts of Yorkshire, Lancashire, Craven, and Westmoreland, leaving it to the Moravians to collect them into societies, and form them into church order. In process of time, however, his mind began to be better informed about these matters—he perceived extravagances and arbitrary proceedings among that people, which excited his disgust, and he broke off all connexion with them.

In November, 1741, Mr. Ingham married the Right Honourable Lady Margaret Hastings, sister to the Earl of Huntingdon; on which he removed his residence from Ossett to Abberford, where he continued to reside till his death. After forming this connexion, he was so far from relaxing in his exertions to preach the gospel, that he greatly extended the sphere of his operations, and, in process of time, may be said to have evangelized all the surrounding country. Ministers rose up to co-operate with him—many societies were collected; and, though amidst much opposition from the high church party, the cause went forward, and "the little one became a thousand." About the year 1760, Mr. Ingham, having perused Mr. Glas's Testimony of the King of Martyrs, and obtained much information from it concerning the nature of Christ's kingdom, the order of gospel churches, and the peculiar laws, precepts, and institutions thereof, prevailed on two of his friends, Batty and Allen, to take a journey into Scotland, for the purpose of visiting Mr. Glas, and making themselves better acquainted with the order of the churches in his connexion. They accordingly went, and were highly gratified with the reception they met with both from Glas and Sandeman. On their return they reported to Mr. Ingham all they had seen and heard; and, in October, 1761, a general conference was convened at Thinoaks, consisting of all the preachers connected with Mr. Ingham, when they resolved on constituting their churches on the model of those they had seen in Scotland. Two years afterwards, Mr. Ingham published his "Treatise on the Faith and Hope of the Gospel," in which these important subjects are discussed with much simplicity and regard to the New Testament. Mr. Ingham died in the year 1772, leaving behind him an only son, who seems to have disappointed the wishes and expectations of his parents; for, after receiving an education in some measure suitable to his rank in life, he formed a connexion by marriage which frustrated their views, and eventually proved a source of trial and grief to his parents. The churches formerly in connexion with Mr. Ingham, and commonly known by the appel-

lation of Inghamites, have lately united with the second class of Scotch Independents, known by the name of *Daleites*, after the late Mr. David Dale, of Glasgow, who was an elder among them. Mr. Ingham's character and conduct were highly exemplary, and in all respects becoming the gospel of Christ, and at his death he left behind him "a good name," which is better than precious ointment.—See *New Evang. Mag.* 1819; *Jones's Ch. Biog.*

INGHAMITES. See the preceding article.

INGRATITUDE, the vice of being insensible to favours received, without any endeavour to acknowledge and repay them. It is sometimes applied to the act of returning evil for good. Ingratitude, it is said, is no passion: for the God of nature has appointed no motion of the spirit whereby it might be excited; it is, therefore, a mere vice, arising from pride, stupidity, or narrowness of soul.

INIQUITY. See SIN.

INJURY, a violation of the rights of another. Some, says Grove, distinguish between *injustitia* and *injuria*. Injustice is opposed to justice in general, whether negative or positive; an injury to negative justice *alone*. See JUSTICE. An injury is, wilfully doing to another what ought not to be done. This is injustice, too, but not the whole idea of it; for it is injustice, also, to refuse or neglect doing what ought to be done. An injury must be wilfully committed; whereas it is enough to make a thing unjust, that it happens through a culpable negligence. 1. We may injure a person in his soul, by misleading his judgment; by corrupting the imagination; perverting the will, and wounding the soul with grief. Persecutors who succeed in their compulsive measures, though they cannot alter the real sentiments by external violence, yet sometimes injure the soul by making the man a hypocrite. 2. We may injure another in his body, by homicide, murder, preventing life, dismembering the body by wounds, blows, slavery, and imprisonment, or any unjust restraint upon its liberty; by robbing it of its chastity, or prejudicing its health.—3. We may injure another in his name and character, by our own false and rash judgments of him; by false witness; by charging a man to his face with a crime which either we ourselves have forged, or which we know to have been forged by some other person; by detraction or backbiting; by reproach, or exposing another for some natural imbecility either in body or mind; or for some calamity into which he is fallen, or some miscarriage of which he has been guilty; by innuendoes, or indirect accusations that are not true. Now if we consider the value of character, the resentment which the injurious person has of such treatment when it comes to his own turn to suffer it, the consequence of a man's losing his good name, and finally, the difficulty of making reparation, we must at once see the injustice of lessening another's

good character. There are these two considerations which should sometimes restrain us from speaking the whole truth of our neighbour, when it is to his disadvantage. (1.) That he may possibly live to see his folly, and repent and grow better. (2.) Admitting that we speak the truth, yet it is a thousand to one but, when it is handed about for some time, it will contract a deal of falsehood.—4. We may injure a person in his relations and dependencies. In his servants, by corrupting them; in his children, by drawing them into evil courses; in his wife, by sowing strife, attempting to alienate her affections.—5. We may be guilty of injuring another in his worldly goods or possessions. (1.) By doing him a mischief, without any advantage to ourselves, through envy and malice. (2.) By taking what is another's, which is theft. See *Grove's Mor. Phil.* ch. 8, p. 2; *Watts's Sermons*, vol. ii. ser. 33; *Tillotson's Sermons*, ser. 42.

INJURIES, FORGIVENESS OF. See FORGIVENESS.

INJUSTICE. See INJURY.

INNOCENCE, acting in perfect consonance to the law, without incurring guilt or consequent punishment. See MAN.

INQUISITION, in the church of Rome, a tribunal in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. This court was founded in the twelfth century, under the patronage of Pope Innocent, who issued out orders to excite the Catholic princes and people to extirpate heretics, to search into their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal, called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederick II. and Louis IX., King of France, not only to enact the most barbarous laws against heretics, and to commit to the flames, by the ministry of public justice, those who were pronounced such by the inquisitors; but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by Frederick II. are well known; edicts sufficient to have excited the greatest horror, and which rendered the most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the inquisitors. These abominable laws were not, however, sufficient to restrain the just indignation of the people against those inhuman judges whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy; nay, even with temerity and imprudence. Accordingly, they were insulted by the multitude in many

places, were driven in an ignominious manner out of some cities, and were put to death in others; and Conrad, of Marburg, the first German inquisitor who derived his commission from Gregory IX., was one of the many victims that were sacrificed on this occasion to the vengeance of the public, which his incredible barbarities had raised to a dreadful degree of vehemence and fury.

This diabolical tribunal takes cognizance of heresy, Judaism, Mohammedanism, sodomy, and polygamy; and the people stand in so much fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers, and declare the cause of their imprisonment, for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The sentence against prisoners is pronounced publicly, and with extraordinary solemnity. In Portugal they erect a theatre capable of holding three thousand persons, in which they place a rich altar, and raise seats on each side, in the form of an amphitheatre. There the prisoners are placed, and over against them is a high chair, whither they are called one by one to hear their doom from one of the inquisitors. These unhappy persons know what they are to suffer by the clothes they wear that day; those who appear in their own clothes are discharged on paying a fine; those who have a *santo benito*, or strait yellow coat without sleeves, charged with St. Andrew's cross, have their lives, but forfeit all their effects; those who have the resemblance of flames made of red serge sewed upon their *santo benito*, without any cross, are pardoned, but threatened to be burnt if ever they relapse; but those who, besides those flames, have on their *santo benito* their own picture surrounded with devils, are condemned to expire in the flames. The inquisitors, who are ecclesiastics, do not pronounce the sentence of death, but form and read an act, in which they say, that the criminal, being convicted of such a crime, by his own confession, is with much reluctance delivered to the secular power, to be punished according to his demerits; and this writing they give to the seven judges, who attend at the right side of the altar, and immediately pass sentence. For the conclusion of this horrid scene, see ACT OF FAITH.

According to Llorente, the number of victims of the Spanish Inquisition, from 1481 to

1808, amounted to 341,021. Of these 31,912 were burnt; 17,639 burnt in effigy; and 291,456 were subjected to severe penance. It was put down by Napoleon in 1808, but re-established by Ferdinand VII. in 1814; and it was again abolished by the Cortes in 1820; but there is reason to believe is again secretly in operation.

The Inquisition was restored at Rome by Pius VII. In 1826 it condemned to death Cashiur, a pupil of the Propaganda, who was appointed patriarch of Memphis, but not accepted by the viceroy of Egypt. His crime is unknown; but the pope commuted his punishment into imprisonment for life. Works on the Inquisition have been published by *Baker, Limborch, Geddes, Lavalle, Llorente, and Puigblanche. The Records of the Inquisition*, from the original MSS. taken from the inquisitorial palace at Barcelona, when it was stormed by the insurrectionists in 1819, were published at Boston, North America, in 1828.

INSPIRATION, the conveying of certain extraordinary and supernatural notions or motions into the soul; or it denotes any supernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvement, to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. Thus the prophets are said to have spoken by divine inspiration. 1. An inspiration of superintendency, in which God does so influence and direct the mind of any person as to keep him more secure from error in some various and complex discourse, than he would have been merely by the use of his natural faculties. 2. Plenary superintendent inspiration, which excludes any mixture of error at all from the performance so superintended. 3. Inspiration of elevation, where the faculties act in a regular, or common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius could have given. 4. Inspiration of suggestion, where God does, as it were, speak directly to the mind, making such discoveries to it as it could not otherwise have obtained, and frequently dictating the very words in which such discoveries are to be communicated, if they are designed as a message to others.

It is generally allowed that the Scriptures were written by divine inspiration. The matter of them, the spirituality and elevation of their design, the majesty and simplicity of their style, the agreement of their various parts; their wonderful efficacy on mankind; the candour, disinterestedness, and uprightness of the penmen; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of their predictions, prove this. It has been disputed, however,

whether this inspiration is, in the most absolute sense, plenary. As this is a subject of importance, and ought to be carefully studied by every Christian, in order that he may render a reason of the hope that is in him, I shall here subjoin the remarks of an able writer, who, though he may differ from some others, as to the terms made use of above, yet I am persuaded his arguments will be found weighty and powerful. "There are many things in the Scriptures," says Mr. Dick, "which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and other intellectual faculties which are common to men, they were able to relate certain events in which they had been personally concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to invigorate their minds; it was only necessary that they should be infallibly preserved from error. It is with respect to such passages of Scripture alone, as did not exceed the natural ability of the writers to compose, that I would admit the notion of superintendence, if it should be admitted at all. Perhaps this word, though of established use and almost undisputed authority, should be entirely laid aside, as insufficient to express even the lowest degree of inspiration. In the passages of Scripture which we are now considering, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved or excited by the Holy Ghost to record particular events, and set down particular observations. The passages written in consequence of the direction and under the care of the Divine Spirit, may be said, in an inferior sense, to be inspired; whereas if the men had written them at the suggestion of their own spirit, they would not have possessed any more authority, though they had been free from error, than those parts of profane writings which are agreeable to truth.

2. "There are other parts of the Scriptures in which the faculties of the writers were supernaturally invigorated and elevated. It is impossible for us, and perhaps it was not possible for the inspired person himself, to determine where nature ended, and inspiration began. It is enough to know, that there are many parts of Scripture in which, though the unassisted mind might have proceeded some steps, a divine impulse was necessary to enable it to advance. I think, for example, that the evangelists could not have written the history of Christ if they had not enjoyed miraculous aid. Two of them, Matthew and John, accompanied our Saviour during the space of three years and a half. At the close of this period, or rather several years after it, when they wrote their Gospels, we

may be certain that they had forgotten many of his discourses and miracles; that they recollected others indistinctly; and that they would have been in danger of producing an inaccurate and unfair account, by confounding one thing with another. Besides, from so large a mass of particulars, men of uncultivated minds, who were not in the habit of distinguishing and classifying, could not have made a proper selection; nor would persons unskilled in the art of composition have been able to express themselves in such terms as should insure a faithful representation of doctrines and facts, and with such dignity as the nature of the subject required. A divine influence, therefore, must have been exerted on their minds, by which their memories and judgments were strengthened, and they were enabled to relate the doctrines and miracles of their Master, in a manner the best fitted to impress the readers of their histories. The promise of the Holy Ghost to bring to their remembrance all things whatsoever Christ had said to them, proves that, in writing their histories, their mental powers were endowed, by his agency, with more than usual vigour.

"Further, it must be allowed that in several passages of Scripture there is found such elevation of thought and of style, as clearly shows that the powers of the writers were raised above their ordinary pitch. If a person of moderate talents should give as elevated a description of the majesty and attributes of God, or reason as profoundly on the mysterious doctrines of religion, as a man of the most exalted genius and extensive learning, we could not fail to be convinced that he was supernaturally assisted; and the conviction would be still stronger, if his composition should far transcend the highest efforts of the human mind. Some of the sacred writers were taken from the lowest ranks of life; and yet sentiments so dignified, and representations of divine things so grand and majestic, occur in their writings, that the noblest flights of human genius, when compared with them, appear cold and insipid.

3. "It is manifest, with respect to many passages of Scripture, that the subjects of which they treat must have been directly revealed to the writers. They could not have been known by any natural means, nor was the knowledge of them attainable by a simple elevation of the faculties. With the faculties of an angel we could not discover the purposes of the divine mind. This degree of inspiration we attribute to those who were empowered to reveal heavenly mysteries, 'which eye had not seen, and ear had not heard,' to those who were sent with particular messages from God to his people, and to those who were employed to predict future events. The plan of redemption being an effect of the sovereign councils of Heaven, it



could not have been known but by a communication from the Father of lights.

"This kind of inspiration has been called the inspiration of suggestion. It is needless to dispute about a word; but suggestion seeming to express an operation on the mind, by which ideas are excited in it, is of too limited signification to denote the various modes in which the prophets and apostles were made acquainted with supernatural truths. God revealed himself to them not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called revelation; a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Ghost himself, to signify the discovery of truths formerly unknown to the apostles. The last book of the New Testament, which is a collection of prophecies, is called the Revelation of Jesus Christ. Paul says, that he received the Gospel by revelation; that 'by revelation the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then revealed unto his holy apostles and prophets by the Spirit;' and, in another place, having observed that 'eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him,' he adds, 'But God hath revealed them unto us by his Spirit,' Rev. i. 1; Gal. i. 12; Eph. ii. 5; 1 Cor. ii. 9, 10.

"I have not names to designate the other two kinds of inspiration. The names used by Doddridge, and others, Superintendence, Elevation, and Suggestion, do not convey the ideas stated in the three preceding particulars, and are liable to other objections, besides those which have been mentioned. This account of the inspiration of the Scriptures has, I think, these two recommendations: that there is no part of Scripture which does not fall under one or other of the foregoing heads; and that the different degrees of the agency of the Divine Spirit on the minds of the different writers are carefully discriminated.

"Some men have adopted very strange and dangerous notions respecting the inspiration of the Scriptures. Dr. Priestley denies that they were written by a particular divine inspiration; and asserts that the writers, though men of the greatest probity, were fallible, and have actually committed mistakes in their narrations and their reasonings. But this man and his followers find it their interest to weaken and set aside the authority of the Scriptures, as they have adopted a system of religion from which all the distinguishing doctrines of revelation are excluded. Others consider the Scriptures as inspired in

those places where they profess to deliver the word of God; but in other places, especially in the historical parts, they ascribe to them only the same authority which is due to the writings of well-informed and upright men. But as this distinction is perfectly arbitrary, having no foundation in any thing said by the sacred writers themselves, so it is liable to very material objections. It represents our Lord and his apostles, when they speak of the Old Testament, as having attested, without any exception or limitation, a number of books as divinely inspired, while some of them were partly, and some were almost entirely, human compositions: it supposes the writers of both Testaments to have profanely mixed their own productions with the dictates of the Spirit, and to have passed the unhallowed compound on the world as genuine. In fact, by denying that they were constantly under infallible guidance, it leaves us utterly at a loss to know when we should or should not believe them. If they could blend their own stories with the revelations made to them, how can I be certain that they have not, on some occasions, published, in the name of God, sentiments of their own, to which they were desirous to gain credit and authority? Who will assure me of their perfect fidelity in drawing a line of distinction between the divine and the human parts of their writings? The denial of the plenary inspiration of the Scripture tends to unsettle the foundations of our faith, involves us in doubt and perplexity, and leaves us no other method of ascertaining how much we should believe, but by an appeal to reason. But when reason is invested with the authority of a Judge, not only is revelation dishonoured, and its Author insulted, but the end for which it was given is completely defeated.

"A question of very great importance demands our attention, while we are endeavouring to settle, with precision, the notion of the inspiration of the Scriptures: it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. The last opinion has been supported by the following reasoning.

"Every man, who hath attended to the operations of his own mind, knows that we think in words, or that, when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least

while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words as the instrument of his mental operations. As a great part of the Scriptures was suggested or revealed to the writers; as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses; but there is no conceivable method of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind, in some way or other, the words significant of them. In all those passages of Scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he does not understand, unless he were furnished with the words as well as the sentiments; and that the penmen of the Scriptures did not always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived; and is intimated by Peter, when he says, that the prophets 'inquired and searched diligently what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Pet. i. 10, 11.

"In other passages of Scripture, those not excepted in which the writers relate such things as had fallen within the compass of their own knowledge, we shall be disposed to believe that the words are inspired, if we calmly and seriously weigh the following considerations. If Christ promised to his disciples, that, when they were brought before kings and governors for his sake, 'it should be given them in that same hour what they should speak, and that the spirit of their Father should speak in them,' Matt. x. 19, 20; Luke xii. 11, 12,—a promise which cannot be reasonably understood to signify less than that both words and sentiments should be dictated to them,—it is fully as credible that they should be assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke 'not in the words which man's wisdom teacheth,

but which the Holy Ghost taught,'—1 Cor. ii. 13, and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected upon the subject, is aware of the importance of a proper selection of words in expressing our sentiments; and knows how easy it is for a heedless or unskilful person not only to injure the beauty and weaken the efficacy of a discourse by the impropriety of his language, but, by substituting one word for another, to which it seems to be equivalent, to alter the meaning, and perhaps render it totally different. If, then, the sacred writers had not been directed in the choice of words, how could we have been assured that those which they have chosen were the most proper? Is it not possible, nay, is it not certain, that they would have sometimes expressed themselves inaccurately, and, as many of them were illiterate, by consequence, would have obscured and misrepresented the truth? In this case, how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary, before we received them, to try them by the standard of reason? and would not the authority and the design of revelation have thus been overthrown? We must conclude, therefore, that the words of Scripture are from God, as well as the matter; or we shall charge him with a want of wisdom in transmitting his truths through a channel by which they might have been, and most probably have been, polluted.

"To the inspiration of the words, the difference in the style of the sacred writers seems to be an objection; because if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But in answer to this objection it may be observed, that the Divine Spirit, whose operations are various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language: or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state, and by leaving them, at another, to act according to their native energy, under his inspection and control. We should not suppose that inspiration, even in its higher degrees, deprived those who were the subjects of it of the use of their faculties. They were, indeed, the organs of the Spirit; but they were conscious, intelligent organs. They were dependent, but distinct agents; and the operation of their mental powers, though elevated and directed by superior influence, was analogous to their ordinary mode

of procedure. It is easy, therefore, to conceive that the style of the writers of the Scriptures should differ, just as it would have differed if they had not been inspired. A perfect uniformity of style could not have taken place, unless they had all been inspired in the same degree, and by inspiration their faculties had been completely suspended, so that divine truths were conveyed by them in the same passive manner in which a pipe affords a passage to water, or a trumpet to the breath." A more serious objection to plenary verbal inspiration is founded on the indisputable fact, that there are numerous passages of Scripture containing a repetition or new representation of what is found in other passages, between which there are many verbal discrepancies, though it be expressly stated before each, that the Lord made the communications in *these words*. As the words were spoken only once, it is obvious they could not be communicated under both the forms in which they now appear, or, at least, the words now exhibited in the original text are not, in every respect, the identical words spoken on the occasion. See *Dick's Essay on the Inspiration of the Scriptures*; *Hawker on Plenary Inspiration*; *Appendix to 3rd vol. of Doddridge's Expositor*; *Calamy and Bennett on Inspiration*; *Dr. Stennett on the Authority and Use of Scripture*; *Parry's Inquiry into the Nature and Extent of the Inspiration of the Apostles*; *Brown's Nat. and Rev. Reliq.* p. 78; *Dr. Woods on Inspiration*; *Henderson's Lectures on Inspiration*; and articles CHRISTIANITY and SCRIPTURE, in this work.

INSTINCT, that power which acts on and impels any creature to any particular manner of conduct, not by a view of the beneficial consequences, but merely from a strong impulse supposed necessary in its effects, and to be given them to supply the place of reason.

INSTITUTE, INSTITUTION, an established custom or law; a precept, maxim, or principle. Institutions may be considered as positive, moral, and human. 1. Those are called *positive institutions* or precepts which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them. 2. *Moral* are those, the reasons of which we see, and the duties of which arise out of the nature of the case itself, prior to external command. 3. *Human*, are generally applied to those inventions of men, or means of honouring God, which are not appointed by him, and which are numerous in the Church of Rome, and too many of them in Protestant churches. *Butler's Analogy*, p. 214; *Doddridge's Lect.*, lect. 158; *Robinson's Claude*, 217, vol. i., and 258, vol. ii.; *Burrough's two Dis. on Positive Institutions*; *Bp. Hoadley's Plain Account*, p. 3.

INSTITUTION, an act in the Church of England, by which a clergyman is approved as a

fit person for a living, and is preparatory to his induction into it. The former renders him complete as to spiritual rights: the latter gives him a right to the temporalities. The words used by the bishop on the occasion are, "I institute you rector of such a church, with cure of souls, and receive your care and mine."

INSTRUMENTAL MUSIC, music produced by instruments, in contradistinction from vocal music. See MUSIC.

INTEGRITY, purity of mind, free from any undue bias or principle, Prov. xi. 3. Many hold, that a certain artful sagacity, founded upon knowledge of the world, is the best conductor of every one who would be a successful adventurer in life, and that a strict attention to integrity would lead them into danger and distress. But, in answer to this, it is justly observed, 1. That the guidance of integrity is the safest under which we can be placed: that the road in which it leads us is, upon the whole, the freest from dangers, Prov. iii. 21, &c. 2. It is unquestionably the most honourable: for integrity is the foundation of all that is high in character among mankind, Prov. iv. 8. 3. It is most conducive to felicity, Phil. iv. 6, 7; Prov. iii. 17. 4. Such a character can look forward to eternity without dismay, Rom. ii. 7.

INTEMPERANCE, excess in eating or drinking. This is the general idea of it; but we may observe, that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. See article TEMPERANCE.

INTERCESSION OF CHRIST, his interposing for sinners by virtue of the satisfaction he made to divine justice. 1. As to the fact itself, it is evident, from many places of Scripture, that Christ pleads with God in favour of his people, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. 2. As to the manner of it: the appearance of the high-priest among the Jews, in the presence of God, on the day of atonement, when he offered before him the blood of the sin-offering, is at large referred to by St. Paul, as illustrating the intercession of Christ, Heb. ix. 11, 14, 22, 26; x. 19, 21. Christ appears before God with his own body; but whether he intercedes vocally or not cannot be known, though it is most probable that he does not; however, it is certain that he does not intercede in like manner as when on earth, with prostration of body, cries and tears, which would be quite inconsistent with his state of exaltation and glory; nor as supplicating an angry judge, for peace is made by the blood of the cross; nor as litigating a point in a court of judicature; but his intercession is carried on by showing himself as having done, as their surety, all that law and justice could require, by representing his blood and sacrifice

as the ground of his people's acceptance with the Father, Rev. v. 6; John xvii. 24. 3. The end of Christ's intercession is not to remind the Divine Being of any thing which he would otherwise forget, nor to persuade him to any thing which he is not disposed to do; but it may serve to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son; not to say that it may have other unknown uses with respect to the inhabitants of the invisible world. He is represented, also, as offering up the prayers and praises of his people, which become acceptable to God through him, Rev. viii. 3, 4; Heb. xiii. 15; 1 Pet. ii. 5. He there pleads for the conversion of his unconverted ones; and for the consolation, preservation, and glorification of his people, John xvii.; 1 John ii. 1, 2. 4. Of the properties of Christ's intercession, we may observe, 1. That it is authoritative: he intercedes not without right, John xvii. 24; Pa. ii. 8. 2. Wise: he understands the nature of his work, and the wants of his people, John ii. 25. 3. Righteous; for it is founded upon justice and truth, 1 John iii. 5; Heb. vii. 26. 4. Compassionate, Heb. ii. 17; v. 8; Is. lxiii. 9. 5. He is the sole advocate, 1 Tim. ii. 5. 6. It is perpetual, Heb. vii. 25. 7. Efficacious, 1 John ii. 1, 2.—5. The use we should make of Christ's intercession is this:—1. We may learn the wonderful love of God to man, Rom. v. 10. 2. The durability and safety of the church, Luke xxii. 31, 32; Is. xvii. 24. 3. The ground we have for comfort, Heb. ix. 24; Rom. viii. 34. 4. It should excite us to offer up prayers to God, as they are acceptable through him, Rev. viii. 3, 4. See *Charnock's Works*, vol. ii. p. 1109; *Flavel's Works*, vol. i. p. 72; *Doddridge's Lect.* vol. ii. p. 294, 8vo.; *Gill's Body of Div.* vol. ii. p. 162, 8vo. edit.; *Brown's Nat. and Rev. Rel.* p. 348; *Berry Street Lect.*, No. 18; *Ridley's Body of Div. ques.* 55.

INTERDICT, an ecclesiastical censure, by which the Church of Rome forbids the performance of divine service in a kingdom, province, town, &c. This censure has been frequently executed in France, Italy, and Germany; and in the year 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents; but this censure being liable to ill consequences, of promoting libertinism and a neglect of religion, the succeeding popes have very seldom made use of it. There was also an interdict of persons, who were deprived of the benefit of attending on divine service. Particular persons were also anciently interdicted of fire and water, which signifies a banishment for some particular offence: by this censure, no person was permitted to receive them, or allow them fire or water; and being thus wholly deprived of the two necessary

elements of life, they were, doubtless, under a kind of civil death.

INTEREST IN CHRIST, a term often made use of in the religious world, and implies an actual participation in the blessings of salvation. In one sense, every human being has an interest in the mediation of our Redeemer, forasmuch as it is only through that mediation that his eternal well-being can be secured, and eternal blessedness is thus proclaimed to all; but it is not till a sinner receives the divine testimony respecting the way of salvation, that he becomes possessed of a real personal interest in Christ.

INTERIM, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the Emperor Charles V. when he had defeated their forces. It was so called, because it was only to take place in the interim, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this:—The emperor had made choice of three divines, viz., Julius Phlug, Bishop of Naumberg; Michael Helding, titular Bishop of Sidon; and John Agricola, preacher to the Elector of Brandenburg; who drew up a project, consisting of twenty-six articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God; that our sins are remitted; the church and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession, and prayers for the dead.

The emperor sent this project to the pope for his approbation, which he refused: whereupon Charles V. published the imperial constitution, called the "Interim," wherein he declared, that "it was his will, that all his Catholic dominions should, for the future, inviolably observe the customs, statutes, and ordinances of the universal church; and that those who had separated themselves from it, should either reunite themselves to it, or at least conform to this constitution; and that all should quietly expect the decisions of the general council." This ordinance was published in the diet of Augsburg, May 15, 1548; but this device neither pleased the Pope nor the Protestants: the Lutheran preachers openly declared they would not receive it, alleging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it; nor would the Duke of Saxony receive it. Calvin and several others wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he disfranchised the cities of Magdeburg and Constance for their opposition.

**INTERMEDIATE STATE**, a term made use of to denote the state of the soul between death and the resurrection. From the Scriptures speaking frequently of the dead as sleeping in their graves, many have supposed that the soul sleeps till the resurrection, i. e. is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, Matt. xvii. 3; Luke xxiii. 42; 2 Cor. v. 6; Phil. i. 21; Luke xvi. 22, 23; Rev. vi. 9. See articles **RESURRECTION**, **SOUL**, and **FUTURE STATE**; *Bishop Law's Appendix to his Theory of Religion*; *Search's Light of Nature Pursued*; *Bennet's Olam Hancshamoth, or View of the Intermediate State*; *Archibald Campbell's View of the Middle State*; *Archdeacon Bluckburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection*; in which last the reader will find a large account of the writings on this subject, from the beginning of the Reformation, to almost the present time. See also *Doddridge's Lectures*, lect. 219.

**INTERNUNTIVS**, the messenger or representative of the pope, sent to small foreign courts and republics. The papal ambassador sent to emperors and kings is called *nuntius*.

**INTERPRETING OF TONGUES**, a gift bestowed on the apostles and primitive Christians, so that in a mixed assembly, consisting of persons of different nations, if one spoke in a language understood by one part, another could repeat and translate what he said into the different languages understood by others, 1 Cor. xii. 10; xiv. 5, 6, 13. *Henderson on Inspiration*, p. 233.

**INTOLERANCE** is a word chiefly used in reference to those persons, churches, or societies who do not allow men to think for themselves, but impose on them articles, creeds, ceremonies, &c. of their own devising.

—See **TOLERATION**. Nothing is more abhorrent from the genius of the Christian religion than an intolerant spirit, or an intolerant church. "It has inspired its votaries with a savage ferocity; has plunged the fatal dagger into innocent blood; depopulated towns and kingdoms; overthrown states and empires, and brought down the righteous vengeance of Heaven upon a guilty world. The pretence of superior knowledge, sanctity, and authority for its support, is the disgrace of reason, the grief of wisdom, and the paroxysm of folly. To fetter the conscience, is injustice; to ensnare it, is an act of sacrilege; but to torture it by an attempt to force its feelings, is horrible intolerance; it is the most abandoned violation of all the maxims of religion and morality. Jesus Christ formed a kingdom purely spiritual, the apostles exercised only a spiritual authority under the direction of Jesus Christ; particular churches were

united only by faith and love; in all civil affairs they submitted to civil magistracy; and in religious concerns they were governed by the reasoning, advice, and exhortations of their own officers: their censures were only honest reproofs, and their excommunications were only declarations that such offenders, being incorrigible, were no longer accounted members of their communities." Let it ever be remembered, therefore, that no man or men have any authority whatever from Christ over the consciences of others, or to persecute the persons of any whose religious principles agree not with their own. See *Lowell's Sermons*, ser. 6; *Robinson's Claude*, vol. ii. pp. 227, 229; *Saurin's Ser.*, 3rd vol. p. 30, preface; *Locke on Government and Toleration*.

**INTREPIDITY**, a disposition of mind unaffected with fear at the approach of danger. Resolution either banishes fear or surmounts it, and is firm on all occasions. Courage is impatient to attack, undertakes boldly, and is not lessened by difficulty. Valour acts with vigour, gives no way to resistance, but pursues an enterprise in spite of opposition. Bravery knows no fear, it runs nobly into danger, and prefers honour to life itself. Intrepidity encounters the greatest perils with the utmost coolness, and dares even present death. See **COURAGE**, **FORTITUDE**.

**INTROITO**, part of the 5th verse of the 42nd Psalm, with which the Catholic priest, at the foot of the altar, after having made the sign of the cross, begins the mass; on which the servitor answers with the rest of the verse. The whole psalm is then recited alternately by the priest and the servitor. In masses for the dead, and during passion-week, the psalm is not pronounced.

**INVESTITURE**, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen a pastoral staff and a ring. The account of this ceremony may be seen at large in *Mosheim's Ecclesiastical History*, cent. xi. part ii. chap. 2.

**INVISIBLES**, a name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld, &c., because they denied the perpetual visibility of the church.

**INVOCATION**, a calling upon God in prayer. It is generally considered as the first part of that necessary duty, and includes, 1. A making mention of one or more of the names or titles of God, indicative of the object to whom we pray. 2. A declaration of our desire and design to worship him. And, 3. A desire of his assistance and acceptance, under a sense of our own unworthiness. In the Church of Rome, invocation also signifies adoration of, and prayers to, the saints. The council of Trent expressly teaches, that the saints who reign with Jesus Christ are employed as the intercessors of men, and offer up their prayers

to God, and condemn those who maintain the contrary doctrine. The Protestants censure and reject this opinion, as contrary to Scripture; deny the truth of the fact; and think it highly unreasonable to suppose that a limited, finite being should be in a manner omnipresent, and, at one and the same time, hear and attend to the prayers that are offered up to him in England, China, and Peru; and from hence infer, that if the saints cannot hear their request, it is inconsistent with common sense to address any kind of prayer to them.

**IRRESISTIBLE GRACE.** See **GRACE**.

**IRVINGITES**, so called from the Rev. Edward Irving, a clergyman of the Church of Scotland, who had acquired great popularity in London, but whose imagination overpowering his judgment, seduced him into the adoption of wild and fanciful notions on the subject of prophecy, the bodily reign of Christ upon the earth, the restoration of miraculous gifts, &c. In 1830, pretensions to such gifts, especially that of speaking in an unknown tongue, were advanced at Fernicarry on the Gareloch, and at Port Glasgow, in the west of Scotland, whence they were speedily transferred to Mr. Irving's church. At this juncture, utterances broke forth, partly of an unknown and inexplicable description, and partly in English, of which the latter were regarded as prophetic announcements, to be implicitly received and obeyed. They were first confined to private meetings, but in 1831, they made their appearance in the public congregation, and continued to convey what were conceived to be warnings of divine judgments, and predictions of a complete restoration of the apostolic office, with all the accompanying supernatural endowments. The expulsion of Mr. Irving from the Church of Scotland, by a solemn act of the General Assembly, and consequently from the exercise of his ministerial duties in the kirk in which he officiated, was the signal for the formation of a new constitution of things; ministries of apostles, angels, pillars, prophets, elders, and evangelists were successively established, presenting antitypes of the ancient Jewish church, and all its appurtenances, each member answering in some respect or other, to something belonging to that dispensation.

In doctrine, the Irvingites seem to have swerved greatly from the simplicity of the Gospel, substituting the imaginary immediate workings of the Spirit within them, for the apostolic foundation of the atonement, which, like the modern Oxonian divines, they keep in the back ground. Though they set very light by the written word, the natural consequence of their views respecting extraordinary spiritual agency, they likewise resemble them in their high notions of sacramental efficacy, believing in baptismal regeneration, and using a form of absolution equal in grossness to that employed by popish priests.

They still continue to meet to the number of three or four hundred, in a room in Newman-street; and in different parts of the country they have societies more or less organized.

**ISBRANIKI**, a denomination which appeared in Russia about the year 1666, and assumed this name, which signifies the multitude of the elect. But they were called by their adversaries *Raskolniki*, or the seditious faction. They professed a rigorous zeal for the letter of the holy Scriptures. They maintained that there is no subordination of rank among the faithful, and that a Christian may kill himself for the love of Christ.

**ISHMAELITES**, or **ISMALIANS**, a Mohammedan sect which originally formed part of the Shiites, the adherents of Ali. In the first century of the Hegirah, the Iman Giaffar-el Sadeq, a descendant of Ali, on the death of his eldest son Ishmael, having transferred the succession to his youngest son, Mousa, to the prejudice of the children of Ishmael, a party refused to acknowledge Mousa, and considered Ishmael's posterity as the legitimate Imams. From the eighth to the twelfth century they were powerful in the East. Under the name of *Carmatians*, they devastated Irak and Syria. In Persia, which they also overran about this time, they were called *Meladehs*, i. e. impious. One dynasty of the Ishmaelites conquered Egypt about 910, and another branch founded a kingdom in Syria, in 1090, under Hassan, who, with his seven successors, is known in the East under the name of the *Old Man of the Mountain*, whose warriors issuing forth from their fastnesses on predatory expeditions, committed extensive murders; hence the name *assassins*, given to them in the West, and afterwards adopted as a common name for *murderers*. At the close of the twelfth century they were subdued by the Mongols; and from that time only a small remnant of them has survived in Persia; and in Syria, in Mount Lebanon. They adore the prophet Ali, as the Deity incarnate, and believe in supernatural communications made by the Imams; and in the transmigration of souls; but deny a paradise and a hell; do not observe the purifications and fasts of the orthodox; and perform their pilgrimages not to Mecca, but to Meschid, the place of Ali's interment, four days' journey from Bagdad. They have no public temples, and their rites are simpler than those of the other Mohammedans. They term themselves *Seid*, i. e. descendants of the family of Mohammed, and wear the green turban in token of their pretended nobility.

**ISLAMISM**, the orthodox religion of the followers of Mohammed. See **MOHAMMEDANISM**. The word signifies an entire submission or devotion to the will of another, and especially of God, and thence the security, peace, and prosperity which those who submit themselves enjoy. The profession of faith in the

unity of God, and the divine apostleship of Mohammed, is called *aslama*; and every one who makes such a profession, receives the name of *Moslem*, i. e. one who has entirely embraced the true faith, and surrendered himself to the will of God. The plural of this would be *Muslim*; but the dual number, *Muslimani*, being commonly substituted for the singular by the Persians and Turks, the word *Mussulman*, or *Musselman*, has in these, as well as in the European languages, nearly superseded the shorter and more correct term.

ISRAELITES, the descendants of Israel, who were at first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterwards Israelites, from Israel, the father of the twelve patriarchs; and, lastly, Jews, particularly after their return from the captivity of Babylon, because the tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarcely any knowledge of this tribe. For the history of this people, see article JEWS.

ITALA. See ANCIENT BIBLE VERSIONS, under the article BIBLE, No. 10.

ITINERANT PREACHERS, those who are not settled over any particular congregation, but go from place to place for the purpose of preaching to, and instructing the ignorant. A great deal has been said against persons of this description; and it must be acknowledged, that there would not be so much necessity for them, were every minister to do his duty. But the sad declension of morals in many places, the awful ignorance that prevails as to God and real religion, the little or no exertion of those who are the guides of the people; "villages made up of a train of idle, profligate, and miserable poor, and where the barbarous rhymes in their churchyards inform us that they are all either gone or going

to heaven;" these things, with a variety of others, form a sufficient reason for every able and benevolent person to step forward, and to do all that he can to enlighten the minds, lessen the miseries, and promote the welfare of his fellow-creatures. A clergyman of the Church of England, of respectable talents, very judiciously observes, that, "Notwithstanding the prejudices of mankind, and the indiscretions of some individuals, an *itinerant teacher* is one of the most honourable and useful characters that can be found upon earth; and there needs no other proof than the experience of the church in all ages, that, when this work is done properly and with perseverance, it forms the grand method of spreading wide, and rendering efficacious religious knowledge, for great reformations and revivals of religion have uniformly been thus effected; and it is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the gospel through the nations of the earth, itinerant preaching having almost always preceded and made way for the solid ministry of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in God's providence; and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary for such a service." The name has now, in a great measure, given place to that of Home Missionary.

## J.

1. JACOBITES, a sect of Christians in Syria and Mesopotamia; so called, either from Jacob, a Syrian, who lived in the reign of the Emperor Mauritius, or from one Jacob, a monk, who flourished in the year 550.

The Jacobites are of two sects, some following the rites of the Latin Church, and others continuing separated from the Church of Rome. There is also a division among the latter, who have two rival patriarchs, and consist of about 30,000 or 40,000 families, living in Syria and Mesopotamia. As to their belief, they hold but one nature in Jesus Christ: with respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks and other eastern Christians. They consecrate unleavened bread at the

eucharist, and are against confession, believing that it is not of divine institution. They also practise circumcision before baptism.

2. The name of *Jacobites* is also applied to the adherents of James II., particularly to the non-jurors who separated from the high episcopal church, simply because they would not take the oath of allegiance to the new king, and who in their public services prayed for the Stuart family. They were most numerous in Scotland, but were very much lessened by the defeat of the Pretender in 1745; and at his death in 1788, they began to pray for George III.

JANSENISTS, a sect of the Roman Catholics in France, who followed the opinions of Jan-

senius (bishop of Ypres, and doctor of divinity of the universities of Louvain and Douay) in relation to grace and predestination.

In the year 1640, the two universities just mentioned, and particularly Father Molina and Father Leonard Celsus, thought fit to condemn the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St. Augustine, and wrote a treatise on grace which he entitled "Augustinus." This treatise was attacked by the Jesuits, who accused Jansenius of maintaining dangerous and heretical opinions; and afterwards, in 1642, obtained of Pope Urban VIII. a formal condemnation of the treatise written by Jansenius; when the partisans of Jansenius gave out that this bull was spurious, and composed by a person entirely devoted to the Jesuits. After the death of Urban VIII., the affair of Jansenism began to be more warmly controverted, and gave birth to a great number of polemical writings concerning grace; and what occasioned some mirth, were the titles which each party gave to their writings: one writer published the "Torch of St. Augustine;" another found "Snuffers of St. Augustine's Torch;" and Father Vernon formed "A Gag for the Jansenists," &c. In the year 1650, sixty-eight bishops of France subscribed a letter to Pope Innocent X., to obtain an inquiry into and condemnation of the five following propositions, extracted from Jansenius' "Augustinus:" 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them.—2. In the state of corrupted nature, we are incapable of resisting inward grace.—3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint.—4. The Semi-Pelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it.—5. It is Semi-Pelagianism to say, that Jesus Christ died or shed his blood, for all mankind in general.

In the year 1652, the pope appointed a congregation for examining into the dispute relative to grace. In this congregation Jansenius was condemned; and the bull of condemnation published in May, 1653, filled all the pulpits in Paris with violent outcries and alarms against the Jansenists. In the year 1656, Pope Alexander VII. issued out another bull, in which he condemned the five propositions of Jansenius. However, the Jansenists affirmed that these propositions were not to be found in this book; but that some of his enemies having caused them to

be printed on a sheet, inserted them in the book, and thereby deceived the pope. At last Clement XI. put an end to the dispute by his constitution of July 17, 1705, in which, after having recited the constitutions of his predecessors in relation to this affair, he declared, "That, in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a respectful silence." The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *Unigenitus*, so called from its beginning with the words *Unigenitus Dei Filius*, &c., which has occasioned so much confusion in France.

It was not only on account of their embracing the doctrines of Augustine, that the Jesuits were so imbibed against them: but that which offended the Jesuits, and the other creatures of the Roman pontiff, was their strict piety, and severe moral discipline. The Jansenists cried out against the corruptions of the Church of Rome, and complained that neither its doctrines nor morals retained any traces of their former purity. They reproached the clergy with an universal depravation of sentiments and manners, and an entire forgetfulness of the dignity of their character and the duties of their vocation; they censured the licentiousness of the monastic orders, and insisted upon the necessity of reforming their discipline according to the rules of sanctity, abstinence, and self-denial, that were originally prescribed by their respective founders. They maintained, also, that the people ought to be carefully instructed in all the doctrines and precepts of Christianity; and that, for this purpose, the Holy Scriptures and public liturgies should be offered to their perusal in their mother tongue; and, finally, they looked upon it as a matter of the highest moment to persuade all Christians that true piety did not consist in the observance of pompous rites, or in the performance of external acts of devotion, but in inward holiness and divine love.

Notwithstanding the above-mentioned sentiments, the Jansenists have been accused of superstition and fanaticism; and, on account of their severe discipline and practice, have been denominated *Rigorists*. It is said that they made repentance consist chiefly in those voluntary sufferings which the transgressor inflicted upon himself, in proportion to the nature of his crimes and the degree of his guilt. They tortured and macerated their bodies by painful labour, excessive abstinence, continual prayer, and contemplation; nay, they carried these austerities, it is said, to so high a pitch, as to place merit in them, and to consider those as the *sacred victims of repentance* who had gradually put an end to their days by their excessive abstinence and labour. Dr. Haweis, however, in his *Church History* (vol. iii. p. 46),



seems to form a more favourable opinion of them. "I do not," says he, "readily receive the accusations that Papists or Protestants have objected to them, as over-rigorous and fanatic in their devotion; but I will admit many things might be blameable: a tincture of popery might drive them to push monkish austerities too far, and secretly to place some merit in mortification, which they in general disclaimed; yet, with all that can be said, surely the root of the matter was in them. When I read Jansenius, or his disciples Paeal or Quesnel, I bow before such distinguished excellences, and confess them my brethren; shall I say, my fathers? Their principles are pure and evangelical; their morals formed upon the apostles and prophets; and their zeal to amend and convert, blessed with eminent success."

**JASHER**, BOOK OF, a modern apocryphal work, intended to impose on the credulous and ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself. It pretends to be a translation of the ancient record, mentioned Josh. x. 13, and 2 Sam. i. 18, but is one of the most clumsy and impudent forgeries that ever were attempted to be palmed on the public. It was first published by Jacob Ilive, a printer, in 1751, in 4to, who worked it off secretly by night, at a private press.

**JEALOUSY** is that particular uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love, before it is in possession of its object; the latter is unjust, generally mischievous, and always troublesome.

**Jehovah**, one of the Scripture names of God, and peculiar to him, signifying the Being who is self-existent, and gives existence to others. The name is also given to Christ, Is. xl. 3, and is a proof of his godhead, Matt. iii. 3; Is. vi.; John xii. 41. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, and substituted the word *Adonai* in its stead, whereby its true pronunciation was forgotten. They believe that whoever knows the true pronunciation of it cannot fail to be heard of God.

It is commonly called the *Tetragrammaton* (τετραγράμματον,) or name of four letters, יהוה; and, containing in itself the past and future tenses, as well as the present participle, signifies *He who was, is, and shall be*, or the *Eternal, Unchangeable, and Faithful*. This incommunicable name seems to have been known among the Phœnicians, since Sanchoniathon is said to have received his accounts from a priest of the God *Jero*; and to it doubtless is to be traced the *Jao* and *Jove* of the Greeks. The Egyptians also seem to have had some acquaintance with its meaning, for in the temple of Isis was the following in-

scription:—"I am whatever is, was, and will be, and no mortal has ever raised my veil."

**JEROME**, one of the most learned and productive authors of the early Latin Church, was born about 331, in Dalmatia, of wealthy parents, educated with care in literary studies, and made familiar with the Roman and Greek classics, under the grammarian Donatus, at Rome. He did not escape the contaminating licentiousness of the capital, but had his feelings excited by the catacombs and tombs of the martyrs; and becoming inclined towards the Christian faith, he became acquainted with several of its preachers in Gaul, and on the Rhine, and was baptized before his fortieth year at Rome. Having formed a high idea of the ascetic life, he retired, in 374, into the deserts of Chalcis, where for four years he practised the severest mortifications, and applied himself to the most laborious studies. He now obtained ordination as a presbyter of Antioch; went soon after to enjoy the instruction of Gregory Nazianzen at Constantinople; and at length proceeded to Rome, where his public exposition of the Scriptures procured him great favour, especially among the ladies, some of whom, matrons of rank in the fashionable world, together with their daughters, complied with his exhortations, and became nuns. Marcella and Paula are celebrated for the epistles which he wrote to them; and the latter accompanied him to Palestine in 386, where he founded a convent at Bethlehem, with her funds, and in her society, and where he died in 420. His biblical labours are highly valuable; his Latin version of the Old Testament from the original Hebrew is the foundation of the Vulgate, and his commentaries contain much useful matter. He was the only one of the fathers who seems to have thoroughly studied the Hebrew, which he did, with the assistance of learned rabbins in Palestine. He engaged much in controversy, on which occasions he frequently displayed great acerbity. He had neither the philosophical genius, nor the scriptural views of his celebrated contemporary Augustine; but he possessed a more extensive knowledge of the languages, and a glowing and lively imagination, which gave attractions to his style, and rendered him the most distinguished writer of his time.

**JEROME OF PRAGUE**, the celebrated lay-reformer, was born at Prague, about the year 1370. Very little is extant relative to the early part of his life; but he was very eager in the pursuit of knowledge, and spent his youth in the universities of Prague, Paris, Heidelberg, Cologne, and Oxford. At the latter university he became acquainted with the works of Wickliffe; translated them into his native language; professed himself, on his return to Prague, to be an open favourer of him, and attached himself to the reformer in Bohemia, over whom Huss presided. Before the council of Constance, Jerome was cited on the

17th of April, 1415, when Huss was confined at that place. On his arrival, he found that he could not render any assistance to Huss, and therefore thought it prudent to retire; and, on behalf of Huss, he wrote to the emperor. At Kirsaw, Jerome was seized by an officer of the Duke of Sullybach, who immediately wrote to the council concerning him, and they directed him to send his prisoner to Constance. On his arrival at that place, he was immediately brought before the council, accused of his attachment to Protestant principles, and was remanded from the assembly into a dungeon. As he was there sitting, ruminating on his approaching fate, he heard a voice calling out in these words, "Fear not, Jerome, to die in the cause of that truth which, during thy life, thou hast defended." It was the voice of Madderwitz, who had contributed to the comfort of Huss; but, in consequence of it, Jerome was conveyed to a strong tower, and exposed to torture and want.

This conduct brought on him a dangerous illness, and attempts were then made to induce him to retract his principles, but he remained immovable. Unhappily, however, for his subsequent peace of mind, he was at length induced to retract, and acknowledged the errors of Wickliffe and Huss; assented to the condemnation of the latter; and declared himself a firm believer in the Church of Rome. But the conscience of Jerome would not allow him to suffer that retraction to remain; and he accordingly recanted, and demanded a second trial. Accordingly, in the month of May, 1416, Jerome was again called before the council; and charged with his adherence to the errors of Wickliffe: his having had a picture of him in his chamber; his denial of transubstantiation; with other matters of a similar description. On these articles he answered with equal spirit. Through the whole oration he manifested an amazing strength of memory. His voice was sweet, distinct, and full. Firm and intrepid he stood before the council; collected in himself, and not only despising, but seeming even desirous of death. His speech did not, however, excite pity; and he was delivered over to the civil power for martyrdom. When surrounded by blazing faggots, he cried out, "O Lord God, have mercy upon me!" and a little afterwards, "Thou knowest how I have loved thy truth." With cheerful countenance he met his fate; and observing the executioner about to set fire to the wood behind his back, he cried out, "Bring thy torch hither: perform thy office before my face: Had I feared death, I might have avoided it." As the wood began to blaze, he sang a hymn, which the violence of the flames did not interrupt. Jerome was, unquestionably, an excellent man. His Christianity must have been sincere thus to have supported him; and the uniform tenor of his aged and virtuous life corroborated the truth of that opinion.

His temper was mild and affable, and the relations of life he supported with great piety and benevolence. He was a light set upon a hill; and though for a few moments it was obscured and darkened, yet it again burst forth, and continued to shine with splendour and advantage. *Vile Life of Jerome*; Gilpin's *Lives of the Reformers*; and a letter from Poggio of Florence to Leonard Aretin.—*Jones's Christ. Biog.*

JERUSALEM (ירושלים, *the Abode of Peace*, corrupted in the Greek, *Hierosolyma*, the sacred *Solyma*,) the celebrated capital of Palestine, originally the royal residence of Melchisedec, then the possession of the Jebusites, and ultimately the sacred metropolis of the Hebrews, situated on the boundary line of the tribes of Judah and Benjamin. It was successively taken and plundered by the Egyptians, Arabians, and Syrians, and razed to the ground by the Chaldeans, at the time of the captivity. After having been rebuilt, it was again taken by Antiochus the Great, and was completely destroyed by the Romans, A.D. 70; since which time it has never recovered its former appearance, and has been subject to numerous vicissitudes from the Persians, Saracens, Crusaders, Turks, and Egyptians.

Jerusalem is at present subject to the jurisdiction of the Pacha of Egypt. Its environs are barren and mountainous. The city lies on the western declivity of a hill of basalt, surrounded with rocks and deep valleys, with a much colder climate than might be expected from its geographical situation. It is now only about two miles in circuit. It is irregularly built, has pretty high walls, and six gates, which still bear Hebrew names. The houses are of sandstone, three stories high, and without windows in the lower story. This lifeless uniformity is only diversified, here and there, by the spires of the mosques, the towers of the churches, and a few cypresses. Of 25,000 inhabitants, 13,000 are Mohammedans and 4000 Jews. Christians and Jews wear a blue turban to distinguish them. The women in their close veils, and white dresses, look like walking corpses. The streets are unpaved, and filled either with clouds of dust or with mire. Nothing is to be seen but veiled figures in white, insolent Turks, melancholy Jews, and superstitious Christians. Weavers and slipper-makers are the only artizans. A multitude of relics are sold to the credulous pilgrims, who are always a chief source of support to the inhabitants: at Easter, they often amount to 5000; but few of them are Europeans. Jerusalem has a governor, a *cadi* or supreme judge, and a *mufti*, to preside over religious matters. There are still many places and buildings designated by sacred names. The citadel, which is pretended to be the city of David, is a Gothic building throughout, and is called the Pisan Tower, probably because it was built by the Pisans during the crusades.

All the pilgrims are maintained for a month gratuitously at the Franciscan monastery, besides which there are 61 Christian convents in Jerusalem; of these the Armenian is the largest. They are supported by voluntary contributions, principally from Europe. The church of the Holy Sepulchre has been for 1500 years the most sacred place in Jerusalem. It is composed of several churches united, and is said to be erected on Golgotha. Here is shown, in a large subterranean apartment, richly ornamented, the pretended grave of the Saviour, with a sarcophagus of white marble. This church is reported to have been founded by the empress Helena, in the fourth century, after she had found the true cross. The Jews live in great wretchedness, and are confined to a small part of the city. The temple of the Mohammedans, which is regarded as one of their greatest sanctuaries, is magnificent. It consists of two large buildings, of which the one is adorned with a splendid dome and beautiful gilding. The other is octangular, and is called *El Sahara*. Here the Mohammedans show the footsteps of their prophet, surrounded with a golden grate, and a copy of the Koran, four feet long and two and a half broad. Every thing that meets the eye of the traveller furnishes him with an illustration of that prophecy,—“Jerusalem shall be trodden down of the Gentiles.”

*JESUITS, or the Society of Jesus*; a famous religious order of the Romish church, founded by Ignatius Loyola, a Spanish knight, in the sixteenth century. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of Heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his approbation of it. At last, Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest

consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century the society obtained establishments in every country that adhered to the Roman Catholic Church; its power and wealth increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

2. *Jesuits, object of the order of.*—The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind but by his example and by his prayers. On the contrary, the Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the pope, his vicar on earth. Whatever tends to instruct the ignorant, whatever can be of use to reclaim or oppose the enemies of the holy see, is their proper object. That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions; they practise no rigorous austerities; they do not consume one half of their time in the repetition of tedious offices; but they are required to attend to all the transactions of the world on account of the influence which these may have upon religion; they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and, by the very constitution and genius of the order, a spirit of action and intrigue is infused into all its members.

3. *Jesuits, peculiarities of their policy and government.*—Other orders are to be considered as voluntary associations, in which, whatever affects the whole body, is regulated by the common suffrage of all its members. But Loyola, full of the ideas of implicit obedience, which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general chosen for life, by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. To his commands they were required to yield not only outward

obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There has not been, perhaps, in the annals of mankind, any example of such a perfect despotism exercised, not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vest in the general such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offers himself as a candidate for entering into the order, is obliged to manifest his conscience to the superior, or a person appointed by him; and is required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of the soul. This manifestation must be renewed every six months. Each member is directed to observe the words and actions of the novices, and is bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character may be as complete as possible, a long novitiate must expire, during which they pass through the several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows by which they become professed members. By these various methods, the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their dispositions and talents; and the general, by examining the registers kept for this purpose, is enabled to choose the instruments which his absolute power can employ in any service for which he thinks meet to destine them.

4. *Jesuits, progress of the power and influence of.*—As it was the professed intention of this order to labour with unwearied zeal in promoting the salvation of men, this engaged them, of course, in many active functions. From their first institution, they considered the education of youth as their peculiar province: they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs; a function of no small importance in any reign, but, under a weak prince, superior to that of minister. They were the spiritual guides of almost every person eminent for rank or power; they possessed the highest degree of confidence and interest with the papal court, as the most

zealous and able champions for its authority; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs, and took part in every intrigue and revolution. But while they thus advanced in power, they increased also in wealth; various expedients were devised for eluding the obligation of the vow of poverty. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one which was peculiar to themselves.—Under the pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special license from the court of Rome to trade with the nations which they laboured to convert: in consequence of this, they engaged in an extensive and lucrative commerce, both in the East and West Indies; they opened warehouses in different parts of Europe, in which they vended their commodities. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements. They acquired possession accordingly, of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the bottom of the mountains of Potosi to the confines of the Spanish and Portuguese settlements on the banks of the river de la Plata. Here, indeed, it must be confessed, they were of service; they found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing; and hardly acquainted with the first principles of subordination and government.—The Jesuits set themselves to instruct and civilize these savages: they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They made them taste the sweets of society, and trained them to arts and manufactures. Such was their power over them, that a few Jesuits presided over some hundred thousand Indians. But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order was discernible: they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominion over all the southern continent of America. With this view, in order to prevent the Spaniards or Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavoured to inspire the Indians with hatred and contempt of these nations; they cut off all intercourse between their subjects and the Spanish or Portuguese settlements. When they were obliged to admit any person in a public cha-

rather from the neighbouring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. In order to render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish or of any other European language; but encouraged the different tribes which they had civilized to acquire a certain dialect of the Indian tongue, and laboured to make that the universal language throughout their dominions. As all these precautions without military force, would have been insufficient to have rendered their empire secure and permanent, they instructed their subjects in the European art of war, and formed them into bodies completely armed, and well disciplined.

5. *Jesuits, pernicious effects of this order in civil society.* Though it must be confessed that the Jesuits cultivated the study of ancient literature, and contributed much towards the progress of polite learning; though they have produced eminent masters in every branch of science, and can boast of a number of ingenious authors; yet, unhappily for mankind, their vast influence has been often exerted with the most fatal effects. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interest of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiasticalties on the civil magistrates. They have published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers. As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish Church against the attacks of the Reformers, its members, proud of this distinction, have considered it as their peculiar function to combat the opinions, and to check the progress of the Protestants. They have made use of every art, and have employed every weapon against them. They have set themselves in opposition to every gentle or tolerating measure in their favour. They have incessantly stirred

up against them all the rage of ecclesiastical and civil persecution. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit, which have been the disgrace of the Church of Rome throughout that period, and which have brought so many calamities upon society.

6. *Jesuits, downfall in Europe.*—Such were the laws, the policy, and the genius of this formidable order; of which, however, a perfect knowledge has only been attainable of late. Europe had observed, for two centuries, the ambition and power of the order; but while it felt many fatal effects of these, it could not fully discern the causes to which they were to be imputed. It was unacquainted with many of the singular regulations in the political constitution or government of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the body itself to such a height of power. It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order; these they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members; they refused to produce them when required by courts of justice; and by a strange solecism in policy, the civil power in different countries authorised or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude, which alone, was a good reason for having excluded them. During the prosecutions which have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision, which, previous to that event, it was impossible to attain.

The pernicious effects of the spirit and constitution of this order rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfall. There is a remarkable passage in a sermon preached at Dublin, by Archbishop Brown, so long ago as the year 1551, and which may be considered almost as prophetic. It is as follows:—"But there are a new fraternity of late sprung up who call themselves Jesuits, which will deceive many, much after the Scribes and Pharisees' manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms; with the heathen, a heathenist; with the atheists,

an atheist; with the Jews, a Jew; with the reformers, a reformed, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you, at last, to be like the fool that said in his heart, there was no God. These shall be spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea, making your princes reveal their hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them, and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting-place upon earth; and then shall a Jew have more favour than a Jesuit." This singular passage seems to be accomplished. The Emperor Charles V. saw it expedient to check their progress in his dominions: they were expelled England by proclamation, 2 James I., in 1604; Venice, in 1606; Portugal, in 1759; France, in 1764; Spain and Sicily, in 1767; and totally suppressed and abolished by Pope Clement XIV., in 1773; they were finally banished from Russia in 1820. The number of Jesuits at present in Europe and America amounts to upwards of 2000. Their general resides at Rome. In Italy, including Sicily, there are 700, who possess eighteen colleges for the instruction of youth. The number in France is not exactly known. At the time of the dissolution of the society, it amounted to 22,000.—*Enc. Brit.*; *Mosheim's Ecc. Hist.*; *Hurlerian Misc.*, vol. v. p. 566; *Broughton's Dict.*; *New York Evangelist*, for 1831.

JESUS CHRIST, the Lord and Saviour of mankind. He is called Christ, (*anointed*), because he is anointed, furnished, and sent by God to execute his mediatorial office; and Jesus, (*Saviour*), because he came to save his people from their sins. For an account of his nativity, offices, death, resurrection, &c., the reader is referred to those articles in this work. We shall here more particularly consider his divinity, humanity, and character.

The divinity of Jesus Christ seems evident, if we consider,—1. The language of the New Testament, and compare it with the state of the Pagan world at the time of its publication. If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ, the evangelists who wrote his history, and the apostles who wrote epistles to various classes of men, proposed to destroy idolatry, and to

establish the worship of one only living and true God. To effect this purpose, it was absolutely necessary for these founders of Christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would tend to deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts xiv. The writers of the New Testament knew that, in speaking of Jesus Christ, extraordinary caution was necessary; yet when we take up the New Testament, we find such expressions as these: "The word was God," John i. 1. "God was manifest in the flesh," 1 Tim. iii. 16. "God with us," Matt. i. 23. "The Jews crucified the Lord of glory," 1 Cor. ii. 8. "Jesus Christ is Lord of all," Acts x. 36. "Christ is over all, God blessed for ever," Rom. ix. 5. These are a few of many propositions, which the New Testament writers lay down relative to Jesus Christ. If the writers intended to affirm the divinity of Jesus Christ, these are words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the nature of the Supreme God. It is worthy of observation, too, that these writers addressed their writings, not to philosophers and scholars, but to the common people, and consequently used words in their plain, popular signification. The common people, it seems, understood the words in our sense of them; for in the Dioclesian persecution, when the Roman soldiers burnt a Phrygian city inhabited by Christians, men, women, and children submitted to their fate, "calling upon Christ, the God over all."—2. Compare the style of the New Testament with the state of the Jews at the time of its publication. In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea of his perfections which the Scriptures excited. Jesus Christ and his apostles professed the highest regard for the Jewish Scriptures; yet the writers of the New Testament described Jesus Christ by the very names and titles by which the writers of the Old Testament had described the supreme God. Compare Exod. iii. 14, with John viii. 58; Isa. xlv. 6, with Rev. i. 11, 17; Deut. x. 17, with Rev. xvii. 14; Psal. xxiv. 10, with 1 Cor. ii. 8; Hos. i. 7, with Luke ii. 11; Dan. v. 23, with 1 Cor. xv. 47; 1 Chron. xxix. 11, with Col. ii. 10. If they who de-

scribed Jesus Christ to the Jews by these sacred names and titles intended to convey an idea of his deity, the description is just and the application safe; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus to the Jews the most likely to alarm and enrage them. Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer, John x. 33.—3. Compare the perfections which are ascribed to Jesus Christ in the Scriptures, with those which are ascribed to God. Jesus Christ declares, "All things that the Father hath are mine," John xvi. 15; a very dangerous proposition, if he were not God. The writers of revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. x. 10, with Isa. ix. 6; Exod. xv. 13, with Heb. i. 8; Jer. xxxii. 19, with Isa. ix. 6; Psal. cii. 24, 27, with Heb. xiii. 8; Jer. xxiii. 24, with Eph. i. 20, 23; 1 Sam. ii. 5, with John xiv. 30; Jer. xvii. 10, with Rev. ii. 18, 23. If Jesus Christ be God, the ascription of the perfections of God to him is proper; if he be not, the apostles are chargeable with weakness or wickedness, and either would destroy their claim to inspiration.—4. Consider the works that are ascribed to Jesus Christ, and compare them with the claims of Jehovah. Is creation a work of God? "By Jesus Christ were all things created," Col. i. 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power," Heb. i. 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was the Spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow, Neh. ix. 30; Rev. xxii. 6, 16; 1 Pet. i. 11. Is the salvation of sinners a work of God? Christ is the Saviour of all that believe, John iv. 42; Heb. v. 9. Is the forgiveness of sin a work of God? The Son of Man hath power to forgive sins, Matt. ix. 6. The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked: all which works, in one part of Scripture, are ascribed to God; and all which, in another part of Scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions must these writers have fallen! They contradict one another: they contradict themselves. Either Jesus Christ is God, or their conduct is unaccountable.—5. Consider that divine worship which the Scriptures claim for Jesus Christ. It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 20. Yet the Scriptures command "all the angels of God to worship Christ," Heb. i. 6. Twenty times, in the New Testa-

ment, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt. xxviii. 19. Swearing is an act of worship: a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. ix. 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act, Stephen died, saying, "Lord Jesus, receive my spirit," Acts vii. 59. The whole host of heaven worship him that sitteth upon the throne, and the Lamb, for ever and ever, Rev. v. 14, 15.—6. Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus is not God. Paul says, "We shall all stand before the judgment-seat of Christ." That we shall all be judged, we allow; but how do you prove that Christ shall be our Judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Rom. xiv. 10, 11, with Isa. xlv. 20, &c. What sort of reasoning is this? How does this apply to Christ, if Christ be not God? And how dare a man quote one of the most guarded passages in the Old Testament for such a purpose? John the Baptist is he who was spoken of by the prophet Esaias, saying, "Prepare ye the way," Matt. iii. 1, 3. Esaias saith, "Prepare ye the way of the Lord; make straight a highway for our God," Isa. xl. 3, &c. But what has John the Baptist to do with all this description if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Esaias saith, "Prepare ye the way of Jehovah." Compare also Zech. xii. 10, with John xix. 34, 37; Isa. vi. with John xii. 39; Isa. viii. 13, 14, with 1 Pet. ii. 8. Allow Jesus Christ to be God, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, calculated to make easy things hard to be understood.—7. Examine whether events have justified that notion of Christianity which the prophets gave their countrymen of it, if Jesus Christ be not God. The calling of the Gentiles from the worship of idols to the worship of the one living and true God is one event which, the prophets said, the coming of the Messiah should bring to pass. If Jesus Christ be God, the event answers the prophecy; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry, if he be not God, Isa. ii. iii. and iv.; Zech. ii. 11; Zech. xiv. 9. The primitive Christians certainly worshipped him as God. Pliny, who was appointed governor of the province of Bithynia by the emperor Trajan, in the year 103, examined and punished several Christians for their nonconformity

to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "they affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some god." Thus Pliny meant to inform the emperor that Christians worshipped Christ. Justin Martyr, who lived about 150 years after Christ, asserts that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question; especially in Tertullian, Hippolytus, Felix, &c. Mohammed, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran; and, indeed, had not Christians worshipped Christ, he could have had no shadow of a pretence to reform their religion, and to bring them back to the worship of one God. That the far greater part of Christians have continued to worship Jesus will not be doubted; now if Christ be not God, then the Christians have been guilty of idolatry; and if they have been guilty of idolatry, then it must appear remarkable that the apostles, who foretold the corruptions of Christianity, 2 Tim. iii., should never have foreseen nor warned us against worshipping Christ. In no part of the Scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was to be so universally prevalent, those Scriptures which are able to make us wise unto salvation, would have left us warning on so important a topic. Lastly, consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man. See Rom. i. 3; 1 Tim. iii. 16; John xiv. 9; xvii. 5; Phil. ii. 6; Ps. cx. 1. 4; 1 Tim. i. 2; Acts xxii. 12, and ix. 17.

But though Jesus Christ be God, yet for our sakes, and for our salvation, he took upon him human nature; this is, therefore, called his humanity. Marcion, Apelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred Scriptures, Isa. vii. 12; Luke xxiv. 39; Heb. ii. 14; Luke i. 42; Phil. ii. 7, 8; John i. 14. Besides, he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the divine designs and prophecies respecting the shedding of his blood for our salvation, which could not have been done had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not, he could not have been capable of that sore amazement and sorrow unto

death, and all those other acts of grieving, feeling, rejoicing, &c., ascribed to him. It was not, however, our sinful nature he assumed, but the likeness of it, Rom. viii. 2, for he was without sin, and did no iniquity. His human nature must not be confounded with his divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into humanity; but the two natures are distinct in one person. How this union exists is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed we can explain this astonishing mystery of God manifest in the flesh. See MEDIATOR.

We now proceed to the character of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example of the most perfect and delightful kind. "Here," as an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration, and engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him; his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity: he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty: we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector, and wandering about, according to his own pathetic complaint, because 'he had not where to lay his head.' Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of the misanthrope, or our contempt by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something which, though it awakens our admiration, yet attracts our con-



fidence. We see power, but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold an heroic firmness which no terrors could restrain. In the private scenes of life, and in the public occupations of his ministry,—whether the object of admiration or ridicule, of love or of persecution,—whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing, with unwearied constancy, the same end, and preserving the same integrity of life and manners.”—*White's Sermons*, ser. 5.

Considering him as a moral teacher, we must be struck with the greatest admiration. As Dr. Paley observes, “he preferred solid to popular virtues; a character which is commonly despised, to a character universally extolled; he placed, on our licentious vices, the check in the right place, viz., upon the thoughts: he collected human duty into two well-devised rules; he repeated these rules, and laid great stress upon them, and thereby fixed the sentiments of his followers: he excluded all regard to reputation in our devotion and alms; and, by parity of reason, in our other virtues: his instructions were delivered in a form calculated for impression: they were illustrated by parables, the choice and structure of which would have been admired in any composition whatever: he was free from the usual symptoms of enthusiasm, heat, and vehemence in devotion, austerity in institutions, and a wild particularity in the description of a future state: he was free, also, from the depravities of his age and country; without superstition among the most superstitious of men; yet not degrading positive distinctions or external observances, but soberly recalling them to the principle of their establishment, and to their place in the scale of human duties: there was nothing of sophistry or trifling, though amidst teachers remarkable for nothing so much as frivolous subtilties and quibbling expositions: he was candid and liberal in his judgment of the rest of mankind, although belonging to a people who affected a separate claim to divine favour, and, in consequence of that opinion, prone to uncharitableness, partiality, and restriction: in his religion there was no scheme of building up a hierarchy, or of ministering to the views of human governments: in a word, there was everything so grand in doctrine, and so delightful in manner, that the people might well exclaim,—‘Surely never man spake like this man!’”

As to his example, Bishop Newcome observes, “it was of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his

meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings. His patience is invincible: his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shows obedience and affection to his earthly parents: he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; and giver of life to whomsoever he pleaseth; the Son of God, and who shall sit on his glorious throne to judge the world: at other times we find him embracing young children; not lifting up his voice in the streets, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God ‘who inhabiteth light inaccessible.’” See *Robinson's Plea for the Divinity of Christ*, from which many of the above remarks are taken; *Bishop Bull's Judgment of the Catholic Church*; *Abbadie, Waterland, Hawker, Hey. J. Pyc Smith, and Wardlaw, on the Divinity of Christ*.

*Reader, Stuckhouse, and D'Oyley's Lives of Christ; Dr. Jamieson's View of the Doctrine of Scripture, and the Primitive Faith concerning the Deity of Christ; Owen on the Glory of Christ's Person; Hurion's Christ Crucified; Bishop Newcome's Observations on our Lord's Conduct; and Paley's Evidences of Christianity.*

**JEW**, **THE WANDERING**, a fictitious person, who, according to popular tradition, was a Jew that drove our Saviour away with curses, when, oppressed with the weight of his cross, he wished to rest on a stone before his house. The calm reply of Jesus was,—“Thou shalt wander on the earth till I return.” The astounded Jew did not come to himself till the crowd had passed, and the streets were empty; since which time, driven by fear and remorse, he has been obliged to wander from place to place, and has never yet been able to find a grave. Numerous Jews have been suspected and even persecuted as the unhappy wanderer: and doubtless the fable has been realized by many thousands of that hapless race; but it was most likely invented to characterise their condition from the time of the destruction of Jerusalem to the present period, and their rejection of the Saviour as the cause of their wanderings.

**Jews**, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

1. *Jews, History of the.*—The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years, they increased in Egypt from seventeen to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives and others, were therefore ordered to murder every male infant at the time of its birth; but they shifting the horrible task, every body was then ordered to destroy the male children wherever they found them. After they had been thus oppressed for about two hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army; but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for

their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after, they routed the Amalekites, who fell on their rear. In the wilderness, God delivered them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague broke out among them; and for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favours, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah followed their camp about thirty-nine years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim and Ashtaroth. Micah and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh Gilead. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of *Judges* and *Samuel*.

Having been governed by judges for about three hundred and forty years, after the death of Joshua they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbours, the Philistines, Edomites, and others; and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war: when he died, ten of the Hebrew

tribes formed the kingdom of Israel, or Ephraim, for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of *Samuel*, *Kings*, and *Chronicles*. Not only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehoshaphat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, two hundred and fifty-four years after its erection, by So, king of Egypt, and Halmanaser, king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety, and Isaiah's prayer, were the means of their preservation; but under Manasseh, the Jews abandoned themselves to horrid impiety; for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Manasseh prisoner to Babylon. Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Amon defaced all. Josiah, however, again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and the Chaldeans. The fate of their kings Jehoaz, Jehoikim, Jehoiachin, and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See *Nehemiah*, *Ezra*. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus,

the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off: the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey, and a number of his officers pushed their way into the sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, during twenty-four of which it had been oppressed by Herod the Great, Herod got himself installed into the kingdom. About twenty years before our Saviour's birth he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to mur-

der. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. At the destruction of Jerusalem about 1,100,000 Jews perished, and since that disastrous event they have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. *Jews, sentiments of.*—A summary of the Jewish creed was drawn up by Moses Maimonides, otherwise called the Great Rambam, (i. e. Rabbi Moses Ben Maimon,) an Egyptian Rabbi of the eleventh century, which is still acknowledged as their confession of faith. It consists of thirteen articles, and reads as follows:—

I. I believe, with a perfect faith, that the Creator, blessed be his name! is the governor and creator of all the creatures, and that it is He who made, maketh, and will make all things.

II. I believe, with a perfect faith, that the Creator, blessed be his name! is one, and that no unity is like his, and He alone, our God, was, is, and shall be.

III. I believe, with a perfect faith, that the Creator, blessed be his name! is incorporeal; that he is not to be comprehended by those faculties which comprehend corporeal objects; and that there is no resemblance to him whatever.

IV. I believe, with a perfect faith, that the Creator, blessed be his name! is the first and the last.

V. I believe, with a perfect faith, that the Creator, blessed be his name! is alone worthy of adoration; and that none besides him is worthy of adoration.

VI. I believe, with a perfect faith, that all the oracles of the prophets are true.

VII. I believe, with a perfect faith, that the prophecies of Moses, our master, on whom be peace, are true; and that he is the father of all the wise men who were before him, and who came after him.

VIII. I believe, with a perfect faith, that the whole law of commandments which we now have in our hands, was given to Moses, our master, on whom be peace.

IX. I believe, with a perfect faith, that this law will not be changed, and that there will not be any other law from the Creator, blessed be his name!

X. I believe, with a perfect faith, that the Creator, blessed be his name! knows all the actions of the children of men, and all their thoughts; as it is said—"Who frameth all their hearts; who understandeth all their actions."

XI. I believe, with a perfect faith, that the Creator, blessed be his name! will recompense

good to him who observeth his commandments, and that he will punish him that transgresseth them.

XII. I believe, with a perfect faith, in the advent of Messiah, and though he should tarry, yet I will patiently wait for him every day till he come.

XIII. I believe, with a perfect faith, that there will be a revivification of the dead, at the period when it shall please the Creator, blessed be his name! and let his remembrance be exalted for ever and ever!

The modern Jews adhere still as closely to the Mosaic dispensation as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the Temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read the Bible in the original Hebrew, but without understanding the meaning of the words. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God, a written and an unwritten one, the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell

with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call purgatory, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert, that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Karaites, who adhere to the text of Moses, rejecting the rabbinistical interpretation. See KARAITES.

There are still some of the Sadducees in Africa, and in several other places; but they are few in number—at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the East; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.

David Levi, a learned Jew, who in 1796 published "*Dissertations on the Prophecies of the Old Testament*," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism by reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation, much less have they any hope in their future restoration.

3. *Jews, calamities of.*—All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw, Deut. xxviii., xxix. Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the

Scripture assigns? 1 Thess. ii. 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles, and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. xxvii. 25, "His blood be on us and our children." At Cæsarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple but could not: there were six thousand Jews who had taken shelter in it all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent into Egypt to labour as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchocab pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces.

in this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360 they began to rebuild their city and temple; but a terrible earthquake and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the sixth century, twenty thousand of them were slain, and as many taken and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish and sacred war, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them, and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275, recalled. In 1320 and 1330 the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were totally banished from France, since which few of them have entered that country. In 1291 King Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia they have been terribly used: from

1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain, some were drowned in their passage to Africa; some perished by hard usage; and many of their carcases lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburg, they have their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

4. *Jews, preservation of.*—"The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during seventeen hundred years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror: they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian Church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it, made by those acts of violence. But here we behold a church hated and persecuted for seventeen hundred ages, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mohammedans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendour on the national worship, and struck the Pagans so much, that they sent their presents and their victims to

he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings were condemned by the fourth Lateran council.

His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to theirs, viz., the year 1260; and the Holy Spirit then took it up, and was to operate in his turn. They likewise divided every thing relating to men, doctrine, and manner of living into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz., the Old Testament, the New, and the everlasting Gospel: the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz., under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only.

JOHN, ST., *Christians of*. See CHRISTIANS.

JONES, JEREMIAH, a learned English dissenting minister, was born, as is supposed, of parents in opulent circumstances, in the north of England, in 1693. He was educated by the Rev. Samuel Jones, of Tewkesbury, who was also the tutor of Chandler, Butler, Secker, and many other distinguished divines. After finishing his education, he became minister of a congregation of Protestant dissenters, near Nailsworth, in Gloucestershire, where he also kept an academy. He died in 1724, at the early age of thirty-one. His works are, a "Vindication of the former Part of the Gospel by Matthew, from Mr. Whiston's charge of Dislocation," &c. Also, a "New and full Method of settling the Canonical Authority of the New Testament," in three volumes octavo. This work, which is highly and deservedly esteemed by the learned, has been lately republished by the conductors of the Clarendon Press, of Oxford.

JOSEPHUS, FLAVIUS, born thirty-seven years after Christ, at Jerusalem, of the sect of the Pharisees, and, for a long time, the governor of Galilee. He afterwards obtained the command of the Jewish army, and supported with skill, courage, and resolution, a siege of seven weeks, the fortified town of Jotapha, where he was attacked by Vespasian and Titus. The town was betrayed to the enemy; 40,000 of the inhabitants were cut to pieces, and 1200 made prisoners. Josephus was discovered in a cave in which he had concealed himself, and

was given up to the Roman general, who was about to send him to Nero, when, as it is related, he predicted that Vespasian would one day enjoy the imperial dignity, and thereupon obtained both freedom and favour. This induced him, when he went with Titus to Jerusalem, to advise his countrymen to submission. After the conquest of Jerusalem he went with Titus to Rome, and wrote his "History of the Jewish War," of which he had been an eyewitness, in seven books, both in the Hebrew and Greek languages—a work which resembles the writings of Livy more than any other history. His "Jewish Antiquities," in twenty books, is likewise an excellent work. It contains the history of the Jews from the earliest times till near the end of the reign of Nero. His two books on the "Antiquity of the Jewish People" contain valuable extracts from old historians, and are written against Apion, an Alexandrian grammarian, and a declared enemy of the Jews. The best edition of his works is that of Havercamp, Amst. 1729, in two vols. folio, Gr. and Lat. The last edition by Oberthur, Leipsic, 1781-85, is in octavo.

JOY, a delight of the mind arising from the consideration of a present or assured approaching possession of a future good. When it is moderate, it is called gladness; when raised on a sudden to the highest degree, it is then exultation, or transport; when we limit our desires by our possessions, it is contentment; when our desires are raised high, and yet accomplished, this is called satisfaction; when our joy is derived from some comical occasion or amusement, it is mirth: if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is then called triumph; when joy has so long possessed the mind that it is settled into a temper, we call it cheerfulness; when we rejoice upon the account of any good which others obtain, it may be called sympathy, or congratulation. This is natural joy; but there is—2. A moral joy, which is a self-approbation, or that which arises from the performance of any good actions; this is called peace, or serenity of conscience: if the action be honourable, and the joy rise high, it may be called glory. 3. There is also a spiritual joy, which the Scripture calls a "fruit of the Spirit," Gal. v. 22, "the joy of faith," Phil. i. 25, and "the rejoicing of hope," Heb. iii. 6. The objects of it are—1. God himself, Ps. xliii. 4; Is. lxi. 10.—2. Christ, Phil. iii. 3; 1 Pet. i. 8.—3. The promises, Ps. cxix. 162.—4. The administration of the Gospel, and Gospel ordinances, Ps. lxxxix. 15.—5. The prosperity of the interest of Christ, Acts xv. 3; Rev. xi. 15, 17.—6. The happiness of a future state, Rom. v. 2; Matt. xxv. The nature and properties of this joy: 1. It is, or should be, constant, Phil. iv. 4.—2. It is unknown to the men of the world, 1 Cor. ii. 14.—3. It is unspeakable, 1 Pet. i. 8.—4. It is permanent, John xvi. 22. *Watts*

on *Pasn.*, sect. 11. : *Gill's Body of Div.* vol. iii. p. 111, 8vo edit. ; *Groce's Mor. Phil.* vol. i. p. 356.

JOY OF GOD relates, 1. To the delight and complacency he has in himself, his own nature, and perfections.—2. He rejoices in his own works, Pa. civ. 31.—3. In his Son Christ Jesus, Matt. iii. 17.—4. In the work of redemption, John iii. 15.—5. In the subjects of his grace, Pa. cxlvii. 11 ; Zeph. iii. 17 ; Pa. cxlix. 4.

JUBILEE, a public festivity.—Among the Jews it was held every 49th or 50th year. It was proclaimed with the sound of rams' horns ; no servile work was done on it ; the land lay untilled ; what grew of itself belonged to the poor and needy ; whatever debts the Hebrews owed to one another were wholly remitted ; hired as well as bond servants of the Hebrew race obtained their liberty ; inheritances reverted to their original proprietors. See 25th chap. Leviticus. Jubilee, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners ; at least to as many as visit the churches of St. Peter and St. Paul at Rome. The jubilee was first established by Boniface VIII. in 1300, which was only to return every hundred years ; but the first celebration brought in such store of wealth, that Clement VI., in 1343, reduced it to the period of fifty years. Urban VI., in 1389, appointed it to be held every thirty-five years, that being the age of our Saviour ; and Paul II. and Sixtus IV., in 1475, brought it down to every twenty-five, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries ; for instance, to monks of Canterbury, who had a jubilee every fifty years, when people flocked from all parts to visit the tomb of Thomas-a-Becket. Afterwards jubilees became more frequent : there is generally one at the inauguration of a new pope ; and the pope grants them as often as the church or himself have occasion for them. To be entitled to the privileges of the jubilee, the bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope ; to make commutations of vows, &c., in which it differs from a plenary indulgence. During the time of jubilee, all other indulgences are suspended. One of our kings, viz. Edward III., caused his birth-day to be observed in the manner of a jubilee, when he became fifty years of age, in 1362, but never before nor after. This he did by releasing prisoners, pardoning all offences except treason, making good laws, and granting many privileges to the people. In 1640, the Jesuits celebrated a solemn jubilee at Rome, that being the centenary, or hundredth year from their institution ; and the same ceremony was observed in all their houses throughout the world.

JUDAISING CHRISTIANS. The first rise of this denomination is placed under the reign of Adrian : for when this emperor had at length razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop, namely, Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites separated from their brethren, and founded at Pera, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre. The body of Judaizing Christians, which set Moses and Christ upon an equal footing in point of authority, were afterwards divided into two sects, extremely different both in their rites and opinions, and distinguished by the names of Nazarenes and Ebionites ; which see.

JUDAISM, the religious doctrines and rites of the Jews, the descendants of Abraham. Judaism was but a temporary dispensation, and was to give way, at least the ceremonial part of it, at the coming of the Messiah. The principal sects among the Jews were the Pharisees, who placed religion in external ceremony ; the Sadducees who were remarkable for their incredulity ; and the Essenes, who were distinguished for their austere sanctity. At present the Jews have two sects ; the Karaites, who admit no rule of religion but the law of Moses ; and the Rabbinites, who add to the law the traditions of the Talmud. See those articles, and books recommended under article JEWS, in this work.

JUDGING, RASH, the act of carelessly, precipitately, wantonly, or maliciously censuring others. This is an evil which abounds too much among almost all classes of men. "Not contented with being in the right ourselves, we must find all others in the wrong. We claim an exclusive possession of goodness and wisdom ; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ. We rashly extend to every individual the severe opinion which we have unwarrantably conceived of a whole body. This man is of a party whose principles we reckon slavish ; and therefore his whole sentiments are corrupted. That man belongs to a religious sect, which we are accustomed to deem bigoted ; and therefore he is incapable of any generous and liberal thought. Another is connected with a sect, which we have been taught to account relaxed, and therefore he can have no sanctity. We should do well to consider, 1. That this practice of rash judging is absolutely forbidden in the sacred Scriptures.



Matt. vii. 1.—2. We thereby authorise others to requite us in the same kind.—3. It often evidences our pride, envy, and bigotry.—4. It argues a want of charity, the distinguishing feature of the Christian religion.—5. They who are most forward in censuring others are often most defective themselves. *Barrow's Works*, vol. i. ser. 20; *Blair's Ser.*, vol. ii. ser. 10; *Saurin's Ser.*, vol. v. ser. 4.

JUDGMENT is that act of the mind whereby one thing is affirmed or denied of another; or that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object considered as true or false, fit or unfit, good or evil. Dr. Watts gives us the following directions to assist us in judging right. 1. We should examine all our old opinions afresh, and inquire what was the ground of them, and whether our assent were built on just evidence; and then we should cast off all those judgments which were formed heretofore without due examination. 2. All our ideas of objects concerning which we pass judgment, should be clear, distinct, complete, comprehensive, extensive, and orderly. 3. When we have obtained as clear ideas as we can, both of the subject and predicate of a proposition, then we must compare those ideas of the subject and predicate together with the utmost attention, and observe how far they agree, and wherein they differ. 4. We must search for evidence of truth with diligence and honesty, and be heartily ready to receive evidence, whether for the agreement or disagreement of ideas. 5. We must suspend our judgment, and neither affirm nor deny until this evidence appear. 6. We must judge of every proposition by those proper and peculiar means or mediums whereby the evidence of it is to be obtained, whether it be sense, consciousness, intelligence, reason, or testimony. 7. It is very useful to have some general principles of truth settled in the mind, whose evidence is great and obvious, that they may be always ready at hand to assist us in judging of the great variety of things which occur. 8. Let the degrees of our assent to every proposition bear an exact proportion to the different degrees of evidence. 9. We should keep our minds always open to receive truth, and never set limits to our own improvements. *Watts's Logic*, ch. iv. p. 231; *Locke on the Understanding*, vol. i. pp. 222, 256; vol. ii. pp. 271, 278; *Duncan's Logic*, p. 145; *Reid on the Intellectual Powers*, p. 497, &c.

JUDGMENT, LAST, the sentence that will be passed on our actions at the last day.

I. The proofs of a general judgment are these:—1. The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state, 2 Thess. i. 6, 7; Luke xiv. 26. 2. The accusations of natural conscience are

testimonies in favour of this belief, Rom. ii. 15; Dan. v. 5, 6; Acts xxiv. 25. 3. It may be concluded, from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. xiv. 12. 4. The resurrection of Christ is a certain proof of it. See Acts xvii. 31; Rom. xiv. 9. 5. The Scripture, in a variety of places, sets it beyond all doubt, Jude 14, 15; 2 Cor. v. 10; Matt. xxv.; Rom. xiv. 10, 11; 2 Thess. i. 7, 10; 1 Thess. iv. 16, 17.

II. As to the Judge:—The Bible declares that God will judge the world by Jesus Christ, Acts xvii. 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but according to the economy settled between the three divine persons, the work is assigned to the Son, Rom. xiv. 9, 10, who will appear in his human nature, John v. 27; Acts xvii. 31, with great power and glory, 1 Thess. iv. 16, 17; visible to every eye, Rev. i. 7; penetrating every heart, 1 Cor. iv. 5; Rom. ii. 16; with full authority over all, Matt. xxviii. 18; and acting with strict justice, 2 Tim. iv. 8. As for the concern of others in the judgment, angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c., but not as advising or judging. Saints are said to judge the world, not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. As to the persons that will be judged; these will be men and devils. The righteous probably will be tried first, as represented in Matt. xxv. They will be raised first, though perhaps not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven, 1 Cor. xv. 52; 1 Thess. iv. 16, 17.

Here we may take notice of a difficult question which is proposed by some, viz.: Whether the sins of God's people shall be published in the great day, though it is certain they shall not be alleged against them to their condemnation? "This," says Dr. Ridgley, "is one of the secret things which belong to God, which he has not so fully or clearly revealed to us in his word; and therefore we can say little more than what is matter of conjecture about it. Some have thought that the sins of the godly, though forgiven, shall be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligation to God for this farther enhanced. They also think, that the justice of the proceedings of that day requires it, since it is presumed and known by

the whole world that they were prone to sin, as well as others; and before conversion, as great sinners as any, and after it their sins had a peculiar aggravation. Therefore, why should not they be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And this they further suppose to be necessary, that so the impartiality of divine justice may appear. Moreover, since God, by recording the sins of his saints in Scripture, has perpetuated the knowledge thereof; and if it is to their honour that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, besides, this seems agreeable to those expressions of every word, and every action, as being to be brought into judgment, whether it be good or whether it be bad.

"But it is supposed by others, that though the making known of sin that is subdued and forgiven, tends to the advancement of divine grace, yet it is sufficient to answer this end, as far as God designs it shall be answered, that the sins which have been subdued and forgiven, should be known to themselves, and thus forgiveness afford matter of praise to God. Again,—the expressions of Scripture, whereby forgiveness of sin is set forth, are such as seem to argue that those sins which were forgiven shall not be made manifest: thus they are said to be blotted out, Isa. xliii. 25; covered, Psal. xxxii. 1; subdued and cast into the depths of the sea, Micah vii. 19; and remembered no more, &c., Jer. xxxi. 34. Besides Christ being a judge doth not divest him of the character of an advocate, whose part is rather to conceal the crimes of those whose cause he pleads, than to divulge them; and to this we may add, that the law which requires duty, and forbids the contrary sins, is not the rule by which they who are in Christ are to be proceeded against, for then they could not stand in judgment; but they are dealt with according to the tenor of the gospel, which forgives and covers all sin. And, further, it is argued that the public declaring of all their sins before the whole world, notwithstanding their interest in forgiving grace, would fill them with such shame as is hardly consistent with a state of perfect blessedness. And, lastly, the principal argument insisted on is, that our Saviour, in Matt. xxv., in which he gives a particular account of the proceedings of that day, makes no mention of the sins, but only commends the graces of his saints."

As to the wicked, they shall be judged, and all their thoughts, words, and deeds be brought into judgment, Eccl. xii. 14. The fallen angels also are said to be reserved unto the judgment of the great day, Jude 6. They shall receive their final sentence, and be shut up in the prison of hell, Rev. xx. 10; Matt. viii. 29.

IV. As to the rule of judgment,—we are informed the books will be opened. Rev. xx. 12. 1. The book of divine omniscience, Mal. iii. 5; or remembrance, Mal. iii. 15. 2. The book of conscience, Rom. i. 16. 3. The book of Providence, Rom. ii. 4, 5. 4. The book of the Scriptures, law, and gospel, John xii. 48; Rom. ii. 16; ii. 12. 5. The book of life, Luke x. 20; Rev. iii. 5; xx. 12, 15.

V. As to the time of judgment,—the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. ix. 27. There is a day appointed, Acts xvii. 31, but it is unknown to men.

VI. As to the place:—this also is uncertain. Some suppose it will be in the air, because the judge will come in the clouds of heaven, and the living saints will then be changed, and the dead saints raised, and both be caught up to meet the Lord in the air, 1 Thess. iv. 16, 17. Others think it will be on the earth, on the new earth, on which they will descend from the air with Christ. The place where, however, is of no consequence, when compared with the state in which we shall appear. And as the Scriptures represent it as certain, Eccl. xi. 9; universal, 2 Cor. v. 11; righteous, Rom. ii. 5; decisive, 1 Cor. xv. 52; and eternal as to its consequences, Heb. vi. 2; let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace. *Bates's Works*, p. 449; *Bishop Hopkins and Stoddard on the Last Judgment*; *Gill's Body of Divinity*, vol. ii. p. 467, 8vo.; *Boston's Fourfold State*; *Hervey's Works*, new edition, vol. i. pp. 72, 75; vol. iii. pp. 28, 223; vol. iv. p. 155.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of divine justice in the punishment of nations, families, and individuals, for their iniquities. See Gen. vii.; xix. 25; Exod. xv.; Judges i. 6, 7; Acts xii. 23; Esther v. 14, with chap. vii. 10; 2 Kings xi.; Lev. x. 1, 2; Acts v. 1—10; Isa. xxx. 1—5; 1 Sam. xv. 9; 1 Kings xii. 25, 33. It becomes us, however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of Providence. Dr. Jortin justly observes, that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of God: yet, saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel, persecuting tyrants, who delighted in tormenting their fellow creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved

at the evidence, and would be apt to suspect that it was *θεῖον τε*, that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told us: he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavoured to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And what is still more remarkable in his case, is, he left a numerous family of children and grandchildren, though he had put some to death; and yet, in about the space of one hundred years, the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife, Herodias, by the Emperor Caius.

Herod Agrippa killed James the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas that betrayed our Lord died, by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was not long afterwards deposed from his office, banished from his country, and died by his own hands; the divine vengeance overtaking him soon after his crime.

The high priest Caiaphas was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor, whom he had sought to oblige.

Ananias, the high priest, persecuted Paul, and insolently ordered the bystanders to smite him on the mouth. Upon which the apostle said, "God shall smite thee, thou whited wall." Whether he spake this prophetically or not, may be difficult to say; but certain it is, that some time after he was slain, together with his brother, by his own son.

Ananus, the high priest, slew James the Less; for which and other outrages he was deposed by King Agrippa the younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year 64, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw John into a caldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of Glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was governor of Libya, about the year 73. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and, not being able to contain himself, he leaped out of his bed, as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished, as signal an example as ever was known of the divine justice rendering to the wicked according to their deeds.

Caius, the Roman Emperor, was a great persecutor of the Jews and Christians, and a blasphemous of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

Severus, Emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He also, and all his family, perished miserably, about the year 200 after our Saviour.

About the same time, Saturninus, governor of Africa, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Heliogabalus, the Emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But, soon after, this vile monster was slain by his own soldiers, about the year 222.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the church about the year 250: he was soon after killed in battle.

Gallus succeeded, and continued the persecution. He, too, was killed the year following.

Valerian, the Emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his Gospel. Some time after he came to the throne, he was taken prisoner by Sapor, King of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

Æmilian, governor of Egypt, about 263, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the Emperor, just intending to begin a persecution against the followers of Christ, was killed in the year 274.

Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

About the year 300 was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause; and so, indeed, he did. The examples we have mentioned are dreadful: those that follow are not less astonishing, and they are all delivered upon the best authorities.

Dioclesian persecuted the church in 303. After this nothing ever prospered with him. He underwent many troubles: his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year 307.

About the same time Urbanus, governor of Palestine, who had signalized himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honours; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculus, another of the wretched persecuting emperors, was compelled to hang himself, in the year 310.

Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented

with worms and ulcers to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord 311.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year 312.

Maximinus put out the eyes of many thousands of Christians. Soon after the commission of his cruelties, a disease arose among his own people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year 313. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependents, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after, he destroyed himself.

Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year 323. He was equally an enemy to religion, liberty, and learning.

Cyril the deacon, was murdered by some pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver: the divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though a Christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in a ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most historians relate: all agree that he perished.

The last Pagan prince who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400,000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him, and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Huneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of divine indignation upon him.

Julian the apostate greatly oppressed the Christians; and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of those unhappy wretches in the words of Tillemont, who faithfully collected the account from the ancients. We have observed, says that learned man, that Count Julian, with Felix, superintendent of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church at Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But Count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands; carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner; adding to this all the banters and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God.

Felix, the superintendent, signalized himself also by another impiety; for as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the church, "Behold," said he "with what plate the son of Mary is served!" It is said, too, that Count Julian and he made it the subject of banter, that God should let them thus profane his temple, without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils than he felt the effects of divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to show that it was a divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where after having continued for some time, he died without reputation and honour, cursed of all the world, and surnamed the Apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose his designs, and to attempt to stop the progress of his Gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them to pieces as a potter's vessel. Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." *Psa. ii. Jortin's Remarks on Ecclesiastical History*, vol. iii. p. 246, &c.; *Simpson's Key to the Prophecies*, 29; *Newton on the Prophecies*, diss. 24; *Bryant's Observations on the Plagues of Egypt*; *Tillemont, Histoire des Emp.*

JUDICIUM DEI, or Judgment of God, was a term anciently applied to all extraordinary trials of secret crimes; as those by arms and single combat; and the ordeals, or those by fire, or red hot ploughshares, by plunging the arm in boiling water, or the whole body in cold water, in hopes that God would work a miracle, rather than suffer truth and innocence to perish. These customs were a long time kept up even among Christians, and they are still in use in some nations. Trials of this sort were usually held in churches, in the presence of the bishop, priest, and secular judges, after three days' fasting, confession, communion, and many adjurations and ceremonies, described at large by Du Cange.

JUGGERNAUT, or JAGANATH (*i. e. the Lord of the World*), the most celebrated and sacred temple in Hindostan, in the district of Cuttack, on the coast of Orissa. It stands near the shore, not far from the Chilka lake, in a waste, sandy tract, and appears like a huge shapeless mass of stone. The idol is a carved block of wood, with a hideous face, painted black, and a distended, blood-red mouth. On festival days the throne of the idol is placed on a tower sixty feet high, moving on wheels, accompanied by two other idols, that likewise sit on their separate thrones. Six long ropes are attached to the tower, by which the people draw it along. The priests and their attendants stand round the throne on the tower, and occasionally turn to the worshippers with indecent and disgusting songs and gestures. The walls of the temple and the sides of the car are also covered with obscene images in large durable sculpture. While the tower moves along, numbers of devout worshippers throw themselves on the ground in order to be

crushed by the wheels; and the multitude shout in approbation of the act, as a pleasing sacrifice to the idol. In the temple itself, a number of prostitutes are kept for the pilgrims who frequent it, the number of which latter, it is calculated, amounts to at least 1,200,000 annually, of whom it is said, nine out of ten die on the road of famine and sickness; at any rate, it is a well known fact, that the country for miles round the sacred place is covered with human bones. Not far from the temple is a place called by Europeans *Golgotha*, where the corpses are thrown, and dogs and vultures are always feeding on the carrion. The whole scene presents one of the most revolting and harrowing spectacles of the cruelties and abominations of idolatry to be met with on the face of the globe: yet, from the contributions of the poor deluded pilgrims, the East India Company receive an annual revenue of 12,000*l.*, deducting the expenses of the temple, repairs of roads, &c. Since 1810, a road has been made to the place from Calcutta, to which a wealthy Hindoo, Rajah Sukmoy Roy, contributed 16,000*l.*, on condition of its being called by his name.

**JULIAN THE APOSTATE**, a Roman emperor, son of Julius Constans, (brother of Constantine the Great,) born at Constantinople in the year 331. With his younger brother Gallus he was intrusted for his education to Eusebius of Nicomedia, who gave them Mardonius for their tutor. They were brought up in the Christian religion, and compelled to enter the order of priests, which appears to have disgusted Julian, who at the age of twenty-four repaired to Athens, where he enjoyed the instruction of some renowned heathen philosophers, and embraced their religion. On his coming to the throne, he sought to restore the pagan worship in all its splendour; opposed the Christians; took from the churches their riches, which were often very great; and after failing in the attempt to induce the Christians, by flattery, to renounce their faith, he did all in his power to make their situation disagreeable, forbidding them to plead before a court of justice, or to receive offices under the state. He did not even permit them publicly to profess their religion; and to falsify the prophecy of Christ with regard to the temple at Jerusalem, he encouraged the Jews to rebuild it, about 300 years after its destruction. In this, however, he was completely foiled, for flames of fire belching forth from subterraneous caverns slew many of the workmen, and caused the undertaking to be entirely abandoned. Julian died in 365, in the thirty-fourth year of his age. His character was full of contradictions: while, on the one hand, he was learned, magnanimous, moderate, temperate, and humane, he was, on the other, fickle, inconsistent, eccentric, fanatical and superstitious in the highest degree; and

at the bottom of all these features of his character there appears to have lain a sarcastic, sophistic coldness and dissimulation.

**JUMPERS**, persons so called from the practice of jumping during the time allotted for religious worship. This singular practice began, it is said, in the western part of Wales, about the year 1760. It was soon after defended by Mr. William Williams (the Welsh poet, as he is sometimes called) in a pamphlet, which was patronised by the abettors of jumping in religious assemblies. Several of the more zealous itinerant preachers encouraged the people to cry out *gogoniant* (the Welsh word for glory,) amen, &c. &c.; to put themselves in violent agitations; and, finally, to jump until they were quite exhausted, so as often to be obliged to fall down on the floor or the field, where this kind of worship was held.

**JUSTICE** consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate. It is often divided into *commutative* and *distributive* justice. The former consists in an equal exchange of benefits; the latter in an equal distribution of rewards and punishments. Dr. Watts gives the following rules respecting justice.—“1. It is just that we honour, reverence and respect those who are superiors in any kind, Eph. vi. 1, 3; 1 Peter ii. 17; 1 Tim. v. 17.—2. That we show particular kindness to near relations, Prov. xvii. 17.—3. That we love those who love us, and show gratitude to those who have done us good, Gal. iv. 15.—4. That we pay the full due to those whom we bargain or deal with, Rom. xiii.; Deut. xxiv. 14.—5. That we help our fellow-creatures in cases of great necessity, Ex. xxii. 4.—6. Reparation to those whom we have wilfully injured.” *Watts's Sermon*, ser. 24, 26, vol. ii.; *Berry Street Lect.*, ser. iv.; *Grove's Mor. Phil.*, p. 332, vol. ii.; *Wollaston's Relig. of Nature*, pp. 137, 141; *Jay's Sermon*, vol. ii. p. 131.

**JUSTICE OF GOD** is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures. Mr. Ryland defines it thus: “The ardent inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments as the supreme judge.” Rev. xvi. 5; Psal. cxlv. 7; xcvi. 1, 2. It is distinguished into remunerative and punitive justice. Remunerative justice is a distribution of rewards, the rule of which is not the merit of the creature, but his own gracious promise, James i. 12; 2 Tim. iv. 8. Punitive or vindictive justice, is the infliction of punishment for any sin committed by men, 2 Thess. i. 6. That God will not let sin go unpunished is evident,—1. From the word of God, Ex. xxxiv. 6, 7; Numb. xiv. 18; Neh. i. 3.—2. From the nature of God, Isa. i. 13, 14; Psal. v. 5,

6; Heb. xii. 29.—3. From sin being punished in Christ, the surety of his people, 1 Pet. iii. 18.—4. From all the various natural evils which men bear in the present state. The use we should make of this doctrine is this:—1. We should learn the dreadful nature of sin, and the inevitable ruin of impenitent sinners, Ps. ix. 17.—2. We should highly appreciate the Lord Jesus Christ, in whom justice is satisfied, 1 Pet. iii. 18.—3. We should imitate the justice of God, by cherishing an ardent regard to the rights of God, and to the rights of mankind.—4. We should abhor all sin, as it strikes directly at the justice of God.—5. We should derive comfort from the consideration that the Judge of all the earth will do right, as it regards ourselves, the church, and the world at large, Psal. xcvi. 1, 2. *Ryland's Contemp.*, vol. ii. p. 439; *Witsius's Economy*, lib. 11. ch. 8. 11; *Dr. Owen on the Justice of God*; *Gill's Body of Divinity*, vol. i. p. 155, 8vo.; *Elisha Cole on the Righteousness of God*.

JUSTIFICATION, a forensic term, which signifies the declaring or the pronouncing of a person righteous according to law. It stands opposed to condemnation; and this is the idea of the word whenever it is used in an evangelical sense, Rom. v. 18; Dent. xxv. 1; Prov. xvii. 15; Matt. xii. 37. It does not signify to make men holy, but the holding and declaring them to be free from punishment. It is defined by the Assembly thus: "An act of God's free grace, in which he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone."

The doctrine of justification, says Mr. Booth, makes a very distinguished figure in that religion which is from above, and is a capital article of that faith which was once delivered to the saints. Far from being a merely speculative point, it spreads its influence through the whole body of divinity, runs through all Christian experience, and operates in every part of practical godliness. Such is its grand importance, that a mistake about it has a malignant efficacy, and is attended with a long train of dangerous consequences. Nor can this appear strange, when it is considered, that the doctrine of justification is no other than the way of a sinner's acceptance with God. Being of such peculiar moment, it is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold while this is misunderstood. It is, if any thing may be so called, an essential article, and certainly requires our most serious consideration.

Justification, in a theological sense, is either legal or evangelical. If any person could be found that had never broken the divine law, he might be justified by it in a manner

strictly legal. But in this way none of the human race can be justified, or stand acquitted before God. For all have sinned; there is none righteous; no not one, Rom. iii. As sinners, they are under the sentence of death by his righteous law, and excluded from all hope and mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21, provided by grace and revealed in the Gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called evangelical. In this affair there is the most wonderful display of divine justice and boundless grace. Of divine justice, if we regard the meritorious cause and ground on which the Justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of boundless grace, if we consider the state and character of those persons to whom the blessing is granted. Justification may be further distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith; and the latter is by works.

To justify, is evidently a divine prerogative. It is God that justifieth, Rom. viii. 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his offended law, and the rights of his violated justice. But although this act is in some places of the infallible word more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The eternal Father is represented as appointing the way, and as giving his own Son to perform the conditions of our acceptance before him, Rom. viii. 32; the divine Son as engaged to sustain the curse and make the atonement; to fulfil the terms, and provide the righteousness by which we are justified, Tit. ii. 14; and the Holy Spirit as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the Gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi. 8, 14.

As to the objects of justification, the Scripture says, they are sinners, and ungodly. For thus runs the divine declaration: To him that worketh is the reward of justifica-

tion, and of eternal life as connected with it, not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth—whom? the righteous? the holy? the eminently pious? nay, verily, but—the ungodly; his faith, or that in which he believes, is counted unto him for righteousness, Rom. iv. 4, 5; Gal. ii. 17. Here, then, we learn, that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no good works at all. They are denominated and considered as the ungodly, when the blessing is bestowed upon them. Not that we are to understand that such remain ungodly. "All," says Dr. Owen, "that are justified, were before ungodly: but all that are justified, are at the same instant made godly." That the mere sinner, however, is the subject of justification appears from hence. The Spirit of God, speaking in the Scripture, repeatedly declares that we are justified by grace. But grace stands in direct opposition to works. Whoever, therefore, is justified by grace is considered as absolutely unworthy in that very instant when the blessing is vouchsafed to him, Rom. iii. 24. The person, therefore, that is justified, is accepted without any cause in himself. Hence it appears, that if we regard the persons who are justified, and their state prior to the enjoyment of the immensely glorious privilege, divine grace appears, and reigns in all its glory.

As to the way and manner in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Justification, as before observed, is evidently a forensic term, and the thing intended by it a judicial act. So that, were a person to be justified without a righteousness, the judgment would not be according to truth; it would be a false and unrighteous sentence. That righteousness by which we are justified must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Many persons talk of conditions of justification (see article CONDITION); but the only condition is that of perfect righteousness: this the law requires, nor does the Gospel substitute another. But where shall we find, or how shall we obtain a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of duty, in order to attain the desired end? The apostle positively affirms, that there is no acceptance with God by the works of the law; and the reasons are evident. Our righteousness is imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace: it would not be a righteousness without works. There would be no need of the righteousness of Christ;

and, lastly, if justification were by the law, then boasting would be encouraged; whereas God's design, in the whole scheme of salvation, is to exclude it, Rom. iii. 27; Eph. ii. 8, 9. Nor is faith itself our righteousness, or that for the sake of which we are justified; for, though believers are said to be justified by faith, yet not for faith; faith can only be considered as the instrument, and not the cause. That faith is not our righteousness, is evident from the following considerations: No man's faith is perfect; and, if it were, it would not be equal to the demands of the divine law. It could not, therefore, without an error in judgment, be accounted a complete righteousness. But the judgment of God, as before proved, is according to truth, and according to the rights of the law. That obedience by which a sinner is justified is called the righteousness of faith, righteousness by faith, and is represented as revealed to faith; consequently it cannot be faith itself. Faith, in the business of justification, stands opposed to all works; to him that worketh not, but believeth. Now, if it were our justifying righteousness, to consider it in such a light would be highly improper. For in such a connexion it falls under the consideration of a work; a condition, on the performance of which our acceptance with God is manifestly suspended. If faith itself be that on account of which we are accepted, then some believers are justified by a more, and some by a less perfect righteousness, in exact proportion to the strength or weakness of their faith. That which is the end of the law is our righteousness, which certainly is not faith, but the obedience of our exalted Substitute, Rom. x. 4. Were faith itself our justifying righteousness, we might depend upon it before God, and rejoice in it. So that according to this hypothesis, not Christ, but faith is the capital thing; the object to which we must look, which is absurd. When the apostle says, "faith was imputed to him for righteousness," his main design was to prove that the eternal Sovereign justifies freely, without any cause in the creature.

Nor is man's obedience to the Gospel, as to a new and milder law, the matter of his justification before God. It was a notion that some years ago obtained, that a relaxation of the law, and the severities of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the Gospel; the terms of which are faith, repentance, and obedience; and though these are imperfect, yet, being sincere, they are accepted of by God in the room of a perfect righteousness. But every part of this scheme is wrong, for the law is not relaxed, nor any of its severities abated; there is no alteration made in it, either with respect to its precepts or penalty; besides, the scheme is absurd, for it supposes



that the law which a man is now under requires only an imperfect obedience; but an imperfect righteousness cannot answer its demands; for every law requires perfect obedience to its own precepts and prohibitions.

Nor is a profession of religion, nor sincerity, nor good works, at all the ground of our acceptance with God, for all our righteousness is imperfect, and must therefore be entirely excluded. By grace, saith the apostle, ye are saved, not of works, lest any man should boast, Eph. ii. 8, 9. Besides, the works of sanctification and justification are two distinct things: the one is a work of grace within men; the other an act of grace for or towards men; the one is imperfect, the other complete; the one carried on gradually, the other done at once. See **SANCTIFICATION**.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer—"By Jesus Christ all that believe are justified from all things from which they could not be justified by the law of Moses," Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our justification," Rom. iv. 25. "Being justified by his blood, we shall be saved from wrath through him," Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Surety, constitute that very righteousness by which sinners are justified before God. That this righteousness is imputed to us, and that we are not justified by a personal righteousness, appears from the Scriptures, with superior evidence. "By the obedience of one shall many be made righteous," Rom. v. 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith," Phil. iii. 8. See also Jer. xxiii. 6; Dan. ix. 24; the whole of chap. ii. of Galatians. See articles **RECONCILIATION**, **RIGHT-EOUSNESS**.

As to the properties of justification: 1. It is an act of God's free grace, without any merit whatever in the creature, Rom. iii. 24.—2. It is an act of justice as well as grace: the law being perfectly fulfilled in Christ, and divine justice satisfied, Rom. iii. 26; Ps. lxxxv. 10.—3. It is an individual and instantaneous act, done at once, admitting of no degrees, John xix. 30.—4. It is irreversible, and an unalterable act, Mal. iii. 6.

As to the time of justification, divines are not agreed. Some have distinguished it into—decretive, virtual, and actual. 1. Decretive, is God's eternal purpose to justify sin-

ners in time by Jesus Christ. 2. Virtual justification has a reference to the satisfaction made by Christ. 3. Actual, is when we are enabled to believe in Christ, and by faith are united to him. Others say that it is eternal, because his purpose respecting it was from everlasting: and that, as the Almighty viewed his people in Christ, they were, of consequence, justified in his sight. But the principle on which the advocates for this doctrine have proceeded is most absurd. They have confounded the design with the execution; for if this distinction be not kept up, the utmost perplexity will follow the consideration of every subject which relates to the decrees of God; nor shall we be able to form any clear ideas of his moral government whatever. To say, as one does, that the eternal will of God to justify men is the justification of them, is not to the purpose; for upon the same ground, we might as well say that the eternal will of God to convert and glorify his people is the real conversion and glorification of them. That it was eternally determined that there should be a people who should believe in Christ, and that his righteousness should be imputed to them, is not to be disputed; but to say that these things were really done from eternity, (which we must say if we believe eternal justification,) this would be absurd. It is more consistent to believe, that God from eternity laid the plan of justification; that this plan was executed by the life and death of Christ; and that the blessing is only manifested, received, and enjoyed, when we are regenerated; so that no man can say, or has any reason to conclude, he is justified, until he believes in Christ, Rom. v. 1.

The effects or blessings of justification, are, 1. An entire freedom from all penal evils in this life, and that which is to come, 1 Cor. iii. 22.—2. Peace with God, Rom. v. 1.—3. Access to God, through Christ, Eph. iii. 12.—4. Acceptance with God, Eph. v. 27.—5. Holy confidence and security under all the difficulties and troubles of the present state, 2 Tim. i. 1, 12.—6. Finally, eternal salvation, Rom. viii. 30; v. 18.

Thus we have given as comprehensive a view of the Doctrine of Justification as the nature of this work will admit; a doctrine which is founded upon the sacred Scriptures, and which so far from leading to licentiousness, as some suppose, is of all others the most replete with motives to love, dependence, and obedience, Rom. vi. 1, 2. A doctrine which the primitive Christians held as constituting the very essence of their system; which our reformers considered as the most important point; which our venerable martyrs gloried in, and sealed with their blood; and which, as the Church of England observes, is a "very wholesome doctrine and full of comfort." See *Dr. Owen on Justifi-*

cation; Rawlinson on Justification; Edwards's Sermons on ditto; Lime Street Lectures, p. 350; Hervey's Theron and Aspasio, and Eleven Letters; Witherspoon's Connexion between Justification and Holiness; Gill and

Ridgley's Div.; Dr. Bennett's Defence of the doctrine against Mr. Newman of Oxford; but especially Booth's Reign of Grace, to which I am indebted for great part of the above article.

## K.

**KAAABA**, originally a temple at Mecca, in great esteem among the heathen Arabs, who, before they embraced Mohammedanism, called a small building of stone in the same temple *kaaba*, which has in its turn become an object of the highest reverence with the Mohammedans. They say it was built by Abraham and Ishmael. On the side of it is a black stone, surrounded with silver, called *braktan*, set in the wall, about four feet from the ground. This stone has served, since the second year of the Hegira, as the *kibla*, or point towards which the Mohammedan turns his face during prayer. The *hadjis*, or pilgrims, touch and kiss this stone seven times, after which they enter the *kaaba*, and offer up their prayers. At first the Mohammedans turned their face towards Jerusalem, until their leader ordered the present direction. It appears from Burckhardt, that this same holy *kaaba* is the scene of such indecencies as cannot with propriety be particularised: indecencies which are practised not only with impunity, but publicly and without a blush.

**KARAITES**, Heb. קראים, *Karaim*, i.e. Scripturists, a Jewish sect residing chiefly in Poland and the Crimea, but to be found also in different parts of Lithuania, Austria, the Caucasus, Turkey, Egypt, Abyssinia, India, and the Holy Land. They principally differ from the Rabbinites in their rejection of the oral law, and their rigid appeal to the text of Scripture as the exclusive source and test of religious truth. It is on this account that they are called Scripturists. Not that they never consult the Talmud, but they will not allow that it has any binding authority over their consciences. They also differ from them in the interpretation of Scripture itself. While the Talmudist chiefly applies the cabalistical art to bring out recondite and mysterious meanings from the sacred text, the Karaite maintains that the Scripture is its own interpreter, and that the sense of a passage is to be determined by the grammatical meaning of the words, the scope and connection, and a comparison of parallel passages. They are very strict in their adherence to the letter of the law, are free from many of the superstitions common among the Jews in general, correct and exemplary in their domestic habits and arrangements, and characterized in their dealings by probity and integrity. They are scarcely ever known to be embroiled in a lawsuit, or to become the subject of legal prosecution.

This sect claims a very high antiquity, and seems originally to have been the same with that of the Sadducees, from whom, however, it is supposed they separated when the latter adopted the errors by which they were distinguished in the time of our Lord. They were afterwards reformed by Rabbi Anan, about the middle of the eighth century. According to accounts current among them, the first place where a Karaite synagogue was established after the destruction of Jerusalem was Grand Cairo, where they exist to this day. The number of the Karaites is not great, probably not much above 8000. Those in the south of Russia possess a translation of the Hebrew Bible in the Tartar language, which is vernacular among them. See Henderson's *Biblical Researches*, and *Travels in Russia*.

**KEITHIANS**, a party which separated from the Quakers in Pennsylvania in the year 1691. They were headed by the famous George Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them, practised baptism, and received the Lord's supper. This party were also called *Quaker Baptists*, because they retained the language, dress, and manner of the Quakers.

**KENNICOTT, BENJAMIN, D. D.**, well known in the literary world for his elaborate edition of the Hebrew Bible, and other publications, was born at Totnes, in Devonshire, A.D. 1718. His early display of talents recommended him to some gentlemen, who sent him to Oxford, and there supported him while he went through his academical studies. He had not been long at Oxford before he distinguished himself by the publication of two dissertations,—one on the Tree of Life, the other on the Oblations of Cain and Abel,—on account of which the degree of Bachelor of Arts was conferred upon him *gratis* a year before the statutable time. He soon after acquired additional fame by the publication of several occasional sermons, which were well received. In the year 1753 he laid the foundation of his great work, and spent a long time in searching out and examining Hebrew manuscripts, with a view to the elucidation of his subject. He appealed to the Jews themselves regarding the state of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon to the time of the invention of printing, with an account of one hundred and three Hebrew manuscripts. In

1760 he published his proposals for collecting all the Hebrew MSS. prior to the invention of the art of printing, that could be found in Great Britain; and, at the same time, for procuring as many collations of foreign MSS. as his time and money would permit.

The utility of the proposed collation being very generally admitted, a subscription was made to defray the expense of it, amounting to nearly 10,000*l*. Various persons were employed, both at home and abroad; but of the foreign literati the principal was Professor Bruns, of the University of Helmstadt, who not only collated Hebrew MSS. in Germany, but went for that purpose into Switzerland and Italy. In consequence of these efforts, more than six hundred Hebrew MSS. and sixteen MSS. of the Samaritan Pentateuch were discovered in different libraries in England, and on the Continent; many of which were wholly collated, and others consulted in important passages.

During the progress of his work he was rewarded with the canonry of Christ Church. His first volume was published in 1776, and the whole was completed in 1780, at Oxford, in two vols. folio, entitled, "*Vetus Testamentum Hebraicum, cum Variis Lectionibus*." The text of Van der Hooght was adopted; but it was printed without the points. The poetical portions are divided into stanzas, according to the nature of the poetry; and the various readings are printed at the bottom of the page.

When we contemplate his diligence and learning, it must be confessed that Hebrew literature and sacred criticism are more indebted to him than to any scholar of the age in which he lived. He was a good and conscientious man; and, in the decline of life, resigned a valuable living, because he was unable to discharge the duties which it imposed upon him. He died at Oxford in 1783, and, at the time of his death, was employed in printing remarks on sundry passages of the Old Testament, which were afterwards published from his papers. Dr. Kennicott was also keeper of the Radcliffe Library, and maintained a correspondence for several years with some of the most eminent literary men in Europe, particularly the celebrated Professor Michaelis, to whom he addressed a Latin epistle, in 1777, in defence of his great work. *Watt's Bib. Brit.*; *Jones's Christ. Biog.*; and *Bp. Marsh's Lect.*, lect. 11.

**KEYS**, *power of the*, a term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter, "I will give thee the keys of the kingdom of heaven," Matt. xvi. 19. But every one must see that this is an absolute perversion of Scripture; for the keys of the kingdom of

heaven most probably refer to the Gospel dispensation, and denote the power and authority of every faithful minister to preach the Gospel, administer the sacraments, and exercise government, that men may be admitted to or excluded from the church, as is proper. See **ABSOLUTION**.

In St. Gregory we read that it was the custom for the popes to send a golden key to princes, wherein they inclosed a little of the filings of St. Peter's chain, kept with such devotion at Rome; and that these keys were worn in the bosom, as being supposed to contain some wonderful virtues. Such has been the superstition of past ages!

**KINDNESS**, civil behaviour, favourable treatment, or a constant and habitual practice of friendly offices and benevolent actions. See **CHARITY**, **GENTLENESS**.

**KIRK SESSIONS**, the name of a petty ecclesiastical judicatory in Scotland. Each parish, according to its extent, is divided into several particular districts, every one of which has its own elders and deacons to oversee it. A consistory of the minister, elders, and deacon of a parish form a kirk session. These meet once a week, the minister being their moderator, but without a negative voice. It regulates matters relative to public worship, elections, catechising, visitations, &c. It judges in matters of less scandal; but greater, as adultery, are left to the presbytery, and in all cases an appeal lies from it to the presbytery. Kirk sessions have likewise the care of the poor, and poor's funds. See **PRÆBYTERIANS**.

**KISS**, a demonstration of affection among all nations, but varying in the mode according to custom and circumstance. It is also used as a token of civil and religious respect. In ancient times, kissing one's own hand to idols was customary, Job xxxi. 26. Catholics kiss the bishop's hand, or rather the ring which he wears, in virtue of his episcopal office. Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the eighth century. The first who received this honour was pope Constantine I. It was paid him by the Emperor Justinian II. on his entry into Constantinople, in 710. Valentinian I., about 827, required every one to kiss his foot; and, from that time, this mark of reverence appears to have been expected by all popes. When the ceremony takes place, the pope wears a slipper with a cross, which is kissed. In more recent times, Protestants have not been obliged to kiss the pope's foot, but merely to bend the knee slightly. In the Catholic church, the clergyman sometimes kisses the woman immediately after marriage; and among Protestants, the minister sometimes kisses the child after baptism.

The *kiss of peace* forms part of one of the Catholic rites. It is given immediately before the communion; the clergyman who celebrates mass kissing the altar, and embracing the dea-

con, saying, "*Pax tibi, frater, et ecclesie sancte Dei*;" the deacon does the same to the sub-deacon, saying "*Pax tecum*;" the latter salutes the other clergy.

The *kiss of charity*, which still obtains among certain sects as an ordinance to be observed in public, is only the same custom under a different form. That such a practice obtained in the church at a very early period cannot be denied, as it is mentioned by Justin, Tertullian, and other fathers, when referring to the *agape*, but it is without any warrant from Scripture; the salutation there called the "holy kiss," and the "kiss of charity," not being enjoined as a public rite, or church observance, but simply an occasional greeting, as circumstances of meeting afforded an opportunity.

KNIPPERDOLINGS, a denomination in the sixteenth century; so called from Bertrand Knipperdoling, who taught that the righteous before the day of judgment shall have a monarchy on earth, and the wicked be destroyed; that men are not justified by their faith in Christ Jesus; that there is no original sin; that infants ought not to be baptized, and that immersion is the only mode of baptism; that every one has authority to preach and administer the sacraments; that men are not obliged to pay respect to magistrates; that all things ought to be in common, and that it is lawful to marry many wives.

KNOWLEDGE is defined by Mr. Locke to be the perception of the connexion and agreement, or disagreement and repugnancy of our ideas. It also denotes *learning*, or the improvement of our faculties by reading: *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own minds. No man, says the admirable Dr. Watts, is obliged to learn and know every thing; this can neither be sought nor acquired, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding, otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance, or infinite error, will overspread the mind which is utterly neglected and lies without any cultivation. The following rules, therefore, should be attended to for the improvement of knowledge:—1. Deeply possess your mind with the vast importance of a good judgment, and the rich and inestimable advantage of right reasoning.—2. Consider the weaknesses, failings, and mistakes of human nature in general.—3. Be not satisfied with a slight view of things, but take a wide survey now and then of the vast and unlimited regions of learning, the variety of questions and difficulties belonging to every science.—4. Presume not too much upon a bright genius, a ready wit, and good parts; for this, without study, will never make a man of knowledge.—5. Do not imagine that large and laborious reading, and a

strong memory, can denominate you truly wise, without meditation and studious thought.

—6. Be not so weak as to imagine that a life of learning is a life of laziness.—7. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry.—8. Do not hover always on the surface of things, nor take up suddenly with mere appearances.—9. Once a day, especially in the early years of life and study, call yourselves to an account what new ideas you have gained.—10. Maintain a constant watch, at all times, against a dogmatical spirit.—11. Be humble and courageous enough to retract any mistake, and confess an error.—12. Beware of a fanciful temper of mind, and a humorous conduct.—13. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred.—14. Ever maintain a virtuous and pious frame of spirit.—15. Watch against the pride of your own reason, and a vain conceit of your own intellectual powers, with the neglect of divine aid and blessing.—16. Offer up, therefore, your daily requests to God, the Father of Lights, that he would bless all your attempts and labours in reading, study, and conversation. *Watts on the Mind*, chap. i.; *Dr. John Edwards's Uncertainty, Deficiency, and Corruption of Human Knowledge*; *Reid's Intellectual Powers of Man*; *Stennett's Sermon on Acts xxvi. 24, 25*.

KNOWLEDGE OF GOD is often taken for the fear of God, and the whole of religion. There is, indeed, a speculative knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and conduct. A spiritual saving knowledge consists in veneration for the Divine Being, *Ps. lxxxix. 7*; love to him as an object of beauty and goodness, *Zech. ix. 17*; humble confidence in his mercy and promise, *Ps. ix. 10*; and sincere, uniform, and persevering obedience to his word, *1 John ii. 3*. It may further be considered as a knowledge of God, the Father; of his love, faithfulness, power, &c. Of the Son, as it relates to the dignity of his nature, *1 John v. 20*; the suitability of his offices, *Heb. ix.*; the perfection of his work, *Ps. lxxviii. 18*; the brightness of his example, *Acts x. 38*; and the prevalency of his intercession, *Heb. vii. 25*. Of the Holy Ghost, as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, *John xv., xvi. 2 Cor. iii. 17, 18. John iii. 5, 6. Rom. viii. 16. This knowledge may be considered as experimental, 2 Tim. i. 12*; fiducial, *Job xlii. 15, 16*; affectionate, *1 John iii. 19*; influential, *Ps. ix. 16*; *Matt. v. 16*; humiliating, *Is. vi.*; *Job xlii. 5, 6*; satisfying, *Ps. xxxvi. 7*; *Prov. iii. 17*; and superior to all other knowledge, *Phil. iii. 8*. The advantages of religious knowledge are very great.

It forms the basis of true honour and felicity. Not all the lustre of a noble birth, not all the influence of wealth, not all the pomp of titles, not all the splendour of power, can give dignity to the soul that is destitute of inward improvement. By this we are allied to angels, and are capable of rising for ever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to light, the most valuable and reviving part of nature's works, and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value of religious knowledge, let us look around us and we shall be convinced how desirable it is to be acquainted with God, with spiritual, with eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight, the other administers a spectacle of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge, also, is of great importance to our personal and private felicity: it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments: a fine entertainment, which adds a relish to prosperity; and alleviates the hour of distress. It throws a lustre upon greatness, and reflects an honour upon poverty. Knowledge will also instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and diffuse those munificent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss. This knowledge, also, tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost something of their original ferocity, and that there is a source of improvement in Europe which will, we hope, in future times, shed the most delightful influences on society, and unite its members in harmony, peace, and love. But the advantages of knowledge are still greater, for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but religious knowledge bids us provide for an immortal being, sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall for ever cease. At that so-

lemn period, in which the records and registers of men shall be destroyed, the systems of human policy be dissolved, and the grandest works of genius die, the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things, at present, are obscure, imperfect, partial, and liable to error; but when we arrive at the realms of everlasting light, the clouds that shadowed our understanding will be removed; we shall behold, with amazing clearness, the attributes, ways, and works of God; shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception.

In order to increase in the knowledge of God, there must be dependence on Him from whom all light proceeds, Jas. i. 6; attention to his revealed will, John v. 39; a watchful spirit against corrupt affections, Luke xxi. 34; a humble frame of mind, Ps. xxv. 9; frequent meditation, Ps. civ. 34; a persevering design of conformity to the divine image, Hos. vi. 3.—*Charnock's Works*, vol. ii. p. 381; *Saurin's Sermon*, vol. i. ser. 1; *Gill's Body of Div.*, vol. iii. p. 12. 8vo; *Tillotson's Sermon*, ser. 113; *Watts's Works*, vol. i. ser. 45; *Hall's Sermon on the Advantages of Knowledge to the Lower Classes*.

KNOWLEDGE OF GOD. See OMNISCIENCE.

KNOX, JOHN, the celebrated Scottish reformer, was born in the year 1505. The place of his nativity has been disputed. That he was born at Gifford, a village in East Lothian, has been the most prevailing opinion; but some late writers, relying on popular tradition, have fixed his birth-place at Haddington, the principal town of the county. In his youth he was put to the grammar-school at Haddington; and, after he had acquired the principles of the Latin language there, his father sent him, about the year 1524, to the University of St. Andrew's, at that time the most distinguished seminary in the kingdom. Knox acquired the Greek language before he arrived at middle age; but we find him acknowledging, as late as the year 1550, that he was ignorant of Hebrew, a defect in his education which he exceedingly lamented, and which he afterwards got supplied during his exile on the continent. Knox, and Buchanan, his fellow collegian, soon became disgusted with such studies as were at that time prosecuted in the university, and began to seek entertainment more gratifying to their ardent and inquisitive minds. Having set out in search of knowledge, they released themselves from the trammels, and overleaped the boundaries prescribed to them by their timid conductor. But we must not suppose that Knox was able, at once,

to divest himself of the prejudices of his education, and of the times; for he continued for some time captivated with these studies, and prosecuted them with great success. After he was created Master of Arts, he taught philosophy, most probably as a regent in one of the colleges of the university. His class became celebrated, and he was considered as equalling, if not excelling, his master, in the subtleties of the dialectic art. About the same time, although he had no interest but what was procured by his own merit, he was advanced to clerical orders, and ordained a priest before he reached the age fixed by the canons of the church. This must have taken place previous to the year 1530, at which time he had arrived at his twenty-fifth year, the canonical age for receiving ordination. At this time, the fathers of the Christian church, Jerome and Augustine, attracted his particular attention. By the writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original languages. In the works of the latter, he found religious sentiments very opposite to those taught in the Romish Church, who, while she retained his name as a saint in her calendar, had banished his doctrine as heretical from her pulpits. From this time he renounced the study of scholastic theology; and, although not yet completely emancipated from superstition, his mind was fitted for improving the means which Providence had given for leading him to a fuller and more comprehensive view of the system of evangelical religion. It was about the year 1535, when this favourable change commenced; but it does not appear that he professed himself a Protestant before the year 1542. The necessity for a reformation in Scotland at that time is generally admitted; and Knox now commenced the arduous duties of a reformer. The reformed doctrine had made considerable progress in Scotland before it was embraced by Knox. Patrick Hamilton, a youth of royal lineage, obtained the honour, not conferred upon many of his rank, of first announcing its glad tidings to his countrymen, and of sealing them with his blood. During the two last years of the reign of James V., the number of the reformed rapidly increased. Twice did the clergy attempt to cut them off by a desperate blow. They presented to the king a list containing the names of some hundreds, possessed of property and wealth, whom they denounced as heretics; and endeavoured to procure his consent to their condemnation, by flattering him with the immense riches which would accrue to him from the forfeiture of their estates. While this fermentation of opinion was spreading through the nation, Knox, from the state in which his mind was, could not remain unaffected. The reformed

doctrine had been imbibed by several persons of his acquaintance, and it was the topic of common conversation and dispute among the learned and inquisitive at the university. At this time Knox preached a severe sermon against the errors of the Popish Church. This sermon, delivered with a considerable portion of that popular eloquence for which Knox was afterwards so celebrated, made a great noise, and excited much speculation among all classes. His labours were so successful during the few months that he preached at St. Andrew's, that, besides the garrison in the castle, a great number of the inhabitants of the town renounced popery, and made profession of the Protestant faith, by participating in the Lord's Supper.

In the end of July, 1547, a French fleet, with a considerable body of land forces, under the command of Leo Strozzi, appeared before St. Andrew's, to assist the governor in the reduction of the castle. It was invested both by sea and land; and, being disappointed of the expected aid from England, the besieged, after a brave and vigorous resistance, were under the necessity of capitulating to the French commander, on the last day of July. The terms of the capitulation were honourable; the lives of all that were in the castle were to be spared, they were to be transported to France; and, if they did not choose to enter into the service of the French king, were to be conveyed to any country which they might prefer, except Scotland. Knox, with some others, was confined on board the galleys, bound with chains, and, in addition to the rigours of ordinary captivity, exposed to all the indignities with which Papists were accustomed to treat those whom they regarded as heretics. From Rouen they sailed to Nantz, and lay upon the Loire during the following winter. Solicitations, threatenings, and violence, were all employed to induce the prisoners to change their religion, or at least to countenance the Popish worship. In the summer, 1548, the galleys in which they were confined returned to Scotland, and continued for a considerable time on the east coast, watching for English vessels. Knox's health was now greatly impaired by the severity of his confinement, and he was seized with a fever, during which his life was despaired of by all in the ship. But even in this state, his fortitude of mind remained unsubdued, and he comforted his fellow-prisoners with hopes of release. When free from fever, he relieved the tedious hours of captivity by committing to writing a confession of his faith, containing the substance of what he had taught at St. Andrew's, with a particular account of the disputation which he had maintained at St. Leonard's Yards. At length, after enduring a tedious and severe imprisonment of nineteen months, Knox obtained his liberty in the month of February,

1549, on which he immediately repaired to England. On the 4th of April, 1550, a large assembly being convened in Newcastle, among whom were the members of the council, the bishop of Durham, and the learned men of his cathedral, Knox delivered, in their presence, an ample defence of his doctrine. After an appropriate exordium, in which he stated to the audience the occasion and design of his appearance, and cautioned them against the powerful prejudices of education and custom, in favour of erroneous opinions and corrupt practices in religion, he proceeded to establish the doctrine which he had taught. This defence had the effect of extending Knox's fame through the north of England, while it completely silenced Toustal, who opposed him, and his learned assistants.

In consequence of a charge exhibited against him to the council, Knox was summoned to repair immediately to London, and answer for his conduct. On his arrival, he found that his enemies had been uncommonly industrious in their endeavours to excite prejudices against him. But the council, after hearing his defence, were convinced of the malice of his accusers, and gave him an honourable acquittal. In the month of February, 1552, Archbishop Cranmer had been directed by the council to present him to the vacant living of All-hallows, in the city. He remained in London until the 19th of July, when Mary was proclaimed queen only nine days after the same ceremony had been performed in that city for the amiable and unfortunate Lady Jane Grey. To induce the Protestants to submit peaceably to her authority, Mary amused them for some time with proclamations, in which she promised not to do violence to their consciences. Though aware of the bigotry of the queen, and the spirit of the religion to which she was devoted, the Protestant ministers reckoned it their duty to improve this respite.

The enemies of Knox, who had been defeated in their attempts to ruin him under the former government, had now access to rulers sufficiently disposed to listen to their information. They were not dilatory in improving the opportunity. In the end of December, 1553, or beginning of January, 1554, his servant was seized as he carried letters to him from his wife and mother-in-law, and the letters were taken in hopes of finding some matters of accusation against the writer, but they contained merely religious advices and exhortations to constancy in the Protestant faith (which he was prepared to avow before any court to which he might be called). To elude the pursuit of his enemies if he remained in England, he procured a vessel, which landed him safely at Dieppe, a port of Normandy, in France, on the 28th of January, 1554. No sooner did he reach a

foreign shore, than he began to regret the course which he had been induced to take. When he thought upon his fellow-creatures, whom he had left behind him immured in dungeons, and the people lately under his charge, now scattered abroad as sheep without a shepherd, he felt an indescribable pang, and an almost irresistible desire to return and share in their hazardous but honourable conduct. On the last day of February, 1554, he set out from Dieppe, like the Hebrew patriarch of old, "not knowing whither he went," and, committing his way to God, travelled through France, and came to Switzerland. In the beginning of May, he returned to Dieppe, to receive information from England, a journey which he repeated at intervals as long as he remained on the continent. But it is likely that his friends, in their letters, dissuaded him from it; and, after cool consideration, he resolved to postpone an attempt by which he must have risked his life, without the prospect of doing any good.

In the following year, Knox was accused of high treason against the Emperor of Germany, his son Philip, and Mary of England, for putting into their hands a copy of a book which he had lately published. The magistrates, in consequence of this accusation, sent for Whittingham, a respectable member of the English congregation, and interrogated him concerning Knox's character. He told them "that he was a learned, grave, and godly man." They then acquainted him with a serious accusation, which had been lodged against him by some of his countrymen; and giving him the book, charged him, *sub pena pacis*, to bring them an exact Latin translation of the passages which were marked. This being done, they commanded Knox to desist from preaching until their pleasure should be known. Setting out from Geneva, in the month of August, 1555, he came to Dieppe; and, sailing from that port, landed on the east coast, near the boundaries between Scotland and England. About the end of harvest he repaired to Berwick, where he had the satisfaction of finding his wife, and her mother, in comfortable circumstances, and enjoying the happiness of religious society, with several individuals in that city, who, like themselves, "had not bowed the knee to the established idolatry, nor consented to receive the mark of antichrist." The dangers to which Knox and his friends were accustomed, taught them to conduct matters with such secrecy, that he had preached for a considerable time, and in different places, before the clergy knew that he was in the kingdom. Concealment was, however, impracticable, after his audience became numerous. His preaching at Ayr was reported to the court, and formed the topic of conversation in the presence of the

queen regent. After his last journey to Angus, the friars flocked from all quarters to the bishops, and instigated them to adopt speedy and decided measures for checking the alarming effects of his preaching. In consequence of this, Knox was summoned to appear before a convention of the clergy, in the church of the Blackfriars, at Edinburgh, on the 15th of May. On the day on which he should have appeared as a culprit, Knox preached in the Bishop of Dunkeld's large lodging, to a far greater audience than had before attended him in Edinburgh. While he was thus employed in Scotland, he received letters from the English congregation at Geneva, stating that they had made choice of him as their minister, and urging him to come and take the inspection of them. He judged it his duty to comply with this invitation, and began immediately to prepare for the journey. Accordingly, in the month of July, 1556, he left Scotland; and, having joined his wife and her mother at Dieppe, proceeded with them to Geneva.

Knox reached Geneva before the end of harvest, and took upon him the charge of the English congregation there, among whom he laboured during the two following years. But neither the enjoyment of personal accommodations, nor the pleasures of literary society, nor the endearments of domestic happiness, could subdue our reformer's ruling passion, or unfix his determination to revisit Scotland, as soon as an opportunity should offer for advancing the reformation among his countrymen. Having settled his other affairs, he took an affectionate leave of his friends at Geneva, and went to Dieppe in the month of October. Being disappointed in his expectation of letters from Scotland, Knox determined to relinquish his journey, and returned to Geneva. This resolution does not accord with the usual firmness of our reformer, and is not sufficiently accounted for in the common histories. Knox returned to Geneva in the year 1558. During that year he was engaged, along with several learned men of his congregation, in making a new translation of the Bible into English; which, from the place where it was compiled and first printed, has obtained the name of "*The Geneva Bible*." But the most singular treatise published this year by Knox, and that which made the greatest noise, was, "*The first Blast of the Trumpet against the monstrous Government of Women*;" in which he attacked the practice of admitting females to the government of nations.

In the month of January, 1559, our reformer took his final leave of Geneva: in addition to former marks of respect, the republic, before his departure, conferred on him the freedom of the city. He left his wife and family behind him, until he could ascertain if they could live in safety in Scot-

land. He sailed from Dieppe on the 22nd of April, and landed safely at Leith on the 2nd of May, 1559. Knox now found matters in a most critical state in Scotland. His arrival was not long concealed from the clergy. On the morning after he arrived at Leith, one came to the monastery of the Grey Friars, where the provincial council was then sitting, and informed them, that John Knox was come from France, and slept last night in Edinburgh. The clergy were panic-struck with the intelligence; and foreboding the ruin of all the plans which they had formed with so much care, they dismissed the council in great haste and confusion; a messenger was instantly despatched by them with the information to the queen regent, who was at Glasgow; and within a few days Knox was proclaimed an outlaw and a rebel, in virtue of the sentence formally pronounced against him by the clergy.

Although his own cause was prejudged, and he knew that he was liable to be apprehended as a condemned heretic, he did not hesitate a moment in resolving to present himself voluntarily at Stirling, to assist his brethren in their defence, and share in their danger. The providential arrival of such an able champion of the cause, at this crisis, must have been very encouraging to the assembly; and the liberty of accompanying them, which he requested, was readily granted. Our reformer was along with the forces of the Congregation when they faced the army of the regent in Cupar Moor; he accompanied them on their expedition to Perth; and, in the end of June, arrived with them at Edinburgh. On the same day he preached in St. Giles's, and next day in the abbey church. On the 7th of July the inhabitants of the metropolis met in the Tolbooth, and made choice of him as their minister. On retiring from Edinburgh, Knox undertook a tour of preaching through the kingdom. Within less than two months he travelled over the greater part of Scotland; he visited Kelso, Jedburgh, Dumfries, Ayr, Stirling, Perth, and Montrose, and returned to St. Andrew's. This itinerancy had great influence in diffusing the knowledge of the truth, and in strengthening the Protestant interest. In the mean time his zeal and activity in the cause of the Congregation exposed him to the deadly resentment of the queen regent, and the papists. A reward was publicly offered to any one who should apprehend or kill him; and not a few, actuated by hatred or avarice, lay in wait to seize his person. But this did not deter him from appearing in public, nor from travelling through the country in the discharge of his duty: his exertions at this period were incredibly great.

In the beginning of the year 1560, Knox officiated as minister of St. Andrew's; but, in the end of April, he returned to the capital,



where he preached during the siege of Leith. The first general assembly of the Reformed Church of Scotland met at Edinburgh, on the 20th of December in this year: it consisted of forty members, only six of whom were ministers, and Knox was one of that number. In the close of this year he suffered a severe domestic loss, in the death of his valuable wife, who left him with the charge of two young children. In the following year, Queen Mary visited Scotland, in the month of September; a few days after her arrival, she sent for Knox to the palace, and held a long conversation with him. To the charges which she then brought against him, he manfully and wisely replied, and vindicated the cause of truth. In the beginning of the year 1562, he went to Angus, to preside in the election and admission of John Erskine, of Dun, as superintendent of Angus and Mearns; and in the month of May, had another interview with the queen. Knox had now, for a long time, preached twice every Sabbath, and thrice on other days, and attended to all his other ecclesiastical duties; but as his labours much increased, the General Assembly appointed John Craig, minister of Canongate, to assist him. In controversies with abbots and priests, who vindicated the Roman Catholic faith, and who courted discussion, he was now deeply engaged, and evinced much knowledge and piety.

In 1564, Knox contracted a second marriage with Margaret Stewart, daughter of Lord Ochiltree, and she continued, to his death, to discharge the duties of a wife to him, with pious and affectionate assiduity. In August, he went, by appointment of the General Assembly, as visitor of the churches, to Aberdeen and the north, where he continued six or seven weeks. In this year Knox also renewed his friendship with the Earl of Murray; and, in consequence, was now accused of having assisted in the insurrection under Murray, and the other lords who opposed the queen's marriage. To avoid, however, such imputation, and also to silence the suspicion of his alienation from the reformed religion, he preached on the 19th of August, from Isaiah xxvi. 13, 14. The king having heard of that sermon, and imagining that some passages referred to himself, in the very afternoon of that day, had him taken from bed, and carried before the privy council. He was there required to desist from preaching, but he refused so to do, and maintained the truth of the sentiments he had delivered. It does not appear, however, that he continued any time suspended from preaching; for the king and queen left Edinburgh before the next Sabbath, and the prohibition only extended to the time of their residence in the city. When the queen returned to Edinburgh, after the assassination of Rizzio, Knox left it, and retired to Kyle. Being banished

from his flock, he judged this a favourable opportunity of paying a visit to England, for the purpose of conducting money matters connected with the Reformation, and of visiting his two sons. Knox returned to his charge at the time that the queen fled with Bothwell to Dunbar. On the 29th of July, 1567, the reformer preached the sermon at the coronation of James VI., in the parish church of Stirling. On the 15th of December, Knox preached at the opening of the parliament, and exhorted them to begin with the affairs of religion. In the act, ratifying the jurisdiction of the church, Knox was appointed one of the commissioners for drawing out the particular points which pertained to ecclesiastical jurisdiction, to be presented to the next meeting of parliament. In October, 1570, Knox was seized with a stroke of apoplexy, which affected his speech to a great degree. His situation became very critical; in April, 1571, when Kirkaldy received the Hamiltons, with their forces, into the castle of St. Andrew's, their inveteracy against him was so great, that his friends were obliged to watch his house during the night. On the 5th of May, 1571, he left Edinburgh, and crossing the Firth at Leith, travelled by short stages to St. Andrew's, which he had chosen as the place of his retreat; but although free from personal danger, Knox did not find St. Andrew's that peaceful retreat which he had expected. During his stay at St. Andrew's, he published a vindication of the reformed religion, in answer to a letter written by a Scotch Jesuit. Upon the rapid decline of Knox's health, it appeared probable he would end his days at St. Andrew's; but in consequence of a cessation of arms in July, between the king and the adherents of the queen, and the consequent peace of the city of Edinburgh, he returned to that place. In the month of September, he began to preach in the Tolbooth church, which was now fitted up for him.

On the 11th of November following, Knox was seized with a severe cough, and his life rapidly drew to a close; and, on the 24th of that month, he expired, in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his most extraordinary labours of body, and anxiety of mind. On the 26th of November, he was interred in the churchyard of St. Giles; his funeral was attended by the newly-elected regent Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the regent emphatically pronounced his eulogium, in the well-known words, "There lies he who never feared the face of man."

Knox has been styled the intrepid reformer; and that character he unquestionably deserves. In personal intrepidity, and popular eloquence, he resembled Luther. His doctrinal senti-

ments were those of Calvin; and like Zuinglius, he felt an attachment to the principles of religious liberty. He effected much in the great work of the Reformation, but his manners were so severe, and his temper so acrid, that whilst he may be equally respected with Luther and Melancthon, he is not equally beloved. Knox was, however, known and beloved by the principal persons among the reformed in France, Switzerland, and Germany; and the affectionate veneration in which his memory was held in Scotland after his death, evinced that the influence he possessed among his countrymen, during his life, was not constrained, but founded on the high opinion which they entertained. "In contemplating," says Dr. McCre, "such a character as that of Knox, it is not the man so much as the reformer that ought to engage our attention. The talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by Providence, in raising up persons endowed with qualities singularly adapted to the work which they had to perform for the benefit of mankind, demands particular consideration." Banatyne has thus drawn his character, and it is unquestionably entitled to consideration:—"In this manner (says he) departed this man of God; the light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproof of wickedness; one that cared not for the favour of men, how great soever they were. What dexterity in teaching, boldness in reproof, and hatred of wickedness, was in him, my ignorant dullness is not able to declare, which, if I should strive to set out, it were as one could light a candle to let men see the sun; seeing all his virtues are better known and notified to the world a thousand fold than I am able to express."

KORAN, or, with the article, AL-KORAN, (Alcoran), i. e. the Koran, which originally means the reading, or that which is to be read, is the Bible, or religious code of the Mohammedans, written in Arabic by Mohammed. It is also called *Al-Furhan*, either from its division into distinct portions, or because it is regarded as that which divides right from wrong; *Al-Mushaf*, the volume; and *Al-Kitab*, the book.

1. *Koran, divisions of the.*—The Koran is divided into 114 larger portions of very unequal length, which we call *chapters*, but the Arabians *Suvar*, in the singular *Sura*; a word rarely used on any other occasion, and properly signifying a row, or a regular series, as a course of bricks in building, or a rank of soldiers in an army, and is the same in use and import with the *Sura*, or *Tora*, of the Jews, who also call the fifty-three sections of

the Pentateuch *Sedarim*, a word of the same signification. These chapters are not, in the manuscript copies, distinguished by their numerical order, but by particular titles, which are taken sometimes from a peculiar subject treated of, or person mentioned therein; usually from the first word of note, exactly in the same manner as the Jews have named their *Sedarim*; though the word from which some chapters are denominated be very distant, towards the middle, or perhaps the end, of the chapter, which seems ridiculous. But the occasion of this appears to have been, that the verse or passage wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter, which precede it in order; and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies. Some of them being pretended to have been revealed at Mecca, and others at Medina, the noting this difference makes a part of the title. Every chapter is divided into smaller portions of very unequal length also, which we customarily call *verses*; but the Arabic word is *Ayat*, the same with the Hebrew *Othoth*, and signifies *signs* or *wonders*; such as the secrets of God, his attributes, works, judgments, and ordinances, delivered in those verses; many of which have their particular titles, also, imposed in the same manner as those of the chapters. Besides these unequal divisions, the Mohammedans have also divided their Koran into sixty equal portions, which they call *Anzab*, in the singular *Hizb*, each subdivided into four equal parts; which is likewise an imitation of the Jews, who have an ancient division of their Mishna into sixty portions, called *Massicotah*. But the Koran is more usually divided into thirty sections only, named *Ajaza*, from the singular *Jaz*, each of twice the length of the former, and in like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels where the emperors and great men are interred; of whom there are thirty belonging to every chapel, and each reads his section every day; so that the whole Koran is read over once a day. Next after the title, at the name of every chapter except only the ninth, is prefixed the following solemn form, by the Mohammedans, called the *Bismillah*:—"In the name of the most merciful God;" which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark and distinguishing characteristic of their religion, it being accounted a sort of impiety to omit it. The Jews, and eastern Christians, for the same purpose, make use of similar forms. But

Mohammed probably took this form from the Persian Magi, who began their books in these words:—*Benam Yezdam bakhaishger dadar*; that is, "In the name of the most merciful, just God." There are twenty-nine chapters of the Koran which have this peculiarity, that they begin with certain letters of the alphabet, some with single ones, others with more. These letters the Mohammedans believe to be the peculiar marks of the Koran, and to conceal several profound mysteries; the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted: notwithstanding which, some take the liberty of guessing at their meaning by that species of cabala called by the Jews *Notarikon*.

2. *Koran, general design of the.*—The general design of the Koran was to unite the professors of the three different religions, then followed in the populous country of Arabia (who, for the most part, wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous opinion), in the knowledge and worship of one God, under the sanction of certain laws and ceremonies, partly of ancient, and partly of novel institution, enforced by the consideration of rewards and punishments both temporal and eternal; and to bring them all to the obedience of Mohammed, as the prophet and ambassador of God; who, after the repeated admonitions, promises, and threats of former ages, was sent at last to establish and propagate God's religion on earth, and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal. The great doctrine, then, of the Koran is the unity of God; to restore which, Mohammed pretended, was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, nor ever can be, more than one true, orthodox religion: that, though the particular laws or ceremonies are only temporary, and subject to alteration, according to the divine direction; yet the substance of it, being eternal truth, is not liable to change, but continues immutably the same; and that, whenever this religion became neglected or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed, who is their seal, and no other to be expected after him. The more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories, or some circumstances of them, are taken from the Old and New Testaments, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths, in opposition to the Scrip-

tures, which the Jews and Christians are charged with having altered; and, indeed, few or none of the relations of circumstances in the Koran were invented by Mohammed, as is generally supposed; it being easy to trace the greatest part of them much higher, as the rest might be, were more of these books extant, and were it worth while to make the inquiry. The rest of the Koran is taken up in prescribing necessary laws and directions, frequent admonitions to moral and divine virtues, the worship and reverence of the Supreme Being, and resignation to his will. One of their most learned commentators distinguishes the contents of the Koran into allegorical and literal: under the former are comprehended all the obscure, parabolical, and enigmatical passages, with such laws as are repealed or abrogated; the latter, such as are clear and in full force. The most excellent moral in the whole Koran, interpreters say, is that in the chapter *Al ahras*, viz. "Show mercy, do good to all, and dispute not with the ignorant;" or, as Mr. Sale renders it, "Use indulgence, command that which is just, and withdraw far from the ignorant." Mohammed, according to the authors of the *Keshaf*, having begged of the angel Gabriel a more ample explication of this passage, received it in the following terms: "Seek him who turns thee out, give to him who takes from thee, pardon him who injures thee; for God will have you plant in your souls the roots of his chief perfections." It is easy to see that this commentary is borrowed from the Gospel. In reality, the necessity of forgiving enemies, though frequently inculcated in the Koran, is of a later date among the Mohammedans than among the Christians; among those later than among the heathens; and to be traced originally among the Jews. (See Exodus xxxiii. 4, 5.) But it matters not so much who had it at first, as who observes it best. The Caliph Hassan, son of Hali, being at table, a slave let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees, rehearsing these words of the Koran,—"Paradise is for those who restrain their anger." "I am not angry with thee," answered the caliph. "And for those who forgive offences against them," continues the slave. "I forgive thee thine," replies the caliph. "But, above all, for those who return good for evil," adds the slave. "I set thee at liberty," rejoined the caliph; "and I give thee ten dinars." There are also a great number of occasional passages in the Koran relating only to particular emergencies. For this advantage Mohammed had by his piecemeal method of receiving and delivering his revelations, that, whenever he happened to be perplexed with any thing, he had a certain resource in some new morsel of revelation. It was an admirable contrivance to bring down the whole Koran only to the lowest heaven, not to earth; since, had the

whole been published at once, innumerable objections would have been made, which it would have been impossible for him to have solved; but as he received it by parcels, as God saw fit they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty which might occur.

3. *Koran, history of the.*—It is the common opinion, that Mohammed, assisted by one Sergius, a monk, composed this book; but the Mussulmans believe it as an article of their faith, that the prophet, who, they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who, to that end, made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places, during the course of twenty-three years; "and hence," say they, "proceed that disorder and confusion visible in the work;" which, in truth, are so great, that all their doctors have never been able to adjust them; for Mohammed, or rather his copyist, having put all the loose verses promiscuously in a book together, it was impossible ever to retrieve the order wherein they were delivered. These twenty-three years which the angel employed in conveying the Koran to Mohammed, are of wonderful service to his followers; inasmuch as they furnish them with an answer to such as tax them with those glaring contradictions of which the book is full, and which they piously father upon God himself; alleging that, in the course of so long a time, he repealed and altered several doctrines and precepts which the prophet had before received of him. M. D'Herbelot thinks it probable that when the heresies of the Nestorians, Eutychians, &c., had been condemned by œcumenical councils, many bishops, priests, monks, &c., being driven into the deserts of Arabia and Egypt, furnished the impostor with passages, and crude, ill-conceived doctrines, out of the Scriptures; and that it was hence that the Koran became so full of the wild and erroneous opinions of those heretics. The Jews also, who were very numerous in Arabia, furnished materials for the Koran; nor is it without some reason that they boast twelve of their chief doctors to have been the authors of this work. The Koran, while Mohammed lived, was only kept in loose sheets: his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mohammed, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. The chief differ-

ences in the present copies of this book consist in the points, which were not in use in the time of Mohammed and his immediate successors; but were added since, to ascertain the reading, after the example of the Massorettes, who added the like points to the Hebrew texts of Scripture. There are seven principal editions of the Koran, two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common, or vulgar edition. The first contains 6000 verses, the others surpassing this number by 200 or 236 verses; but the number of words and letters is the same in all; viz. 77,639 words, and 323,013 letters. The number of commentaries on the Koran is so large, that the bare titles would make a huge volume. Ben Oschar has written the history of them, entitled *Tarikh Ben Oschar*. The principal among them are, Reidhari, Thaaalebi, Zamalchshari, and Bacai. The Mohammedans have a positive theology built on the Koran and tradition, as well as a scholastic one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish what is of divine and what of positive right. They have their beneficiaries, too, chaplains, almoners, and canons, who read a chapter every day out of the Koran in their mosques, and have prebends annexed to their office. The *hatib* of the mosque is what we call the parson of the parish; and the *scheiks* are the preachers, who take their texts out of the Koran.

4. *Koran, Mohammedan faith concerning.*—It is the general belief among the Mohammedans that the Koran is of divine original; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God; and the first transcript has been from everlasting, by God's throne, written on a table of vast bigness, called the preserved table, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume upon paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadan, on the night of power, from whence Gabriel revealed it to Mohammed in parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say, that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down from time to time by the prophet's amanuenses, in such a part of such and such a chapter, till they were completed, according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter. In fine,

the book of the Koran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Koran without being first washed, or legally purified; to prevent which, an inscription is put on the cover or label,—“Let none touch but they who are clean.” It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners: adorn it with gold and precious stones; and knowingly suffer it not to be in the possession of any of a different religion. Some say, that it is punishable even with death, in a Christian, even to touch it; others, that the veneration of the Mussulmans leads them to condemn the translating it into any other language as a profanation: but these seem to be exaggerations. The Mohammedans have taken care to have their Scripture translated into the Persian, the Javan, the Malayan, and other languages; though, out of respect to the original, these versions are generally, if not always interlineated.

5. *Koran, success of the, accounted for.*—The author of the “View of Christianity and Mohammedanism,” observes, that, “by the advocates of Mohammedanism, the Koran has always been held forth as the greatest of miracles, and equally stupendous with the act of raising the dead. The miracles of Moses and Jesus, they say, were transient and temporary; but that of the Koran is permanent and perpetual, and therefore far surpasses all the miraculous events of preceding ages. We will not detract from the real merits of the Koran; we allow it to be generally elegant and often sublime; but at the same time we reject with disdain its arrogant pretence to any thing supernatural, all the real excellence of the work being easily referable to natural and visible causes. In the language of Arabia, a language extremely loved and diligently cultivated by the people to whom it was vernacular, Mohammed found advantages which were never enjoyed by any former or succeeding impostor. It requires not the eye of a philosopher to discover in every soil and country a principle of national pride; and if we look back for many ages on the history of the Arabians, we shall easily perceive that pride among them invariably to have consisted in the knowledge and improvement of their native language. The Arabic, which has been justly esteemed the most copious of the eastern tongues, which had existed from the remotest antiquity, which had been embellished by numberless poets, and refined by the constant exercise of the natives, was the most successful instrument which Mohammed employed in planting his new religion among them. Admirably adapted by its unrivalled harmony, and by its endless variety, to add painting to expression, and to pursue the

imagination in its unbounded flight, it became in the hands of Mohammed an irresistible charm to blind the judgment and to captivate the fancy of his followers. Of that description of men who first composed the adherents of Mohammed, and to whom the Koran was addressed, few, probably, were able to pass a very accurate judgment on the propriety of the sentiments, or on the beauty of the diction; but all could judge of the military abilities of their leader; and in the midst of their admiration, it is not difficult to conceive that they would ascribe to his compositions every imaginary beauty of inspired language. The shepherd and the soldier, though awake to the charms of those wild but beautiful compositions in which were celebrated their favourite occupations of love or war, were yet little able to criticise any other works than those which were addressed to their imagination or their heart. To abstract reasonings on the attributes and the dispensations of the Deity, to the comparative excellences of rival religions, to the consistency of any one religious system in all its parts, and to the force of its various proofs, they were quite inattentive. In such a situation, the appearance of a work which possessed something like wisdom and consistence; which prescribed the rules and illustrated the duties of life; and which contained the principles of a new and comparatively sublime theology, independently of its real and permanent merit, was likely to excite their astonishment, and to become the standard of future composition. In the first periods of the literature of every country, something of this kind has happened. The father of Grecian poetry very obviously influenced the taste and imitation of his country. The modern nations of Europe all possess some original author, who rising from the darkness of former ages, has begun the career of composition, and tintured with the character of his own imagination the stream which has flowed through his posterity. But the prophet of Arabia had in this respect advantages peculiar to himself. His compositions were not to his followers the works of man, but the genuine language of Heaven which had sent him. They were not confined, therefore, to that admiration which is so liberally bestowed on the earliest productions of genius, or to that fond attachment with which men every where regard the original compositions of their country; but with their admiration they blended their piety. To know and to feel the beauties of the Koran, was in some respect to share in the temper of Heaven; and he who was most affected with admiration in the perusal of its beauties, seemed fitly the object of that mercy which had given it to ignorant man. The Koran, therefore, became naturally and necessarily the standard of taste. With a language thus hallowed in their imaginations, they were too

well satisfied either to dispute its elegance, or improve its structure. In succeeding ages the additional sanction of antiquity or prescription was given to these compositions which their fathers had admired: and while the belief of its divine original continues, that admiration which has thus become the test and the duty of the faithful can neither be altered nor diminished. When, therefore, we consider these peculiar advantages of the Koran, we have no reason to be surprised at the admiration in which it is held. But if, descending to a more minute investigation of it, we consider its perpetual inconsistency and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could ever have received such compositions as the work of the Deity.

6. *Koran, the style and merits of the, examined.*—"The first praise of all the productions of genius (continues this author) is invention; that quality of the mind, which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocryphal gospels then current in the East, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and needless repetitions, without any settled principle or visible connexion. When a great part of the life of Mohammed had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet, thus defective in its structure, and no less objectionable in his doctrines, was the work which Mohammed delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded as they now are, on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the divine attributes was borrowed from our Holy Scripture; which even from its first promulgation, but especially from the completion of the New Testament, has extended the views and enlightened the understandings of mankind; and thus furnished them with arms which have too often been effectually turned against itself by its ungenerous enemies. In this instance, particularly, the copy is far below

the great original, both in the propriety of its images and the force of its descriptions."

7. *Koran, the sublimity of the, contrasted.*—

"Our Holy Scriptures are the only compositions that can enable the dim sight of mortality to penetrate into the invisible world, and to behold a glimpse of the divine perfections. Accordingly, when they would represent to us the happiness of heaven, they describe it, not by any thing minute and particular, but by something general and great; something that, without descending to any determinate object, may at once by its beauty and immensity excite our wishes, and elevate our affections, though, in the prophetic and evangelical writings, the joys that shall attend us in a divine state, are often mentioned with ardent admiration, they are expressed rather by allusion than by similitude: rather by indefinite and figurative terms, than by any thing fixed and determinate. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' 1 Cor. ii. 9. What a reverence and astonishment does this passage excite in every hearer of taste and piety? What energy, and at the same time what simplicity in the expression! How sublime, and at the same time how obscure is the imagery! Different was the conduct of Mohammed in his descriptions of heaven and paradise. Unassisted by the necessary influence of virtuous intentions and divine inspiration, he was neither desirous, nor indeed able, to exalt the minds of men to sublime conceptions, or to rational expectations. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously aimed to sensualize the purity of the divine essence. Thus he fabricated a system of incoherence, a religion of depravity, totally repugnant to the nature of that Being, who, as he pretended, was its object; but therefore more likely to accord with the appetites and conceptions of a corrupt and sensual age. That we may not appear to exalt our Scriptures thus far above the Koran by an unreasonable preference, we shall produce a part of the second chapter of the latter, which is deservedly admired by the Mohammedans, who wear it engraved on their ornaments, and recite it in their prayers. 'God! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him: to him belongeth whatsoever is in heaven, and on earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden. He is the high, the mighty.' *Sale's Koran*, v. ii. p. 30. To this description who can refuse the praise of magnificence? Part of that magnificence, however, is to be

referred to that verse of the Psalmist whence it is borrowed: 'He that keepeth Israel shall neither slumber nor sleep,' Psalm cxxi. 1. But if we compare it with that other passage of the inspired Psalmist (Psalm cii. 24—27) all its boasted grandeur is at once obscured and lost in the blaze of a greater light! 'O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.' The Koran, therefore, upon a fair examination, far from supporting its arrogant claim to a supernatural work, sinks below the level of many compositions confessedly of human original! and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the Scriptures of truth. It is, therefore, abundantly apparent, that no miracle was either externally performed for the support, or is internally involved in the composition of the Mohammedan revelation." See *Sale's Koran*; *Prideaux's Life of Mahomet*; *White's Sermons at Bampton Lectures*; and article MOHAMMEDANISM.

KORNTHAL, SOCIETY OF, a religious community in the kingdom of Wurtemberg, which originated in the following circumstances:—In the year 1818, Theophilus William Hoffmann, a notary-public, and burgo-master of Leonberg, perceiving that a difference of religious belief led a great number of the inhabitants of Wurtemberg to Russia and America, thought it would be an efficacious means of preventing other dissenters from following their example, if they were removed from under the jurisdiction of the Lutheran consistory, and obtained toleration for the exercise of their religious worship. A royal decree, of the 22nd of August, 1819, sanctioned their separation from the Lutheran church, and gave its approbation to regulations, formed by themselves, for their organization as a religious body, and for their relation to the state. They consisted, at that time, of about forty families; but their numbers rapidly increased. They purchased the lordship of Kornthal, a bailiwick of Leonberg, two leagues from Stutgard, containing a thousand acres of arable and woody land, with some houses, for a hundred and fifteen thousand florins. One of their first cares was to erect a commodious place of worship, capable of holding two thousand persons. The laying of the first stone of this edifice was conducted with great solemnity; in the course of which Brother Hoffmann, paraphrasing the mysterious vision of Jacob's ladder, applied to the new erection the text, "How dreadful is this place! this is none

other but the house of God, and this is the gate of heaven." Its subsequent consecration attracted the attention of the whole neighbourhood; and whether from curiosity or devotion, many afterwards came from a distance of six or eight leagues to worship within its walls. Their mode of worship nearly resembles that of the Protestant churches, from which they are legally separated, although they adopt the tenets and teach the catechism of Luther, and have a liturgy similar, not to that introduced into certain Lutheran churches in the seventeenth and eighteenth centuries, but to that of 1582. It will be seen from what follows that their discipline resembles that of the Moravian brethren.

They object to being designated a sect, as they lay claim to being an apostolic church, founded on the principles laid down in the Acts of the Apostles, and unfolded by Schmidt in his "Abridged History of the Christian Religion." Their service consists of a succession of hymns, prayers, and Scripture-reading; the Lord's Supper is administered every fourth week, eight days previous to which, separate meetings are held of married men and widowers, married women and widows, bachelors, and spinsters. Besides the Sundays, they celebrate the festivals of Jesus Christ, the Apostles, St. Stephen, the New Year, Epiphany, Holy Thursday, Good Friday, Easter, Ascension, Pentecost, St. John Baptist, Annunciation, and Purification of the Virgin Mary. They have also, once a month, a day of fasting and prayer. Their clergy consist of readers, elders, and a president, called bishop, who in public service appear in white robes. A secular president administers their temporal affairs, who like all their civil and ecclesiastical officers, is elected by the community, whose suffrage is also requisite in the admission of members. A community of goods is not held by them: any member, on quitting the society, may carry away his moveables; but he can only sell his fixtures to another member, or, in default of a purchaser, to the community. The two sexes have separate burial places. Feasts at baptisms and funerals are abolished; also salutations on the New Year. Mourning is never worn. Oaths are forbidden. Benevolence towards persons of other communions is commanded. Begging is prohibited, and care is taken of the poor and aged. A portion of the money collected for charitable uses, is applied to carrying the knowledge of the Gospel to heathen lands. They have schools for each sex, in which they are mainly solicitous to inculcate piety and virtue. No member may marry without the advice of the presidents, especially out of the society. Every one must have some trade. For every thing there is a fixed price. No brother may borrow money but from the common chest. No member may lodge a foreigner, or take a

foreign servant, without informing the president. The various branches of agriculture, and the mechanical arts, form the habitual employment of this colony. Since 1821, a kind of journal has, at indefinite periods, presented to the public a view of the civil and religious state of this society, whose prosperity will augment while it shall retain its primitive zeal, its purity of manners, and its love of labour.

KRUDENER, MADAME, a religious enthusiast, noted for the influence which she exerted over the late Emperor Alexander. She was born about 1766, in Riga. Her father, Baron Vietinghoff, one of the richest landed proprietors in Courland, gave her a good education: but while young, she accompanied her parents to Paris, where her wit, beauty and cheerfulness were admired by men of talent and fashion who frequented the house. In her fourteenth year she was married to Baron Krudener, a Livonian, about thirty. Accompanying him to Copenhagen and Venice, where he was ambassador, as also at Petersburg, she formed one of the most brilliant ornaments of the first circles; but amidst the crowd of admiring flatterers she was unhappy, and being led into levities by the allurements of the world, she was divorced by her husband in 1791. She now lived sometimes at Riga, and alternately in Petersburg and Paris, where her love of dissipation involved her in difficulties. Having been attached to the person of the queen of Prussia at the time the disasters of that country arrived, and participating in her affliction, she turned her mind from the pleasures of the world to religion, though, as is often the case, little change may have been produced in the essentials of her character. Ambition, a lively sensibility, and love of excitement, seem to have remained the great springs of action. She was now attracted by the Moravians, and returning to Paris, gained a number of disciples. About 1813 she became acquainted with the celebrated mystic, Yung of Carlsruhe, after which she

believed herself called upon personally to preach, which she commenced by addressing the prisoners at Heidelberg. In 1814 she again visited Paris, where she became acquainted with Alexander, emperor of Russia, who paid her great deference, and was greatly influenced by the conversations which she had with him: it being generally believed that they originated the idea of the Holy Alliance, which she afterwards held up as a kind of New Covenant. She now held prayer-meetings, attended by distinguished personages, where she was seen in the background of a suite of rooms, in the dress of a priestess, kneeling in prayer. In 1815 she went to Basle, where she was joined by a young clergyman of the name of Empetaz, who preached at her meetings. Bad reports having come into circulation respecting the moral character of these meetings, she was denounced, and obliged to leave the city, which treatment she also experienced in other places; and when ultimately driven from her residence near Basle, she travelled about, preaching in the open air, often surrounded by 3000 people, and distributing largely to the poor. At last she was obliged to take refuge in the dominions of her friend the emperor of Russia. In Petersburg she held private meetings, which were attended by persons of rank and influence, some of whom being members of the Bible Society, tended greatly to involve that institution, the interests of which had nothing in common with the fanatic, in the odium in which she stood with the orthodox members of the church. Yielding to the force of political motives, the emperor consented to her being removed from the capital, but made arrangements for her comfortable settlement in the Crimea, where it is likely she would have collected a very numerous sect; but she died at Karasubazar in 1824, before she had time to bring any thing to maturity.

KTISTOLATRAE, a branch of the Monophysites, which maintained that the body of Christ before his resurrection was corruptible

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LABADISTS were so called from their founder, John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial functions in France, Switzerland, and Holland. He at length erected a new community, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland,

where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; yet it seems that Labadie had some strange notions. Among other things he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common; that there is no subordination, or distinction of rank in the true church; that in reading the Scriptures greater attention should be paid to the internal in-



spiration of the Holy Spirit, than to the words of the text; that the observation of Sunday was a matter of indifference; that the contemplative life is a state of grace and union with God, and the very height of perfection.

LABARUM, the name given to the imperial banner, upon which Constantine, after his conversion, blazoned the monogram of Christ.

LATV, the people, as distinguished from the clergy. See CLERGY.

LAMA, GRAND (Dalai Lama), a name given to the sovereign pontiff or high priest of the Tibetan Tartars, who resides at Patoli, a large monastery on a mountain near the banks of Barampoote, about seven miles from Lassa, in Tibet. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments round about the mountain, and according to their respective quality are placed nearer or at a greater distance from the sovereign pontiff. He is not only worshipped by the Tibetans, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Corea, on the sea of Japan. He is not only the sovereign pontiff, the viceroy of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God the everlasting Father of heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine: even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains at a great expense, in the palace of Pekin, an inferior lama, deputed as his nuncio from Tibet. The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones, where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniassees, or Indian pilgrims, often visit Tibet as a holy place; and the lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the grand lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their

hands; and besides fill up many monastic orders which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of China, and from almost all parts of the Indies. At Lassa alone there are 3000 monasteries.

The opinion of those who are reputed the most orthodox among the Tibetians is, that when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation to look for another younger or better; and is discovered again in the body of some child by certain tokens, known only to the lamas or priests, in which order he always appears.

Almost all nations of the East, except the Mohammedans, believe the metempsychosis as the most important article of their faith; especially the inhabitants of Tibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Moguls and Kalmucks, who changed the religion of Schamanism for the worship of the grand lama. According to the doctrine of this metempsychosis, the soul is always in action, and never at rest; for no sooner does she leave her old habitation, than she enters a new one. The Dalai Lama, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the Dalai Lama, which passes to his successor: and this being a god, to whom all things are known, the Dalai Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years' standing; and neither time nor the influence of men has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though, in the grand sovereignty of the lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Tibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Tibetians suppose that the grand lama is animated by the good Shaka, or Foe, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamas is continued down from him in fixed degrees of sanctity; so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that

is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they follow. The state of sanctity which that religion inculcates, consists in monastic continence, absence of thought, and the perfect repose of nonentity.

It has been observed that the religion of Tibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service: they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and charity, make several others. They have their confessors, who are chosen by their superiors, and have licences from their lamas, without which they cannot hear confessions or impose penances. They make use of beads. They wear the mitre and cap like the bishops: and their Dalai Lama is nearly the same among them as the sovereign pontiff is among the Romanists.

LAMAISM, the religion of the adherents of the Dalai Lama.

LAMBETH ARTICLES. See ARTICLES.

LAMPETIANS, a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that as man is born free, a Christian, in order to please God, ought to do nothing by necessity; and that it is, therefore, unlawful to make vows, even those of obedience. To this system he added the doctrines of the Arians, Carpocratians, and other denominations.

LANGUAGE in general, denotes those articulate sounds by which men express their thoughts. Much has been said respecting the invention of language. On the one side, it is observed, that it is altogether a human invention, and that the progress of the mind, in the invention and improvement of language, is, by certain natural gradations, plainly discernible in the composition of words. But on the other side it is alleged, that we are indebted to divine revelation for the origin of it. Without supposing this, we see not how our first parents could so early hold converse with God, or the man with his wife. Admitting, however, that it is of divine original, we cannot suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first parents only such language as suited their present occasion, leaving them, as he did in other things, to enlarge and improve it, as their future necessities should require. Without attempting, however, to decide this controversy, we may consider language as one of the greatest blessings belonging to mankind. Destitute of this, we should make but small advancements in

science, be lost to all social enjoyments, and religion itself would feel the want of such a power. Our wise Creator, therefore, has conferred upon us this inestimable privilege: let us then be cautious that our tongues be not the vehicle of vain and useless matter, but used for the great end of glorifying him, and doing good to mankind. What was the first language taught man, is matter of dispute among the learned, but most think it was the Hebrew. But as this subject, and the article in general, belongs more to philology than divinity, we refer the reader to *Dr. Adam Smith's Dissertation on the Formation of Languages*; *Harris's Hermes*; *Warburton's Divine Legation of Moses*, vol. iii.; *Traité de la Formation Mécanique des Langues*, par le Président de Brosses; *Blair's Rhetoric*, vol. i. lect. vi.; *Gregory's Essays*, ess. 6; *Lord Monboddo on the Origin and Progress of Language*.

LATIMER, HUGH, was descended of mean but honest parents, at Thurstaston, near Mount Sorrel, in Leicestershire, where his father lived in good reputation. He was born in the year 1470; and, at an early age, was put to a grammar-school at Thurstaston, and afterwards at Leicester, where he made such rapid improvement, that it was determined to bring him up to the church. With this view, as soon as he was prepared, he was sent to Cambridge in 1484, when, at the usual time, he took his degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, his religion, against the reformed opinions which had lately discovered themselves in England. He heard those new teachers with high indignation, and inveighed, publicly and privately, against the reformers. He looked upon them in so bad a light, that he declared he was of opinion, the last times, the day of judgment, and the end of the world, were approaching. "Impiety," he said, "was gaining ground apace; and what lengths may not men be expected to run, when they begin to question even the infallibility of the pope." If any inclined to the Reformation, and particularly when Mr. Stafford, divinity lecturer in Cambridge, read lectures in the schools, Mr. Latimer was sure to be there, to drive out the scholars. Such was the enmity of Mr. Latimer to those principles he afterwards felt it his highest honour to support. Among those who favoured the Reformation, Mr. Thomas Bilney was one of the most considerable. With this good man it was Mr. Latimer's happiness to become acquainted, who had likewise conceived very favourable sentiments of him. He had known Latimer's life, while in the university, to be a life strictly moral and devout; he ascribed his failings to the genius of his religion; and he appeared so candid and unprejudiced by any sinister views, that he could not but be open to any

truths that should be set properly before him, which gave Mr. Bilney great hopes of his reformation. Induced by these favourable appearances, he failed not, as opportunities offered, to suggest many things to him about corruptions in religion in general, whence he used frequently to drop a hint concerning some in the Romish Church in particular. By the influence and exertions of Mr. Bilney, Latimer was obliged to renounce his papistical doctrines, and, at the age of fifty-three, became a decided Protestant, and was as active in supporting and propagating the reformed doctrine, and as assiduous to make converts, as he was before in destroying the enemies of the pope. A behaviour of this kind was immediately noticed. Cambridge, no less than the rest of this kingdom, was entirely popish; every new opinion was watched with the strictest jealousy, and Mr. Latimer soon perceived how obnoxious he had made himself. Latimer had, by this time, through his daily and indefatigable searching of the Scriptures of the Old and New Testaments, made himself a complete master of all the scriptural arguments proper to confute the reigning errors of the Church of Rome. He now became a preacher of great eminence, and displayed a remarkable address in adapting himself to the capacities of the people. He was openly opposed by Dr. Buckingham, prior of the Blackfriars, who appeared in the pulpit against him, with great pomp and prolixity; he particularly inveighed against the Scriptures in English; and, on the following Sunday, Mr. Latimer rose to refute the opinions of this deceiver of himself and others. Accordingly, on the following Sabbath, the whole university assembled to hear the opponent of the former minister, who made one of the audience. Mr. Latimer, with great gravity, recapitulated the learned doctor's arguments, placed them in the strongest light, and then rallied them with so much flow of wit and good humour, that he placed his adversary in the most ridiculous light, and sent him away ashamed of his opinions and himself. These things greatly alarmed the popish clergy. Mr. Latimer continued to preach, and heresy (as they called it) to spread. The heads of the popish party applied to the Bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; though he was a papist, he was moderate; and did nothing more than silence Mr. Latimer, and that only for a short time. Dr. Barnes, of the Austin Friars, whose monastery was exempt from episcopal jurisdiction, being a great admirer of Mr. Latimer, boldly licensed him to preach there. The credit to the Protestant cause, which our preacher had thus gained in the pulpit, he maintained by a holy life out of it. Mr. Bilney and he gave daily instances of goodness, which malice could not scandalize, nor envy misinterpret. They visited the pri-

soners, relieved the poor, and fed the hungry. Cambridge was full of their good works; their charities to the poor, and friendly visits to the sick, were constant topics of discourse. About that time, Latimer, with eighteen bishops, drew up and signed a declaration against the pope's ecclesiastical jurisdiction, which concludes with these words:—"That the people ought to be instructed; that Christ did expressly forbid his apostles, or their successors, to take to themselves the power of the sword, or the authority of kings; and that if the Bishop of Rome, or any other bishop, assumed such power, he was a tyrant, and a usurper of other men's rights, and a subverter of the kingdom of Christ." In the same year, also, the priory of Great Malverne, in Worcestershire, was suppressed. At the suppression, Latimer, with an earnest desire, recommended to Cromwell, who was the king's vicar-general, that that house might stand, not in monkery, but so as to be converted to preaching, study, and prayer. In this year passed the famous act, as it was called, of the Six Articles, which, when published, gave great alarm to all favourers of the Reformation; and as the Bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office in a church where such terms of communion were required: he therefore resigned his bishoprick, and retired into the country, where he resided during the heat of that persecution which followed upon this act, and intended there to pass the remainder of his days. But, in the midst of his security, an accident carried him into the tempestuous weather that was abroad. He received a bruise from the fall of a tree, and the contusion was so great, that he was obliged to repair to London, where he saw the fall of his patron, the Lord Cromwell; a loss which he was soon made sensible of. Gardiner's emissaries found him out in his concealment, and as some one had heard him speak against the Six Articles, he was sent to the Tower, and, through one pretence or another, imprisoned for six years, with the Bishop of Chichester.

On the change of government, under King Edward VI., Latimer, with many others, was released; and he accepted an invitation from his friend, Archbishop Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints, and redressing the injuries, of poor people. But though he was thus usefully employed, a slander passed upon him, which is this—that after the Lord High Admiral's attainder and execution, which happened about this time, he publicly defended his death, in a sermon, before the king; that he respected his character; and that he did it merely to pay a servile compliment to the Protector. The first part of this is true, but the second and third are false.

Upon the revolution, which happened at court, after the death of the Duke of Somerset, Latimer retired into the country, and resumed his preaching in those places he thought might be most serviceable. But as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom. Many were taken into custody; and the Bishop of Winchester, then prime minister, having proscribed him from the first, sent a message to cite him before the council. He had notice of this some time before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped, and ready for his journey: at which, expressing his surprise, Latimer told him he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but that God, who had enabled him to stand before two princes, would enable him to stand before a third, either to his comfort or discomfort eternally. The messenger then told him, he had only a letter to deliver, and retired.

Mr. Latimer, on opening the letter, found it to be only a citation from the council, and he resolved to obey it. He therefore set out immediately, and, as he passed through Smithfield, where heretics were usually burned, he said, cheerfully,—"Smithfield hath long groaned for me." The next morning he waited on the council, who sent him to the Tower. Sentence was passed on him in the beginning of October, and he and Ridley were executed on the 16th. When they came to the stake, he lifted up his eyes and said,—"Fidelis est Deus;" i. e. God is faithful, who will not suffer us to be tempted above what we are able to bear. He then prepared himself, saying to the Bishop of London, "We shall this day, brother, light such a candle in England, as shall never be put out." Such was the death of Hugh Latimer, Bishop of Worcester. He had a happy temper, improved by the best principles; and such was his cheerfulness, that none of the circumstances of life were seen to discompose him: such was his Christian fortitude, that not even the severest trials could unman him. Indeed, for Latimer, no eulogy is wanting, when it is recollected that he was one of the leaders of that noble army of martyrs who introduced the Reformation into England.

"He, more than any other man, promoted the Reformation by his preaching. The straight-forward honesty of his remarks, the liveliness of his illustrations, his homely wit, his racy manner, his manly freedom, the playfulness of his temper, the simplicity of his heart, the sincerity of his understanding, gave life and vigour to his sermons when they were delivered, and render them now the most amusing productions of that age, and to us,

perhaps, the most valuable."—*Southey's Book of the Church.*

**LATITUDINARIANS**, persons who, disregarding fixed, determinate, or exclusive views of doctrine or worship, maintain that men will be saved, independently of any particular persuasion which they entertain. The term was given "to More, Hales, Chillingworth, Wilkins, Cudworth, Whitecot, Gale, Tillotson, and others, mostly Cambridge men, who endeavoured to examine all the principles of morality and religion on philosophical principles, and to maintain them by the reason of things. They declared against superstition on the one hand, and enthusiasm on the other. They were attached to the constitution and forms of the church; but moderate in their opposition to those who dissented from it. They were mostly Arminians of the Dutch school, but admitted of a considerable latitude of sentiment, both in philosophy and theology, on which account they were denominated *Latitudinarians*. In conjunction with other clergymen of that period, they introduced a very inefficient mode of preaching into the Established Church; learnedly defending the truth of Christianity as a system, but modifying the statements of the Gospel, obscuring the glory of divine grace, and thus neutralizing its influence on the heart of man. They were, in fact, low churchmen, of Arminian principles: moderate in piety, in sentiment and in zeal; though some of them gradually became 'fierce for moderation.'"

**LATRA**, in church history, a name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine; as the laura of St. Euthymus, St. Saba, the laura of the towers, &c.

**LAUREATE**, as a passive verb, to be crowned with the prize, as a successful theological candidate, in ancient times, at the Scotch universities.

**LAW**, a rule of action; a precept or command coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and which is what we call God's moral government of the world. He gave a law to angels, which some of them have kept, and have been confirmed in a state of obedience to it; but which others broke, and thereby plunged themselves into destruction and misery. He gave also a law to Adam, which was in the form of a covenant, and in which Adam stood as a covenant head to all his posterity, Rom. v. Gen. ii. But our first parents soon violated that law, and fell from a state of innocence to a state of sin and misery. Hos. vi. 7. Gen. iii. See **FALL**.

Positive laws are precepts which are not founded upon any reasons known to those to whom they are given. Thus in the state of innocence God gave the law of the sabbath; of abstinence from the fruit of the tree of knowledge, &c.

Law of nature is the will of God relating to human actions, grounded in the moral differences of things, and, because discoverable by natural light, obligatory upon all mankind. Rom. i. 20; ii. 14, 15. This law is coeval with the human race, binding all over the globe, and at all times; yet, through the corruption of reason, it is insufficient to lead us to happiness, and utterly unable to acquaint us how sin is to be forgiven, without the assistance of revelation.

Ceremonial law is that which prescribes the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his Gospel church. Heb. vii. 9, 11; x. 1. Eph. ii. 16. Col. ii. 14. Gal. v. 2, 3.

Judicial law was that which directed the policy of the Jewish nation, as under the peculiar dominion of God as their supreme magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation.

Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai, to confirm the original law of nature, and correct men's mistakes concerning the demands of it. It is denominated perfect, Psalm xix. 7; perpetual, Matt. v. 17, 18; holy, Rom. vii. 12; good, Rom. vii. 12; spiritual, Rom. vii. 14; exceeding broad, Ps. cxix. 96. Some deny that it is a rule of conduct to believers under the Gospel dispensation; but it is easy to see the futility of such an idea; for as a transcript of the mind of God, it must be the criterion of moral good and evil. It is also given for that very purpose, that we may see our duty, and abstain from every thing derogatory to the divine glory. It affords us grand ideas of the holiness and purity of God; without attention to it, we can have no knowledge of sin. Christ himself came not to destroy, but to fulfil it; and though we cannot do as he did, yet we are commanded to follow his example. Love to God is the end of the moral law, as well as the end of the Gospel. By the law, also, we are led to see the nature of holiness, and our own depravity, and learn to be humbled under a sense of our imperfection. We are not under it, however, as a covenant of works, Gal. iii. 13; or as a source of terror, Rom. viii. 1; although we must abide by it, together with the whole preceptive word of God, as the rule of our conduct, Rom. iii. 31; vii.

Laws, penal, such as have some penalty to

enforce them. All the laws of God are and cannot but be penal, because every breach of his law is sin, and meritorious of punishment.

Laws, directive, are laws without any punishment annexed to them.

Law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is adverted to by the law of honour but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties betwixt equals, omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors, and, in most instances is favourable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these.

Law, remedial, a fancied law, which some believe in, who hold that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and instead of it has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall. I call this a fancied law, because it exists nowhere except in the imagination of those who hold it. See NEONOMIANS, and JUSTIFICATION.

Laws of nations are those rules which by a tacit consent are agreed upon among all communities, at least among those who are reckoned the polite and humanized part of mankind. *Gill's Body of Div.*, vol. i. p. 454, 8vo, vol. iii. 425, ditto; *Paley's Mor. Phil.*, vol. i. p. 2; *Cumberland's Law of Nature*; *Groove's Mor. Phil.*, vol. ii. p. 117; *Booth's Death of Legal Hope*; *Inglish and Burder's Pieces on the Moral Law*; *Watts's Works*, vol. i. ser. 49, 8vo edition, and vol. ii. p. 443, &c.; *Scott's Essays*.

LAY-BROTHERS, among the Romanists, illiterate persons, who devote themselves at some convent to the service of the religious. They wear a different habit from that of the religious, but never enter into the choir, nor are present at the chapters; nor do they make any other vow than that of constancy and obedience.

LAYMAN, one who follows a secular employment, and is not in orders; opposed to a clergyman. The distinction is purely ecclesiastical; and being founded on misinterpretation and misapplication of the word of God, is most preposterously adopted by some dissenters, whose professed principles are totally at variance with the unscriptural idea which it is calculated to foster. See CLERGY.

LEADLYANS, the followers of Jane Leadley, an English lady, who, about the beginning of the eighteenth century, pretended to visions,

and insisted that if all who bear the Christian name, regardless of external doctrines and discipline, would commit their souls to the care of the internal guide, the church would speedily become a glorious scene of charity, concord, and happiness. Her disciples she formed into a body, to whom she gave the name of the *Philadelphian Society*. She predicted a period when all intellectual beings should be finally restored to perfection and happiness. She had two principal associates, Bromely and Pordage, the former of whom had nothing to recommend him but his mystical piety; and the latter surpassed Jacob Behmen himself in obscurity and nonsense; and could only excite in his hearers a stupid awe, by the sonorous jingle of his words.

LEAGUE, SMALCALDIC, a solemn alliance first formed at Smalcald, in 1530, and afterwards at Frankfort, by the Elector of Saxony, and those princes who were confederate with him, with a view to defend, with the utmost vigour, their religion and liberties against the dangers and encroachments with which they were menaced by the edict which had just been framed at the diet of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark, with several other states and republics, and left no means unemployed that might tend to corroborate and cement it. *Mosh. Church Hist.*, iv. p. 98.

LEAGUE AND COVENANT, SOLEMN. See COVENANT.

LEARNING, skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to Christianity, and that Christianity, in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in the world, is in a great measure owing to the Gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians, in ancient times, collected and preserved the Greek versions of the Scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the old Hexapla; and in later times Christians have published the Polyglots and the Samaritan Pentateuch. It was the study of the Holy Scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the Pagans and the Jews, they were excited to the study of Pagan and Jewish literature, in order to expose the absurdities

of the Jewish traditions, the weakness of Paganism, and the imperfections and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In the third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monks, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century, the Saracens were very studious, and contributed much to the restoration of letters. But, whatever was good in the Mohammedan religion, it is in no small measure indebted to Christianity for it, since Mohammedanism is made up for the most part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empires, and the irruptions of barbarians in the east and in the west; for the old inhabitants would have had no conscientious and religious motives to keep up their language; and then, together with the Latin and Greek tongues, the knowledge of antiquities and the ancient writers would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *literæ humaniores*?—to Christians. To whom, for grammars and dictionaries of the learned languages?—to Christians. To whom for chronology, and the continuation of history through many centuries?—to Christians. To whom for rational systems of morality, and improvements in natural philosophy, and for the application of these discoveries to religious purposes?—to Christians. To whom for metaphysical researches, carried as far as the subject will permit?—to Christians. To whom for the moral rules to be observed by nations in war and peace?—to Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—to Christians. To whom for the Reformation?—to Christians.

"As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of revelation, the faithful representations of pure and undefiled Christianity; these have been the works of learned, judicious, and industrious men. Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments.

But to such we can only say what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves, they never would have had a text on which to have displayed their ignorance." *Dr. Jortin's Sermons*, vol. vii. Charge I.; *Mrs. H. More's Hints to a Young Princess*, vol. i. p. 64; *Cook's Misc. Ser. on Matt.* vi. 3; *Dr. Stennett's Ser. on Acts* xxvi. 24, 25.

**LECTURES, HAMPTON**, a course of eight sermons preached annually at the university of Oxford, set on foot by the Reverend John Hampton, canon of Salisbury. According to the directions in his will, they are to be preached upon either of the following subjects:—To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Saviour Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the university of Oxford for ever, upon trust that the vice-chancellor for the time being take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs in his will, that no person shall be qualified to preach these lectures unless he have taken the degree of master of arts, at least, in one of the two universities of Oxford or Cambridge, and that the same person shall never preach the same sermon twice. A number of excellent sermons preached at this lecture are now before the public. A more enlarged account of this lecture may be seen in the *Christian Observer* for May, 1809.

**LECTURES, BOYLE'S**. See **BOYLE'S LECTURES**.

**LECTURE, CONGREGATIONAL**, a lecture established by a committee of Congregationalists, in the year 1833, and delivered at the Congregational Library, Blomfield-street. The volumes hitherto published relate chiefly to Christian doctrine and ethics, and subjects connected with the divine authority of Scripture.

**LECTURE, MERCHANTS'**, a lecture set up in the year 1672, by the Presbyterians and Independents, to show their agreement among themselves, as well as to support the doctrines of the Reformation against the prevailing errors of popery, Socinianism, and infidelity. The principal ministers for learning and popularity were chosen as lecturers; such as Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Collins, Jenkins, Mead, and afterwards Mr. Alsop, Howe, Cole, and others. It

was encouraged and supported by some of the principal merchants and tradesmen of the city. Some misunderstanding taking place, the Presbyterians removed to Salter's-hall, and the Independents remained at Pinner's-hall, and each party filled up their numbers out of their respective denominations. This lecture is kept up to the present day, and is now held at Broad-street Meeting every Tuesday morning.

**LECTURE, MONTHLY**. A lecture preached monthly by the congregational ministers of London in their different chapels, in rotation. These lectures have of late been systematically arranged, so as to form a connected course of one or more years. A valuable volume on the evidences of Revelation, published in 1827, is one of the fruits of these monthly exercises.

**LECTURES, MORNING**. Certain casuistical lectures, which were preached by some of the most able divines in London. The occasion of these lectures seems to be this: During the troublesome times of Charles I., most of the citizens having some near relation or friend in the army of the earl of Essex, so many bills were sent up to the pulpit every Lord's Day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer; it was, therefore, agreed by some London divines to separate an hour for this purpose every morning, one half to be spent in prayer, and the other in a suitable exhortation to the people. When the heat of the war was over, it became a casuistical lecture, and was carried on till the restoration of Charles II. These sermons were afterwards published in several volumes quarto, under the title of the *Morning Exercises*. The authors were the most eminent preachers of the day; Mr. (afterwards archbishop) Tillotson was one of them. It appears that these lectures were held every morning for one month only; and from the preface to the volume, dated 1689, the time was afterwards contracted to a fortnight. Most of these were delivered at Cripplegate church, some at St. Giles's, and a volume against popery in Southwark. Mr. Neale observes, that this lecture was afterwards revived in a different form, and continued in his day. It was kept up long afterwards at several places in the summer, a week at each place; but latterly the time was exchanged for the evening.

**LECTURES, MOYER'S**, a course of eight sermons preached annually, set on foot by the beneficence of Lady Moyer, about 1720, who left by will a rich legacy, as a foundation for the same. A great number of English writers having endeavoured, in a variety of ways, to invalidate the doctrine of the Trinity, this opulent and orthodox lady was influenced to think of an institution which should produce to posterity an ample collec-

tion of productions in defence of this branch of the Christian faith. The first course of these lectures was preached by Dr. Waterland, on the Divinity of Christ, and are well worthy of perusal.

LECTURES, RELIGIOUS, are discourses or sermons delivered by ministers on any subject in theology. Beside lectures on the sabbath-day, many think proper to preach on week-days; sometimes at five in the morning, before people go to work, and at seven in the evening, after they have done. In London there is preaching almost every forenoon and evening in the week, at some place or other. It may be objected, however, against week-day preaching, that it has a tendency to take people from their business, and that the number of places open on a sabbath-day supersedes the necessity of it. But in answer to this may it not be observed,—1. That people stand in need at all times of religious instruction, exhortation, and comfort?—2. That there is a probability of converting sinners then as well as at other times?—3. That ministers are commanded to be instant in season and out of season?—And, 4. It gives ministers an opportunity of hearing one another, which is of great utility. After all, it must be remarked, that he who can hear the truth on a sabbath-day does not act consistently to neglect his family or business to be always present at week-day lectures; nor is he altogether wise who has an opportunity of receiving instruction, yet altogether neglects it.

LECTURE, WARBURTONIAN, a lecture founded by Bishop Warburton to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testament which relate to the Christian church, especially to the apostacy of papal Rome. To this foundation we owe the admirable discourses of Hurd, Halifax, Bagot, and many others.

LECTURERS, in the Church of England, are an order of preachers distinct from the rector, vicar, and curate. They are chosen by the vestry, or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and are usually the afternoon preachers, and sometimes officiate on some stated day in the week. Where there are lectures founded by the donations of pious persons, the lecturers are appointed by the founders, without any interposition or consent of the rectors of churches, &c. though with the leave and approbation of the bishop; such as that of Lady Moyer at St. Paul's. But the lecturer is not entitled to the pulpit without the consent of the rector or vicar, who is possessed of the freehold of the church.

LEGAL, or MOSAIC, DISPENSATION. See DISPENSATION.

LEGALIST, strictly speaking, is one who

acts according to or consistent with the law: but in general the term is made use of to denote one who expects salvation by his own works. We may further consider a legalist as one who has no proper conviction of the evil of sin; who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands. He is ignorant of the grand scheme of salvation by free grace: proud of his own fancied righteousness, he submits not to the righteousness of God: he derogates from the honour of Christ, by mixing his own works with his; and in fact denies the necessity of the work of the Spirit, by supposing that he has ability in himself to perform all those duties which God has required. Such is the character of the legalist; a character diametrically opposite to that of the true Christian, whose sentiment corresponds with that of the apostle, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Eph. ii. 8, 9.

LEGATE, a cardinal, or bishop whom the pope sends as his ambassador to sovereign princes.

LEGEND (*legenda*), originally a book, in the Romish church, containing the lessons that were to be read in divine service; from hence the word was applied to the histories of the lives of saints, because chapters were read out of them at matins: but as the *golden legend*, compiled by James de Varase, about the year 1290, contained in it several ridiculous and romantic stories, the word is now used by Protestants to signify any incredible or inauthentic narrative. Hence, as Dr. Jortin observes, we have false legends concerning the miracles of Christ, of his apostles, and of ancient Christians; and the writers of these fables had, in all probability, as good natural abilities as the disciples of Christ, and some of them wanted neither learning nor craft; and yet they betray themselves by faults against chronology, against history, against manners and customs, against morality, and against probability. A liar of this kind can never pass undiscovered; but an honest relater of truth and matter of fact is safe: he wants no artifice, and fears no examination.

LEGION, THEREAN, a name given, in the time of Dioclesian, to a whole legion of Christians, consisting of more than six thousand men, who were said to have suffered martyrdom by the order of Maximian. Though this story hath never wanted patrons, yet it is disbelieved by many. Dr. Jortin, in his usual facetious way, says, that it stands upon the authority of one Eucherius, bishop of Lyons, and a writer of the fifth century, who had it from Theodorus, another bishop, who had the honour and felicity to find the relics of these martyrs by revelation, and perhaps by the *smell of the bones!*



**LEGION, THUNDERING**, a name given to those Christians who served in the Roman army of Marcus Antoninus, in the second century. The occasion of it was this:—When that emperor was at war with the Marcomanni, his army was inclosed by the enemy, and reduced to the most deplorable condition by the thirst under which they languished in a parched desert. Just at this time they were remarkably relieved by a sudden and unexpected rain. This event was attributed to the Christians, who were supposed to have effected this by their prayers; and the name of the *thundering legion* was given to them, on account of the thunder and lightning that destroyed the enemy, while the shower revived the fainting Romans. Whether this was really miraculous or not, has been disputed among learned men. Those who wish to see what has been said on both sides, may consult *Witsius Dissertat. de Legione Fulminatrice*, which is subjoined to his *Ægyptiaca*, in defence of this miracle; as also what is alleged against it by Dan. Lauroque, in a discourse upon that subject, subjoined to the *Adversaria Sacra* of Matt. Lauroque, his father. The controversy between Sir Peter King and Mr. Moyle upon this subject is also worthy of attention.

**LELAND, JOHN**, a learned dissenting minister, well known by his writings in defence of Christianity, was born at Wigan, in Lancashire, 1691, of eminently pious and virtuous parents. They took the earliest care to imbue his mind with virtuous principles; but in his sixth year, the small-pox deprived him of his understanding and memory, obliterating from the tablet of his mind all his former ideas. In this deplorable state he continued nearly a year, when his faculties seemed to spring up anew, and though he did not retain the least trace of any impressions made on him prior to his disorder, yet he now discovered a quick apprehension and strong memory. In a few years after his parents settled at Dublin, which situation gave him an early introduction to learning and the sciences. When properly qualified by years and study, he was called to the pastoral office, in a congregation of protestant dissenters in that city. He was an able and acceptable preacher, but his labours were not confined to the pulpit. The numerous attacks that, at that period, were made upon Christianity, and some of them by writers of no contemptible ability, determined him to consider the subject with the exactest care and most faithful examination. The result was a firm conviction of the divine authority, as well as the importance and excellency of Christianity, which he now set himself to defend against a host of assailants. He was indeed a master in this controversy, and his history of it, entitled “A View of the Deistical Writers that have appeared in England, in the last and present

Century,” is greatly and deservedly esteemed. His cool and dispassionate manner of treating his opponents, and his solid confutation of their objections and reasonings, contributed more to depress the cause of atheism and infidelity, than the angry zeal of warm disputants. In the decline of life, he published another laborious work, entitled “The Advantages and Necessity of the Christian Revelation, shown from the state of Religion in the Ancient Heathen World, especially with respect to the Knowledge and Worship of the One true God; a Rule of Moral Duty, and a State of Rewards and Punishments; to which is prefixed, a long preliminary Discourse on Natural and Revealed Religion,” two volumes quarto. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with superior ability. The work has been subsequently reprinted, in two volumes, octavo. In 1739, the University of Aberdeen conferred upon him the honorary degree of doctor in divinity. Dr. Leland died on the 16th of January, 1766, in the seventy-fifth year of his age, highly respected for his learning and talents. After his death, his Sermons were published, in four volumes, octavo, with a Preface, giving some account of the Life, Character, and Writings of the Author, by the Rev. Dr. Isaac Weld; London, 1769.—*Jones's Christ. Biog.*

**LENT**, a Teutonic word,—in German, *Lenz*, the spring,—a time of fasting in the Church, observed as a period of humiliation before Easter. The Romish Church, and some of the Protestant communion, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different churches, and grew by degrees from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, Bishop Taylor, Du Moulin, Daille, and others. Anciently, the manner of observing Lent among those who were piously disposed, was to abstain from food till evening: their only refreshment was a supper, and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus what they spared of their own bodies by abridging them of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick and those that were in prison; in entertaining strangers, and reconciling differences. The imperial laws forbade all prosecution of men in criminal actions, that might bring them to corporal punishment and torture, during the whole season. This was a time of more than ordinary strictness and devotion; and, therefore,

in many of the great churches, they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birth-days, and marriages. The Christians of the Greek Church observe four Lents; the first commences on the 15th of November; the second is the same with our Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the 1st of August, and lasts no longer than till the 15th. These Lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

**LESSONS**, among ecclesiastical writers, are portions of the holy Scriptures read in churches at the time of divine service. In the ancient church, reading the Scripture was one part of the service of the catechumen, at which all persons were allowed to be present in order to obtain instruction. The Church of England, in the choice of lessons, proceeds as follows:—for all the first lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday, Genesis is begun: because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order: only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the saints' days the Church appoints lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., as containing excellent instructions for the conduct of life. As to the second lessons, the Church observes the same course both on Sundays and week-days; reading the Gospel and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on saints' days and holy days, when such lessons are appointed as either explain the mystery, relate the history or apply the example to us.

**LEUCOPETRIANS**, the name of a fanatical sect which sprung up in the Greek and Eastern Churches towards the close of the twelfth century: they professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with the utmost contempt the sacraments of baptism and the Lord's Supper, and all the various branches of external worship; placed the essence of religion in internal prayer alone; and maintained, as it is said, that an evil being or genius dwelt in the breast of every mortal, and could be expelled from thence by no other method than by perpetual supplication to the Supreme Being. The founder of this sect is said to have been a person called *Leucopetrus*, and his chief disciple, Tychicus, who corrupted by fanatical interpretations several books of Scripture, and particularly the Gospel of Matthew.

**LEVIRATE**, a Hebrew law, in obedience to which, when a man died without issue, his brother was obliged to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. The term is derived from the word *Levir*, which, though not of classical authority, is found in the Vulgate and the Pandects, and is explained by Festus to signify a husband's brother.—*Michaëlis on the Laws of Moses*, article xcvi.

**LEVITES, MILITARY**, a name given to such ministers in the time of the Commonwealth, as filled the office of chaplain to the regiments of the Parliamentary army.

**LEVITY**, lightness of spirit, in opposition to gravity. Nothing can be more proper than for a Christian to wear an air of cheerfulness, and to watch against a morose and gloomy disposition. But though it be his privilege to rejoice, yet he must be cautious of that volatility of spirit which characterises the unthinking, and marks the vain professor. To be cheerful without levity, and grave without austerity, form both a happy and dignified character.

**LIBATION**, the act of pouring wine on the ground in divine worship. Sometimes other liquids have been used, as oil, milk, water, honey, but mostly wine. Amongst the Greeks and Romans it was an essential part of solemn sacrifices. Libations were also in use among the Hebrews, who poured a hin of wine on the victim after it was killed, and the several pieces of the sacrifice were laid on the altar ready to be consumed in the flames.

**LIBERALITY**, bounty; a generous disposition of mind, exerting itself in giving largely. It is thus distinguished from generosity and bounty:—Liberality implies acts of mere giving or spending; generosity, acts of greatness; bounty, acts of kindness. Liberality is a natural disposition; generosity proceeds from elevation of sentiment; bounty from

religious motives. Liberality denotes freedom of spirit; generosity, greatness of soul; bounty, openness of heart.

**LIBERALITY OF SENTIMENT**, a generous disposition a man feels towards another who is of a different opinion from himself; or as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices." As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigoted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who hath no religious sentiments at all. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

"He must be distinguished, also, from that tame, undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now, a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will be apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

"There are, among a multitude of arguments to enforce such a disposition, the following worthy our attention:

"First, We should exercise liberality in union with sentiment, because of the different capacities, advantages, and tasks of mankind. Religion employs the capacities of mankind just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive; that of another is treacherous as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, and hum, and buzz, and, when on the wing, sail only round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion? The advantages of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he

looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father; a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The tasks of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have no Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with his benefactor, God. Is it conceivable that he whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because every part of the Christian religion inculcates generosity. Christianity gives us a character of God; but what a character does it give! God is LOVE. Christianity teaches the doctrine of Providence; but what a providence! Upon whom doth not its light arise? Is there an animalcule so little, or a wretch so forlorn, as to be forsaken and forgotten of his God? Christianity teaches the doctrine of redemption; but the redemption of whom?—of all tongues, kindred, nations, and people; of the infant of a span, and the sinner of a hundred years old: a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion: the liberal man alone thoroughly understands it.

"Thirdly, We should be liberal, because no other spirit is *exemplified* in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: 'Some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs: but why dost THOU judge thy brother? We shall all stand before the judgment seat of Christ.' We often inquire, What was the doctrine of Christ, and what was the practice of Christ? Suppose we were to institute a third question, Of what TEMPER was Christ?

"Once more: We should be liberal as well as orthodox, because truths, especially the

truths of Christianity, do not want any support from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage. But the Christian religion,—is that in danger? and what human efforts can render that true which is false, that odious which is lovely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things except a power of injuring others.

"In fine, liberality in the profession of religion is a wise and innocent policy. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, 'A liberal hand is better than a strong arm.' The dignity of Christianity is better supported by acts of liberality than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state, and ably defend, his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree." See *Theol. Misc.* vol. i. p. 39.

**LIBERTINE**, one who acts without restraint, and pays no regard to the precepts of religion.

**LIBERTINES**, 1. According to some, were such Jews as were free citizens of Rome: they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen. Acts vi. 9. Dr. Guyse supposes that those who had obtained this privilege by gift were called *liberti* (free men), and those who had obtained it by purchase, *libertini* (made free), in distinction from original native free men. Dr. Doddridge thinks that they were called Libertines as having been the children of *freed* men, that is, of emancipated captives or slaves. See *Doddridge* and *Guyse* on Acts vi. 9.

2. A religious sect which arose in the year 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites or passions; that all

their actions and pursuits were then perfectly innocent; and that, after the death of the body, they were to be united with the Deity. They likewise said that Jesus Christ was nothing but a mere *je ne sçai quoi*, composed of the spirit of God and the opinion of men. These maxims occasioned their being called *Libertines*, and the word has been used in an ill sense ever since. This sect spread principally in Holland and Brabant. Their leaders were one Quintin, a Pickard, Pockesius, Rufus, and another, called Chopin, who joined with Quintin, and became his disciples. They obtained footing in France, through the favour and protection of Margaret, Queen of Navarre, and sister to Francis I., and found patrons in several of the reformed churches.

3. *Libertines of Geneva* were a cabal of rakes rather than of fanatics; for they made no pretence to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of Calvin. There were also among them several who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety, and contempt of all religion. To this odious class belonged one Gruet, who denied the divinity of the Christian religion, the immortality of the soul, the difference between moral good and evil, and rejected with disdain the doctrines that are held most sacred among Christians; for which impieties he was at last brought before the civil tribunal, in the year 1550, and condemned to death.

**LIBERTY** denotes a state of freedom, in contradistinction to slavery or restraint.—1. *Natural liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause or consideration whatever offered to it, but by its own pleasure.—2. *External liberty*, or liberty of action, is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual.—3. *Philosophical liberty* consists in a prevailing disposition to act according to the dictates of reason, *i. e.* in such a manner as shall, all things considered, most effectually promote our happiness.—4. *Moral liberty* is said to be that in which there is no interposition of the will of a superior being to prohibit or determine our actions in any particular under consideration. See **NECESSITY**, **WILL**.—5. *Liberty of conscience* is freedom from restraint in our choice of, and judgment about matters of religion.—6. *Spiritual liberty* consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come. Rom. vi. 14; viii. 1. Gal. iii. 13. John viii. 36. Rom. viii. 21.

Gal. v. 1. 1Thess. i. 10. See articles MATERIALISTS, PREDESTINATION, and *Doddridge's Lect.*, vol. i. p. 50, oct.; *Watts's Phil.*, sect. v. p. 288; *Jon. Edwards on the Will*; *Locke on Und.*; *Groce's Mor. Phil.*, sect. 18, 19; *J. Palmer on Liberty of Man*; *Martin's Queries and Remarks on Human Liberty*; *Charnock's Works*, vol. ii. p. 175, &c.; *Saurin's Sermon*, vol. iii. ser. 4.

LIE. See LYING.

LIFE, a state of active existence.—1. *Human life* is the continuance or duration of our present state, and which the Scriptures represent as short and vain. Job xiv. 1, 2. James iv. 14.—2. *Spiritual life* consists in our being in the favour of God, influenced by a principle of grace, and living dependent on him. It is considered as of divine origin, Col. iii. 4; hidden, Col. iii. 3; peaceful, Rom. viii. 6; secure, John x. 28.—3. *Eternal life* is that never-ending state of existence which the saints shall enjoy in heaven, and is glorious. Col. iii. 4; holy, Rev. xxi. 27; and blissful, 1 Pet. i. 4; 2 Cor. iv. 17. See HEAVEN.

LIFTERS and ANTI-LIFTERS, two congregations at Kilmarnock, in the West of Scotland, which, besides other causes of difference, were opposed to each other relative to the manner in which the bread and wine were to be exhibited before distribution; the one party maintaining that it was essential for the minister to elevate them before the congregation; the other regarding it as a matter of no moment. This dispute took place about the year 1713.

LIGHT OF NATURE. See NATURE.

LIGHT, DIVINE. See KNOWLEDGE, RELIGION.

LIGHTFOOT, JOHN, a most learned English divine, was the son of a minister, and born on the 29th of March, 1602, at Stoke-upon-Trent, in Staffordshire. After having finished his studies at a school on Morton-green, near Lough-ton, in Cheshire, he was removed, in 1617, to Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Christ's College, and afterwards bishop of Cork, in Ireland. At college he applied himself to eloquence, and succeeded so well in it as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in Latin and Greek. When he took the degree of bachelor of arts he left the university, and became assistant to a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton-under-Hales, in Shropshire. He now began to study the Hebrew language, persuaded that no man could be well versed in the Scriptures but an Hebraist. At Hales Norton he did not reside long, but determined to travel; and went, with that intention, down into Staffordshire, to take leave of his father and mother. Passing through Stone, he

found the place destitute of a minister; and the pressing entreaty of the parishioners induced him to undertake that cure, and resign his intention of going abroad; and, uniting himself to a young lady resident in that place, he considered himself settled; but his thirst after rabbinical learning would not suffer him to continue there; he removed to Hornsey, where he wrote his *Emblems*, or *Miscellanies*, Christian and Judaical, in 1629. He was then only twenty years of age, and yet was well acquainted with the Latin and the Greek fathers, as well as the ancient heathen writers. He, at that time, satisfied himself in clearing up many of the abstrusest passages in the Bible: and therein had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inspecting it at the press, was an additional motive for his going to London, where he had not long been, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange. The great assembly of divines meeting in 1643, our author gave his attendance there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavouring to establish. In 1653 he was presented to the living of Much Munden, in Hertfordshire. In 1655 he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor in divinity, in 1652. As to his learning in the rabbinical way, he was excelled by none, and had few equals. Dr. Lightfoot was twice married, and lived several years in the most perfect harmony with both his wives. The year of Dr. Lightfoot's decease is not exactly known. He was a true Christian. In the discharge of his clerical duties, he was zealous and active. A firm and sincere friend, an affectionate husband, and a tender father, characterize Dr. John Lightfoot, whose works were published, first, in 1684, in two volumes, folio; and, at the end of this edition, there is a list of such pieces as he left unfinished. Mr. Strype, in 1700, published another collection, under the title of "Some genuine Remains of the late pious and learned Dr. John Lightfoot." But the most complete edition of the works of this learned author is that edited by Pitman, comprised in thirteen volumes, octavo; London, 1825.—*Jones's Christ. Biog.*

LIMBO, in Roman Catholic divinity, signifies a place on the borders of hell, where the patriarchs remained until the advent of Christ, who, before his resurrection, appeared to them, and opened for them the doors of heaven. It is commonly called *limbus patrum*; besides which, some adopt a *limbus infantum*, to which those infants go who die without having been baptized.

LIMITER, *limitour*, an itinerant and begging

friar, employed by the convent to collect its dues, and promote its temporal interests, within certain limits, though under the direction of the brotherhood who employed him: he was occasionally a person of considerable importance. Chaucer humorously describes him as an M.A.; a preacher of charity sermons; a confessor granting easy terms of absolution; a facetious story-teller; who could sing a good song, or play skilfully on an instrument; could dissemble, gloss, pray, and profess extraordinary sanctity; be violent or cautious, merry and wanton, or solemn and devout, as the occasion required; in a word, a very popular ecclesiastic, and a great favourite with the ladies of his day. *Russell's Notes; Works of the English and Scottish Reformers*, vol. ii. pp. 536, 542.

LITANY, a general supplication used in public worship to appease the wrath of the Deity, and to request those blessings a person wants. The word comes from the Greek *λειτουργία*, "supplication," of *λειτουργω*, "I beseech." At first, the use of litanies was not fixed to any stated time, but were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquake, inundations, or hostile invasions. About the year 400, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion; and it is pretended that by this means several countries were delivered from great calamities. The days on which they were used were called Rogation days; these were appointed by the canons of different councils, till it was decreed by the council of Toledo, that they should be used every month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubric of the Church of England has added Sundays, as being the greatest day for assembling at divine service. Before the last review of the "Common Prayer," the litany was a distinct service by itself, and used sometimes after the morning prayer was over; at present, it is made one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

Almost every saint in the Roman calendar has his litany in which the people respond, *Ora pro nobis*. Litanies are found in the old Lutheran hymn-books; but they are no longer used by German Protestants.

LITURGY denotes all the ceremonies in general belonging to divine service. The word comes from the Greek *λειτουργία*, "service, public ministry," formed of *λειτος*, "public," and *εργον*, "work." In a more restrained signification, liturgy is used among the Romanists to signify the mass, and among us

the common prayer. All who have written on liturgies agree, that in primitive days, divine service was exceedingly simple, clogged with a very few ceremonies, and consisted of but a small number of prayers; but, by degrees, they increased the number of ceremonies, and added new prayers, to make the office look more awful and venerable to the people. At length, things were carried to such a pitch, that a regulation became necessary; and it was found necessary to put the service and the manner of performing it into writing, and this was what they called a liturgy. Liturgies have been different at different times and in different countries. The Armenians have their Liturgy in the old Armenian tongue, which, they say, was composed by one of their patriarchs named John, who lived some time after the Council of Chalcedon. It was printed at Rome in 1642, with the Latin translation, but the Romish censors have corrupted it in several places. The liturgy of the Copti, or Christians of Egypt, is written in the Coptic, or Egyptian, which is now scarcely understood by any person, wherefore, in the manuscript copies of this liturgy, there is an Arabic version added, out of which it has been translated into Latin by Victor Scialic, a Maronite of Mount Libanus, and is found in the *Bibliotheca Patrum*, attributed to Basil, Gregory, and Cyril. The Ethiopic liturgy is written in the old Ethiopic language, notwithstanding that the Ethiopians, as well as the Syrians, call their liturgies Chaldaic. Some Ethiopic liturgies were printed at Rome in 1548, wherein, besides two others, is also that, whose title is *Canon Universalis Ecclesie Ethiopum*, which was also printed there the year following in Latin, and afterwards re-printed in the *Bibliotheca Patrum*. That liturgy which the Ethiopians attribute to Dioscorus, patriarch of Alexandria, was printed in Ethiopic and Latin at London, in 1661, at the end of the Ethiopic Dictionary of Ludolphus. This last liturgy is very short, whereas that which is called *Canon Ecclesie Ethiopum* is long enough. The Greeks have four liturgies, viz.—that of James, Mark, John Chrysostom, and Basil; but they ordinarily use only the two latter, the liturgy of James being only read at Jerusalem, and that of Mark in the city of Alexandria. Most of the eastern Christians believe that these liturgies were composed by those whose names they bear. Leo Allatius himself, and Cardinal Bona assure us, that the liturgy attributed to James was really his, that it is the original of all other liturgies, and that it has only in process of time been enlarged: but the contrary may be proved from an answer of Theodorus Balsamon, set down in the fifth book of the *Jus Græco-Romanum*. Some had demanded of Balsamon, by letters, whether the liturgies that went under the names of James and Mark

were really theirs; to which he answers, "That neither the Holy Scripture, nor any council, had ever attributed to Mark the liturgy that bears his name, and that the thirty-second canon of the Council General in Trullo, had indeed attributed to James the liturgy that went under his name; but that the eighty-fifth canon of the Apostles, and the fifty-ninth of the Council of Laodicea, in their reckoning up of the books of holy writ, which were composed by the apostles, and which are to be used in the church, made no mention of the liturgies of James or Mark." As for the liturgies of John Chrysostom and Basil, the authority of Proclus, Archbishop of Constantinople, is commonly made use of, who asserts, that James was the first author of the Greek liturgy, which being afterwards, in process of time, much enlarged, was abridged by John Chrysostom and Basil, for which reason these two liturgies also bear their names. There are many more Syriac liturgies than there are Greek. Father Simon observes, in his "Supplement to the Jewish Ceremonies," that the Jacobites also reckon up forty different liturgies, all under different names, and all in manuscript. The Maronites have printed at Rome, in 1592, their missal, under the title of *Missale Chaldaicum juxta Ritus Ecclesie Nationis Maronitarum*, which contains twelve liturgies, under the names of Xystus Pope, John Chrysostom, John the Evangelist, Peter, Chief of the Apostles, Denys, Cyril, Matthew the Pastor, John Patriarch, surnamed Susan, Eustathius, Maruta, Metropolitan of Tagrit, James the Apostle, and brother of our Lord, Mark the Evangelist, and a second of Peter.

The Nestorians also have their liturgies written in Syriac, which they make use of in their public service. Father Simon tells us, in his remarks upon Gabriel of Philadelphia, that he had a manuscript copy of these liturgies, which belonged to a Chaldee priest, of the Nestorian rite, whose name was Elias. This manuscript contained only three liturgies, viz.—that of the Twelve Apostles, that of Theodorus, surnamed the Interpreter, i. e. of Theodorus of Mopsuesta; and the third under the name of Nestorius. The Indian Christians, called the Christians of Thomas, who are of the sect of the Nestorians, make use of this Syriac missal, which they read at Goa, Cochin, Angamala, and in other places of the Indies, where these Christians of Thomas inhabit.

The liturgy of the Roman church consists of the Breviary, containing the matins, lauds, &c.; the Missal, or volume employed in saying mass, and containing the calendar, the general rubrica, or rites of that mass; the Ceremonial, containing the offices peculiar to the pope, such as consecration, benediction, canonization, &c.; the Pontificale, which describes the functions of bishops at ordinations,

consecration of churches, &c.; and the Ritual, containing the services as performed by the simple priests both in public worship and in private. The whole of this liturgy is performed in Latin.

The liturgy of the church of England was composed in the year 1547, and established in the second year of King Edward VI. In the fifth year of this king it was reviewed, because some things were contained in that liturgy which showed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion to begin with the ten commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of the fifth and sixth Edward VI. cap. 1. However, it was abolished by Queen Mary, who enacted, that the service should stand as it was most commonly used in the last year of the reign of King Henry VIII. That of Edward VI. was re-established, with some alterations, by Elizabeth. Some further alterations were introduced, in consequence of the review of the Common Prayer Book, by order of King James, in the first year of his reign, particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The book of Common Prayer, so altered, remained in force from the first year of King James to the fourteenth of Charles II. The last review of the liturgy was in the year 1661. Many supplications have been since made for a review, but without success. The Common Prayer Book of the Protestant episcopal church in the United States, which was adopted in 1789, omits the Athanasian Creed, and leaves to the officiating minister the discretionary power to substitute for the article "he descended into hell," the words "he went into the place of departed spirits." *Bingham's Orig. Eccl.* b. 13; *Broughton's Dict.*; *Bennett, Robinson, and Clarkson, on Litur. passim*; *A Letter to a Dissenting Minister on the Expediency of Forms*, and *Brehell's Answer*; *Rogers's Lectures on the Liturgy of the Church of England*; *Biddulph's Essays on the Liturgy*; *Orton's Letters*, vol. i. pp. 16, 24.

LIVERPOOL LITURGY, a liturgy so called from its first publication at Liverpool. It was composed by some of the Presbyterians, who, growing weary of extempore prayer, thought a form more desirable. It made its appearance in 1752. Mr. Orton says of it, "It is scarcely a Christian liturgy. In the collect

the name of Christ is hardly mentioned; and the Spirit is quite banished from it." It was little better than a deistical composition. *Orton's Letters*, vol. i. pp. 80, 81; *Bogue and Bennett's Hist. of Diss.* vol. iii. p. 342.

LOGOS, Gr. ὁ λόγος, THE WORD, a term employed by the evangelist John to designate the mediatorial character of our Redeemer, with special reference to his revelation of the character and will of the Father. It appears to be used as an abstract for the concrete, just as we find the same writer employing *light* for *enlightener*, *life* for *life-giver*, &c.; so that it properly signifies the *speaker* or *interpreter*, than which nothing can more exactly accord with the statement made, John i. 18, "No man hath seen God at any time; the only-begotten, who is in the bosom of the Father, hath declared him," i. e. communicated to us the true knowledge of his mind and character. That the term is merely expressive of a divine attribute, a position which has been long and variously maintained by Socinians, though abandoned as untenable by some of their best authorities, is in total repugnance to all the circumstances of the context, which distinctly and expressly require personal subsistence in the subject which it describes. He whom John styles the Logos, has the creation of all things ascribed to him; is set forth as possessing the country and people of the Jews; as the only-begotten (Son) of the Father; as assuming the human nature, and displaying in it the attributes of grace and truth, &c. Such things could never, with the least degree of propriety, be said of any mere attribute or quality. Nor is the hypothesis of a personification to be reconciled with the universally admitted fact, that the style of John is the most simply historical, and the furthest removed from that species of composition to which such a figure of speech properly belongs. To the Logos the apostle attributes eternal existence, distinct personality, and strict and proper Deity—characters which he also ascribes to him in his first epistle—besides the possession and exercise of perfections which absolutely exclude the idea of derived or created being.

With respect to the origin of the term, a diversity of opinion has obtained among interpreters. Some consider it as taken from the system of the Gnostics; others as derived from the Platonic philosophy, especially as amalgamated with Jewish theology by Philo, the Alexandrian Jew, in whose writings some very remarkable passages occur on the subject of the Logos; a third class suppose it to have been suggested to the mind of the apostle by certain passages of the Old Testament, such as Psalm xxxiii. 6; but the hypothesis most generally adopted is that according to which the term is borrowed from the Chaldee Paraphrases, in which the phrase ܐܠܗܐ ܕܐܕܢܝ, *meua d'Adonai*, "the Word of the Lord," is appar-

rently used in a hypostatical or personal sense. For though it is undeniably employed in these ancient Jewish writings to signify the operative energy of the Divine nature, or that nature itself, yet in innumerable places we find such personal characteristics attributed to it, as to lead us to the conclusion, that it was also used to point out distinct personality; and taking a view of the passages *seriatim* in which it is thus employed, we must be satisfied that it describes Him whose goings forth were from the most ancient times, who created the world, appeared unto the patriarchs, accompanied the children of Israel through the wilderness, and was seen by Moses, Isaiah, &c. In these passages, and in the *Memra* or *Logos* which they exhibit, we recognize the character of the redeeming and covenant Angel, in whom was the divine name; in other words, who was possessed of all the holy perfections or properties which constitute the nature of Deity. See *Dr. Laurence's Dissertation on the Logos*; *J. J. Gurney's Biblical Notes*; and *Dr. J. P. Smith on the Person of Christ*.

LOLLARDS, a religious sect, differing in many points from the Church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to dogmatize in 1315, and was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word lollard among us from *lolium*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelley says, that the word signifies "praising God," from the German *loben*, "to praise," and *herr*, "lord;" because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the high Dutch words end. *Lollen* signifies, "to sing with a low voice," and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honour.

The Alexians or Cellites were called *Lollards*, because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them in a mournful and indistinct tone, as they carried them to the grave. The name was afterwards assumed by persons that dishonoured it; for we find among these Lollards who made extraordinary pretences



to religion, and spent the greatest part of their time in meditation, prayer, and such acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices under the specious mask of this extraordinary profession. Many injurious aspersions were therefore propagated against those who assumed this name by the priests and monks; so that, by degrees, any person who covered heresies or crimes under the appearance of piety was called a *Lollard*. Thus the name was not used to denote any one particular sect, but was formerly common to all persons or sects who were supposed to be guilty of impiety towards God or the church, under an external profession of great piety. However, many societies, consisting both of men and women, under the name of Lollards, were formed in most parts of Germany and Flanders, and were supported partly by their manual labours, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these brethren and sisters resided gave them particular marks of favour and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitor, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles duke of Burgundy, in the year 1472, obtained a solemn bull from Pope Sixtus IV., ordering that the *C'ellites*, or Lollards, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And Pope Julius II. granted them still greater privileges, in the year 1506. Mosheim informs us, that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; and repentance, as not absolutely necessary, &c. In England, the followers of Wickliffe were called, by way of reproach, Lollards, from the supposition that there was some affinity between some of their tenets; though others were of opinion that the English Lollards came from Germany. See WICKLIFFITES.

LOMBARD, PETER, otherwise known by the title of master of the sentences, the father of scholastic theology. He was born at Novara, in Lombardy, and died archbishop of Paris, in 1164. His work on the sentences is divided into four books, and has been largely com-

mented upon. He also left commentaries on the Psalms and Paul's Epistles.

LONG SUFFERING OF GOD. See PATIENCE OF GOD.

LORD, a term properly denoting one who has dominion, applied to God, the supreme governor and disposer of all things. When printed with capitals in the English Bible, it stands for the Hebrew יהוה *Jehovah*, or אדוני *Adonai*, names exclusively given to the Divine Being. See GOD.

LORD'S DAY. See SABBATH.

LORD'S NAME TAKEN IN VAIN, consists, first, in using it lightly or rashly, in exclamations, adjurations, and appeals in common conversation.—2. Hypocritically in our prayers, thanksgivings, &c.—3. Superstitiously, as when the Israelites carried the ark to the field of battle, to render them successful against the Philistines, 1 Sam. iv. 3, 4.—4. Wantonly, in swearing by him, or creatures in his stead, Matt. v. 34, 37.—5. Angrily, or sportfully, cursing, and devoting ourselves or others to mischief and damnation.—6. Perjuring ourselves, attesting that which is false, Mal. iii. 5.—7. Blasphemously reviling God, or causing others to do so, Rom. ii. 24. Perhaps there is no sin more common as to the practice, and less thought of as to the guilt of it, than this. Nor is it thus common with the vulgar only, but with those who call themselves wise, humane, and moral. They tremble at the idea of murder, theft, adultery, &c., while they forget that the same law which prohibits the commission of these crimes, does, with equal force, forbid that of profaning his name. No man, therefore, whatever his sense, abilities, or profession may be, can be held guiltless, or be exonerated from the charge of being a wicked man, while he lives in the habitual violation of this part of God's sacred law. A very celebrated female writer, justly observes, that "It is utterly inexcusable; it has none of the palliatives of temptation which other vices plead, and in that respect stands distinguished from all others, both in its nature and degree of guilt. Like many other sins, however, it is at once cause and effect; it proceeds from want of love and reverence to the best of Beings, and causes the want of that love both in themselves and others. This species of profaneness is not only swearing, but, perhaps, in some respects, swearing of the worst sort; as it is a direct breach of an express command, and offends against the very letter of that law, which says, in so many words, 'Thou shalt not take the name of the Lord thy God in vain.' It offends against politeness and good breeding, for those who commit it little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonoured; and it is as contrary to good breeding to give pain, as it is to true piety to be profane. It is astonish-

1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order, and the addresses are given in full. The list is as follows:

Name	Address
Mr. A. B. C.	123 Main St., New York, N. Y.
Mr. D. E. F.	456 Elm St., Boston, Mass.
Mr. G. H. I.	789 Oak St., Chicago, Ill.
Mr. J. K. L.	101 Pine St., Philadelphia, Pa.
Mr. M. N. O.	202 Cedar St., St. Louis, Mo.
Mr. P. Q. R.	303 Birch St., San Francisco, Cal.
Mr. S. T. U.	404 Spruce St., Portland, Me.
Mr. V. W. X.	505 Ash St., Cincinnati, O.
Mr. Y. Z. A.	606 Hickory St., Louisville, Ky.
Mr. B. C. D.	707 Walnut St., New Orleans, La.
Mr. E. F. G.	808 Chestnut St., Baltimore, Md.
Mr. H. I. J.	909 Elm St., Washington, D. C.
Mr. K. L. M.	1010 Main St., New York, N. Y.
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Mr. Q. R. S.	1212 Fifth Ave., New York, N. Y.
Mr. T. U. V.	1313 Madison Ave., New York, N. Y.
Mr. W. X. Y.	1414 Park Ave., New York, N. Y.
Mr. Z. A. B.	1515 Lexington Ave., New York, N. Y.
Mr. C. D. E.	1616 Central Ave., New York, N. Y.
Mr. F. G. H.	1717 Third Ave., New York, N. Y.
Mr. I. J. K.	1818 Second Ave., New York, N. Y.
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Mr. D. E. F.	2525 Avenue of the Americas, New York, N. Y.
Mr. G. H. I.	2626 Avenue of the Americas, New York, N. Y.
Mr. J. K. L.	2727 Avenue of the Americas, New York, N. Y.
Mr. M. N. O.	2828 Avenue of the Americas, New York, N. Y.
Mr. P. Q. R.	2929 Avenue of the Americas, New York, N. Y.
Mr. S. T. U.	3030 Avenue of the Americas, New York, N. Y.
Mr. V. W. X.	3131 Avenue of the Americas, New York, N. Y.
Mr. Y. Z. A.	3232 Avenue of the Americas, New York, N. Y.
Mr. B. C. D.	3333 Avenue of the Americas, New York, N. Y.
Mr. E. F. G.	3434 Avenue of the Americas, New York, N. Y.
Mr. H. I. J.	3535 Avenue of the Americas, New York, N. Y.
Mr. K. L. M.	3636 Avenue of the Americas, New York, N. Y.
Mr. N. O. P.	3737 Avenue of the Americas, New York, N. Y.
Mr. Q. R. S.	3838 Avenue of the Americas, New York, N. Y.
Mr. T. U. V.	3939 Avenue of the Americas, New York, N. Y.
Mr. W. X. Y.	4040 Avenue of the Americas, New York, N. Y.
Mr. Z. A. B.	4141 Avenue of the Americas, New York, N. Y.
Mr. C. D. E.	4242 Avenue of the Americas, New York, N. Y.
Mr. F. G. H.	4343 Avenue of the Americas, New York, N. Y.
Mr. I. J. K.	4444 Avenue of the Americas, New York, N. Y.
Mr. L. M. N.	4545 Avenue of the Americas, New York, N. Y.
Mr. O. P. Q.	4646 Avenue of the Americas, New York, N. Y.
Mr. R. S. T.	4747 Avenue of the Americas, New York, N. Y.
Mr. U. V. W.	4848 Avenue of the Americas, New York, N. Y.
Mr. X. Y. Z.	4949 Avenue of the Americas, New York, N. Y.
Mr. A. B. C.	5050 Avenue of the Americas, New York, N. Y.
Mr. D. E. F.	5151 Avenue of the Americas, New York, N. Y.
Mr. G. H. I.	5252 Avenue of the Americas, New York, N. Y.
Mr. J. K. L.	5353 Avenue of the Americas, New York, N. Y.
Mr. M. N. O.	5454 Avenue of the Americas, New York, N. Y.
Mr. P. Q. R.	5555 Avenue of the Americas, New York, N. Y.
Mr. S. T. U.	5656 Avenue of the Americas, New York, N. Y.
Mr. V. W. X.	5757 Avenue of the Americas, New York, N. Y.
Mr. Y. Z. A.	5858 Avenue of the Americas, New York, N. Y.
Mr. B. C. D.	5959 Avenue of the Americas, New York, N. Y.
Mr. E. F. G.	6060 Avenue of the Americas, New York, N. Y.
Mr. H. I. J.	6161 Avenue of the Americas, New York, N. Y.
Mr. K. L. M.	6262 Avenue of the Americas, New York, N. Y.
Mr. N. O. P.	6363 Avenue of the Americas, New York, N. Y.
Mr. Q. R. S.	6464 Avenue of the Americas, New York, N. Y.
Mr. T. U. V.	6565 Avenue of the Americas, New York, N. Y.
Mr. W. X. Y.	6666 Avenue of the Americas, New York, N. Y.
Mr. Z. A. B.	6767 Avenue of the Americas, New York, N. Y.
Mr. C. D. E.	6868 Avenue of the Americas, New York, N. Y.
Mr. F. G. H.	6969 Avenue of the Americas, New York, N. Y.
Mr. I. J. K.	7070 Avenue of the Americas, New York, N. Y.
Mr. L. M. N.	7171 Avenue of the Americas, New York, N. Y.
Mr. O. P. Q.	7272 Avenue of the Americas, New York, N. Y.
Mr. R. S. T.	7373 Avenue of the Americas, New York, N. Y.
Mr. U. V. W.	7474 Avenue of the Americas, New York, N. Y.
Mr. X. Y. Z.	7575 Avenue of the Americas, New York, N. Y.
Mr. A. B. C.	7676 Avenue of the Americas, New York, N. Y.
Mr. D. E. F.	7777 Avenue of the Americas, New York, N. Y.
Mr. G. H. I.	7878 Avenue of the Americas, New York, N. Y.
Mr. J. K. L.	7979 Avenue of the Americas, New York, N. Y.
Mr. M. N. O.	8080 Avenue of the Americas, New York, N. Y.
Mr. P. Q. R.	8181 Avenue of the Americas, New York, N. Y.
Mr. S. T. U.	8282 Avenue of the Americas, New York, N. Y.
Mr. V. W. X.	8383 Avenue of the Americas, New York, N. Y.
Mr. Y. Z. A.	8484 Avenue of the Americas, New York, N. Y.
Mr. B. C. D.	8585 Avenue of the Americas, New York, N. Y.
Mr. E. F. G.	8686 Avenue of the Americas, New York, N. Y.
Mr. H. I. J.	8787 Avenue of the Americas, New York, N. Y.
Mr. K. L. M.	8888 Avenue of the Americas, New York, N. Y.
Mr. N. O. P.	8989 Avenue of the Americas, New York, N. Y.
Mr. Q. R. S.	9090 Avenue of the Americas, New York, N. Y.
Mr. T. U. V.	9191 Avenue of the Americas, New York, N. Y.
Mr. W. X. Y.	9292 Avenue of the Americas, New York, N. Y.
Mr. Z. A. B.	9393 Avenue of the Americas, New York, N. Y.
Mr. C. D. E.	9494 Avenue of the Americas, New York, N. Y.
Mr. F. G. H.	9595 Avenue of the Americas, New York, N. Y.
Mr. I. J. K.	9696 Avenue of the Americas, New York, N. Y.
Mr. L. M. N.	9797 Avenue of the Americas, New York, N. Y.
Mr. O. P. Q.	9898 Avenue of the Americas, New York, N. Y.
Mr. R. S. T.	9999 Avenue of the Americas, New York, N. Y.

used in this ordinance, or what coloured wine, for Christ took that which was readiest. The eating of the bread and drinking of the wine being always connected in Christ's example, they ought never to be separated; whenever one is given, the other should not be withheld. This bread and wine are not changed into the real body and blood of Christ, but are only emblems thereof. See TRANSUBSTANTIATION.

The subjects of this ordinance should be such as make a credible profession of the gospel; the ignorant, and those whose lives are immoral, have no right to it; nor should it be ever administered as a test of civil obedience, for this is perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession; for God is the judge of the heart, while we can only act according to outward appearances.

Much has been said respecting the time of administering it. Some plead for the morning, others the afternoon, and some for the evening; which latter, indeed, was the time of the first celebration of it, and is most suitable to a supper. How often it is to be observed has been disputed. Some have been for keeping it every day in the week; others four times a week; some every Lord's day, which many think is nearest the apostolic practice, Acts xx. 7; a practice which was long kept up in Christian antiquity, and only deviated from when the love of the Christians began to wax cold. Others keep it three times a year, and some once a year; but the most common is once a month. It evidently appears, however, both from Scripture, 1 Cor. xi. 26, and from the nature of the ordinance, that it ought to be frequent.

As to the posture:—Dr. Doddridge justly observes, that it is greatly to be lamented that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a disproportionate stress on the manner in which it is to be administered, and the posture in which it is to be received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast; and kneeling, which was never introduced into the church till transubstantiation was received, may prove an occasion of superstition. Nevertheless, provided it be not absolutely imposed as a term of communion, it will be the part of Christian candour to acquiesce in the use of it in others by whom it is preferred. It appears that standing was at least frequently used in the Christian church, viz. always on the Lord's day, and between Easter and Whitsuntide. The manner in which this ordinance is administered, both in the Church of England, and among Protestant Dissen-

ters, is so well known, that we need say nothing of it here.

We will only subjoin a few directions in what frame of mind we should attend upon this ordinance. It should be with sorrow for our past sins, and easiness and calmness of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desires towards God; with raised expectations; prayer, joy, and thanksgiving, and love to all men. When coming from it, we should admire the condescensions of divine grace; watch against the snares of Satan, and the allurements of the world; rejoice in the finished work of Christ; depend upon the gracious influence of the Spirit, that we may keep up a sense of the divine favour; and be longing for heaven, where we hope at last to join the general assembly of the first-born.

The advantages arising from the participation of the Lord's Supper are numerous. 1. It is a mean of strengthening our faith in the Lord Jesus Christ. 2. It affords great consolation and joy. 3. It increases love. 4. It has a tendency to enlighten our minds in the mystery of godliness. 5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it. 6. It has a tendency to excite and strengthen all holy desires in us. 7. It renews our obligations to our Lord and Master. 8. It binds the souls of Christians one to another. See *Case's Ser.*, ser. 7; and *Henry Earle, Doolittle, Grove, and Robertson, on the Lord's Supper*; *Dr. Owen's, Charnock's, Dr. Cudworth's, Mr. Wile's, Dr. Worthington's, Dr. Watts's, Bishop Warburton's, Bishop Cleaver's, Dr. Bell's Pieces on the Subject; Orme's Discourses on the Lord's Supper*, and *Erskine and Mason on Frequency of Communion*. A variety of other treatises, explanatory of the nature and design of the Lord's Supper, may be seen in almost any catalogue.

Lor is a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something. This is a decisory lot, Prov. xvi. 33; xviii. 18. The matter, therefore, to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it; and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity, and in a ludicrous manner, to make this appeal, must be therefore highly blameable. And if thus the decisory lot, when wantonly and unnecessarily employed, be criminal, equally, if not more so, must the divinatory lot be, which is employed for discovering the will of God; this, being no mean of God's appointment, must be superstitious, and the height of presumption. The

Moravian Brethren employ the appeal to lot in the case of marriage and other appointments in their community.

LOVE consists in approbation of, and inclination towards an object that appears to us as good. It has been distinguished into, 1. Love of esteem, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things. 2. Love of benevolence, which is an inclination to seek the happiness and welfare of any thing. 3. Love of complaisance, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure.

LOVE, BROTHERLY, is affection to our neighbours, and especially to the saints, prompting us to every act of kindness towards them. It does not indeed consist merely in pity to and relief of others, 1 Cor. xiii.; in love to our benefactors only, and those who are related to us, Matt. v. 46, 47; it must flow from love to God, and extend to all mankind; yea, we are required by the highest authority to love even our enemies, Matt. v. 44; not so as to countenance them in their evil actions, but to forgive the injuries they have done to us. Love to good men, also, must be particularly cultivated, for it is the command of Christ, John xiii. 34; they belong to the same Father and family, Gal. vi. 10; we hereby give proof of our discipleship, John xiii. 35; the example of Christ should allure us to it, 1 John iii. 16; it is creative of a variety of pleasing sensations, and prevents a thousand evils: it is the greatest of all graces, 1 Cor. xiii. 13; it answers the end of the law, 1 Tim. i. 5; resembles the inhabitants of a better world, and without it every other attainment is of no avail, 1 Cor. xiii.; this love should show itself by praying for our brethren, Eph. vi. 18; bearing one another's burdens, by assisting and relieving each other, Gal. vi. 2; by forbearing with one another, Col. iii. 13; by reproving and admonishing in the spirit of meekness, Prov. xxvii. 5, 6; by establishing each other in the truth, by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private, Jude 20, 21; Heb. x. 24, 25. See CHARITY.

LOVE, FAMILY OF. A sect that arose in Holland, in the sixteenth century, founded by Henry Nicholas, a Westphalian. He maintained that he had a commission from heaven to teach men that the essence of religion consisted in the feelings of divine love; that all other theological tenets, whether they related to objects of faith or modes of worship, were of no sort of moment: and, consequently, that it was a matter of the most perfect indifference what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love.

LOVE FEASTS. See AGAPÆ.

LOVE OF GOD, is either his natural delight in that which is good, Isa. lxi. 8; or that especial affection he bears to his people, 1 John iv. 19. Not that he possesses the passion of love as we do; but it implies his absolute purpose and will to deliver, bless, and save his people. The love of God to his people appears in his all-wise designs and plans for their happiness, Eph. iii. 10.—2. In the choice of them, and determination to sanctify and glorify them, 2 Thess. ii. 13.—3. In the gift of his Son to die for them, and redeem them from sin, death, and hell, Rom. v. 9; John iii. 16.—4. In the revelation of his will, and the declaration of his promises to them, 2 Peter i. 4.—5. In the awful punishment of their enemies, Ex. xix. 4.—6. In his actual conduct towards them; in supporting them in life, blessing them in death, and bringing them to glory, Rom. viii. 30, &c.; vi. 23. The properties of this love may be considered as, 1. Everlasting, Jer. xxxi. 3; Eph. i. 4.—2. Immutable, Mal. iii. 6; Zeph. iii. 17.—3. Free; neither the sufferings of Christ nor the merits of men are the cause, but his own good pleasure, John iii. 16.—4. Great and unspeakable, Eph. ii. 4, 6; iii. 19; Psa. xxxvi. 7.

LOVE TO GOD is a divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the chief good. It includes a knowledge of his natural excellences, Psa. viii. 1; and a consideration of his goodness to us, 1 John iv. 19. Nor can these two ideas, I think, be well separated; for, however some may argue that genuine love to God should arise only from a sense of his amiableness, yet I think it will be difficult to conceive how it can exist, abstracted from the idea of his relative goodness. The passage last referred to is to the point, and the representations given us of the praises of the saints in heaven accord with the same sentiment: "Thou art worthy, for thou hast redeemed us by thy blood, Rev. v. 9. See SELF-LOVE. "Love to God is a subject," says Bishop Porteus, "which it concerns us to inquire carefully into the true nature of. And it concerns us the more, because it has been unhappily brought into disrepute by the extravagant conceits of a few devout enthusiasts concerning it. Of these, some have treated the love of God in so refined a way, and carried it to such heights of seraphic ecstacy and rapture, that common minds must for ever despair of either following or understanding them; whilst others have described it in such warm and indelicate terms as are much better suited to the grossness of earthly passion than the purity of spiritual affection.

"But the accidental excesses of this holy sentiment can be no just argument against its general excellence and utility.

"We know that even friendship itself has sometimes been abused to the most unworthy purposes, and led men to the commission of the most atrocious crimes. Shall we, therefore, utterly discard that generous passion, and consider it as nothing more than the unnatural fervour of a romantic imagination? Every heart revolts against so wild a thought! And why, then, must we suffer the love of God to be banished out of the world, because it has been sometimes improperly represented, or indiscreetly exercised? It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain word of God, that we are to take our ideas of this divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished contain nothing enthusiastic or extravagant." It may be considered, 1. As sincere, Matt. xxii. 36, 38.—2. Constant, Rom. viii.—3. Universal of all his attributes, commandments, ordinances, &c.—4. Progressive, 1 Thess. v. 12; 2 Thess. i. 3; Eph. iii. 19.—5. Superlative, Lam. iii. 24.—6. Eternal, Rom. viii. This love manifests itself, 1. In a desire to be like God.—2. In making his glory the supreme end of our actions, 1 Cor. xi. 31.—3. In delighting in communion with him, 1 John i. 3.—4. In grief under the hidings of his face, Job xxiii. 2.—5. In relinquishing all that stands in opposition to his will, Phil. iii. 8.—6. In regard to his house, worship, and ordinances, Ps. lxxxiv.—7. In love for his truth and people, Ps. cxix.; John xiii. 35.—8. By confidence in his promises, Ps. lxxi. 1.—And, lastly, by obedience to his word, John xiv. 15; 1 John ii. 3. *Gill's Body of Div.* vol. iii. p. 94, 8vo; *Watts's Discourses on Love to God*; *Scott's Ser.* ser. 14; *Bellamy on Religion*, p. 2, and *Signs of Counterfeit Love*, p. 82; *Bishop Porteus's Sermon.* vol. i. ser. 1.

LOVE OF THE WORLD. See WORLD.

LOW CHURCHMEN, those who disapproved of the schism made in the church by the non-jurors, and who distinguished themselves by their moderation towards Dissenters, and were less ardent in extending the limits of ecclesiastical authority. See HIGH CHURCHMEN.

LOWTH, WILLIAM, a distinguished divine, the son of William Lowth, apothecary and citizen of London, and born in the parish of St. Martin's Ludgate, the 11th of September, 1661. He was educated at the Merchant Tailors' School, whence he was elected, in 1675, into St. John's College, Oxford; where, in 1683, he graduated master of arts, and proceeded to bachelor of divinity in 1688. His studies were strictly confined within his own province, and applied solely to the duties of his function; yet, that he might acquit himself the better, he acquired an uncommon share of critical learning. There was scarcely any ancient author—Greek or

Latin, profane or ecclesiastical, especially the latter—that he had not read with care and attention, constantly accompanying his reading with critical and philological remarks. Of his collections in this way, he was upon all occasions very communicative. Hence his notes on "Clemens Alexandrinus," which are not to be met with in Potter's edition of that father. Hence, his remarks on "Josephus," communicated to Hudson for his edition. Hence, also, those larger and more numerous annotations on the "Ecclesiastical Historians," inserted in Reading's edition of them at Cambridge. Chandler, Bishop of Durham, while engaged in his defence of Christianity, against Collins, held a constant correspondence with him, and consulted him upon many difficulties that occurred in the course of that work. But the most valuable part of his character was that which least appeared in the eyes of the world. His piety, diligence, hospitality, and beneficence, rendered his life highly exemplary, and greatly enforced his public exhortations. He had three daughters and two sons, one of whom was the learned Dr. Robert Lowth, Bishop of London, and one of the greatest ornaments of his time. He died in 1732, and was buried, by his own orders, in the churchyard of Buriton. The professional works of this learned divine are,—*"A Vindication of the Divine Authority and Inspiration of the Old and New Testament;" "Directions for the profitable reading of the Holy Scriptures;" "A Commentary on the Prophetical Books of the Old Testament,"* which generally accompanies Patrick and Whitby.

LOWTH, ROBERT, son of the preceding, a distinguished English prelate, born at Buriton, the 27th of November, 1710. He received his education at Winchester school, whence he was elected, in 1730, to New College, Oxford, of which he was chosen a fellow in 1734. In 1737, he graduated master of arts, and, in 1741, was elected professor of poetry in the University of Oxford. The first preferment which he obtained in the church, was the rectory of Ovington, in Hampshire, in 1744; and four years afterwards he accompanied Mr. Legge, afterwards chancellor of the exchequer, to Berlin. He was, about this time, appointed tutor to the sons of the Duke of Devonshire, during their travels on the continent. On his return, he was appointed Archdeacon of Winchester, by Bishop Hoadley, who, three years after, presented him with the rectory of East Woodhay. In 1753, he published his valuable work, *"De Sacra Poesi Hebræorum, Prælectiones Academicae,"* quarto. Of this work, to which the duties of the author's professorship gave occasion, all the best critics speak in unqualified praise. In 1754 he received the degree of doctor in divinity, from the University of Oxford, by diploma; and in

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He was born at the village of Lohr, in the district of Aschaffenburg, Germany, on the 22d of May, 1757, in the family of a Lutheran minister, who was descended from a noble and distinguished family. He received a liberal education at the university of Erlangen, where he graduated when, presiding at the theological disputation, was also offered the prize of life. The same day prelate died, on the third of November, 1787, at his place of birth, in the twenty-second year of his age.

**LEUCASITES, or LEUCANISTS**, a sect so called from Leucanus, or Leucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people could not be married, for fear of enriching the Church, and yet other authors mention that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of Lucianists, who appeared some time after the Arians. They taught that the Father had been a Father always, and that he had the name even before he begot the Son, as having in him the power and faculty of generation : and in this manner they accounted for the eternity of the Son.

LYCURIANS, a sect who adhered to the

[illegible][illegible]

The external signs of a lukewarm spirit are evident these:—Neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission of the careless perusal of God's word; a real for some appendages of religion, while languid about religion itself; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

If we inquire the *causes* of such a spirit, we shall find them to be—worldly prosperity, the influence of carnal relatives and acquaintances; indulgence of secret sins; the fear of man; and sitting under an unfaithful ministry.

The inconsistency of it appears if we consider, that it is highly unreasonable; dishonourable to God; incompatible with the genius of the gospel; a barrier to improvement; a death-blow to usefulness; a direct opposition to the commands of Scripture; and tends to the greatest misery.

To overcome such a state of mind, we should consider how offensive it is to God, how incongruous with the very idea and na-

ture of true religion ; how injurious to peace and felicity of mind ; how ungrateful to Jesus Christ, whose whole life was labour for us and our salvation ; how grievous to the Holy Spirit ; how dreadful an example to those who have no religion ; how unlike the saints of old, and even to our enemies in the worst of causes ; how dangerous to our immortal souls, since it is indicative of our want of love to God, and exposes us to just condemnation, Amos vi. 1.

LUTHER, MARTIN, the celebrated reformer, was born the 10th of November, 1483, at the town of Eisleben, in the electorate of Saxony. His father, John Luther, was remarkable for his industry. He was a local magistrate—a man of respectability, and good character. His mother, Margaret Lindeman, was a woman of eminent piety ; and Luther was much benefited by her maternal instructions. At an early age, he was placed under the tuition of George Omilius, who instructed him in the elements of knowledge, and from whom he was early removed, to be placed in a superior school at Magdeburg. At the age of fifteen, he was sent to a distinguished seminary in Eisenach ; his master's name was John Trebonius, and the school was conducted by Franciscans. Here was laid the foundation of his future eminence ; and he soon composed Latin verses, which alike surprised and gratified his instructors. At the age of nineteen, he repaired to the seminary of Erfurt, where he diligently studied logic and Latin, and most probably Greek ; and attained so much proficiency, that, when only twenty years of age, he took the degree of M.A.

Luther at this time was in an unregenerate state ; but in the following year, 1504, walking out one day with a friend named Alexius, they were overtaken by a thunder-storm, and his friend was struck dead by his side. Perceiving the vanity of all terrestrial good, he then determined on ending his days in a monastery ; and notwithstanding the contrary advice of his friends, and the pleasure he derived from social intercourse, in 1505 he entered the Augustinian monastery at Erfurt. On embracing the monastic profession, he was very imperfectly acquainted with the routine of the discipline. It was in 1507 (2d of May), and in Luther's twenty-fourth year, that he entered into orders, and celebrated his first mass. This date is the more remarkable, because he discovered, about the same time, a Latin copy of the Bible, lying in the library of the monastery : he eagerly laid hold of this neglected book, and persevered in studying it with so much diligence, that he was able, in a short time, to refer with ease and promptitude to any particular passage. In the zealous prosecution of his studies, he had little opportunity of deriving assistance from the labours of others. The writings of the fathers, with the exception of those of Augustine, were

wholly unknown to him. His knowledge of Greek was very imperfect, and with Hebrew he was entirely unacquainted. Besides, the only copy of the Scriptures as yet in his possession was the Latin Vulgate. Erasmus had not then published his edition of the New Testament ; and since the days of Jerome, no very eminent example had been given of the application of sound criticism to the sacred canon. Deprived thus of information, from the researches of others, Luther would often spend a whole day in meditating on a few particular passages. To this he was prompted equally by a thirst for information, and the disquieted state of his mind. Before his acquaintance with the Bible, he had, like other persons, been satisfied with the current doctrines, and had never thought of examining a subject in which he suspected no error. Now, however, he was sufficiently advanced to perceive that his early creed must be abandoned, without having gone far enough to find another in its place. His former melancholy returned, and continued to do so at intervals, until his views of divine truth acquired clearness and consistency. During this state of uncertainty, when reflecting on the wrath of God, and on the extraordinary examples of punishment recorded in Scripture, he was sometimes struck with such terror as almost to faint away. He has been so much agitated by eagerness of temper, when engaged in a dispute on doctrine, as to find it necessary to throw himself on a bed in an adjoining chamber, where he would fall down in prayer, and frequently repeat these words, "He hath concluded all in unbelief, that he might have mercy upon all." In those agitations of mind, Luther's resort was to the works of Augustine, who was, in his eyes, an oracle of equal price, as Jerome in those of Erasmus. Luther, absorbed in study, and averse to consume time in the unproductive routine of Romish ceremonies, became unmindful of the forms of the monastery ; he would read and write with such ardour, for days together, as to overlook the hours prescribed for divine service by the canons ; he was, on the other hand, rigid in the observance of the penance enjoined to his profession. At a diet held at Worms, in 1495, it had been agreed among the electors, that each should become the founder of a university. Luther's sovereign, Frederick, elector of Saxony, surnamed the Sage, was fully alive to the advantages of erecting such an establishment in his territory. In 1508 Luther was appointed to an academical chair in the university of Wittemberg, at the early age of twenty-five. He now felt the necessity of acquiring a knowledge of Hebrew. Luther was, in many respects, not only a sincere but a zealous Catholic. In addition to the duty of teaching his class and preaching, Luther occasionally heard confessions. In the exercise of this function, in the year 1517, some

persons came to him to confess, and though guilty of serious crimes, refused to undergo the penance prescribed by him, because they had already received remission in the shape of an indulgence. Luther, revolting at this evasion, flatly refused them the absolution for which they applied. As he persisted in this negative determination, the persons in question, considering themselves aggrieved, entered a serious complaint against him with Tetzel, who was at that time in the neighbourhood of the town of Interbock. In an evil hour for the papacy, Tetzel became violently incensed against Luther; and being one of the holy commission charged with the extirpation of heresy, he threatened to subject Luther, and those who might adhere to him, to the horrors of the Inquisition. The manner in which Luther proceeded, affords a convincing proof that he acted with no deliberate hostility to the church. Conformably to the custom of the age, in the case of doubtful points, he came to the determination of stating his ideas in a series of propositions, with a view to a public disputation. Accordingly, on the 31st of October, 1517, he published ninety-five, discussing copiously the doctrines of penitence, charity, indulgences, purgatory, &c. Having affixed the propositions to the church adjacent to the castle of Wittenberg, an invitation to a public disputation on them was subjoined, accompanied with a request, that those who were necessarily absent would transmit him their observations in writing. A long and tedious contest ensued between Tetzel and Luther; they wrote much and violently; and, resolute as was his character, a considerable time elapsed before he came to an open rupture with the court of Rome. Towards the end of the year 1519, Luther began to express, without reserve, his dissent from the Church of Rome, on the subject of the sacrament.

In the year 1521, Luther published his celebrated essay, "De Captivitate Babylonica Ecclesie." He here examined into the nature and use of the sacraments, which, as is well known, are, according to the Romanists, seven in number. From this enumeration Luther dissented; and denied the name of sacrament to confirmation, holy orders, marriage, or extreme unction. But he continued to include penance in the list, as well as baptism and the Lord's supper. The universities of Cologne and Louvain having openly burned Luther's books, and a similar example having been given at Rome, the reformer now determined to retaliate. He caused public notice to be given at Wittenberg, that he purposed burning the antichristian decretals, on Monday the 10th of December. So novel a scene excited great interest, and the concourse, accordingly, was immense. The people assembled at nine o'clock in the morning, and proceeded, in regular divisions, to the spot

in the neighbourhood where the ceremony was to be performed. Having there partaken of a slight repast, an eminent member of the university erected a kind of funeral pile, and set it on fire; after which, Luther took Gratian's Abridgment of the Canon Law, the Letters commonly called Decretals of the Pontiffs, the Clementines and Extravagants, and, last of all, the Bull of Leo X. All these he threw into the fire, and exclaimed with a loud voice, "Because ye have troubled the saints of the Lord, therefore let eternal fire trouble you." Having remained to witness their consumption, he returned into the city, accompanied by the same multitude, without the occurrence of the slightest disorder. Luther, according to his usual practice, replied with great spirit to the condemning sentence of the universities of Cologne and Louvain. The adherents of the court of Rome were much disappointed at the inefficient operation of the bull against Luther; and the conduct of that court in this business has been subjected to those charges of impolicy which are generally applied to unsuccessful counsels. It has been said by many persons, that the bull was too long delayed; by others, that its language was too violent and arbitrary. The term granted to Luther having expired, a new bull made its appearance on the 3rd of January, 1521, confirming the preceding in all its extent, with the serious addition of Luther's excommunication. But this edict made very little impression, and its reception tended only to show the diminished efficacy of papal fulminations against the progress of opinion. The time had now arrived for holding Charles's first diet. The city of Nuremberg being infested with the plague, the place of meeting was fixed at Worms. The diet assembled in January, and the agents of the court of Rome were indefatigable in their efforts to get a summons for Luther speedily issued. Frederick, apprised of all their machinations, gave Luther information, through the medium of Spalatin, of what was likely to happen, and caused him to be asked what course he would pursue in the event of his being summoned by the emperor to appear before the diet?—a step which, in consequence of the urgency of the pope's agents, he thought very probable. Luther's answer was conveyed in a very spirited and well-written letter to Spalatin. When drawing towards the close of his journey, Luther received an invitation from Glassio, the emperor's confessor, to meet him at the residence of one of Luther's friends, at some distance from the road. But Luther, whether suspicious of Glassio, or, as is more likely, afraid of exceeding the limited term of twenty-one days, replied, "that he was determined to go whither he had been ordered by the emperor." Accordingly, he reached Worms on the 16th of April, attired in his



friar's cowl, seated in an open chariot, preceded by the emperor's herald on horseback, in his official dress. Next day, the 17th of April, notice was sent from the emperor to Luther, that his presence was required at the diet in the afternoon. Even the roofs are said to have been covered with spectators. An intimation having been privately given to Luther not to speak, except in reply, the proceedings commenced on the part of one John Eckius, *official*, as it is termed, of the Archbishop of Treves, and equally hostile to Luther as his namesake, the disputant. This orator, in an audible voice first in Latin, and next in German, proposed two questions,—“Whether Luther avowed himself the author of the books bearing his name?” to a collection of which he then pointed; and “Whether he was disposed to retract, or persist in their contents?” Luther instantly acknowledged himself the author of these works; but, in regard to the second question, he asked, no doubt by the suggestion of his counsel, that “time might be given him to consider his answer.” On entering the diet next day, Eckius recapitulated, with great form, the proceedings of the day before, and asked Luther once more whether he retracted or persisted? Luther delivered an answer at great length, first in German, and afterwards in Latin. Notwithstanding the awe of the assembly, and the excessive heat from the great numbers present, he spoke in a tone of clearness and confidence. Eckius, who had discovered symptoms of impatience during the delivery of the defence, declared, as soon as it was ended, that Luther had not answered to the point, and ought not to express doubts about things that had been already defined and condemned by so many councils; and Luther replied. The emperor being, in a great measure, unacquainted with the mode of conducting the affairs of Germany, and impatient at the continuance of the controversy, allowed himself to be persuaded that the fittest course would be to excommunicate Luther at once. This took place, accordingly, next day, the 19th of April; but, being done without the assent of the princes, the efficacy of the decree was very different from what would have attended a concurrent resolution of the diet. Many persons of distinction continued to visit Luther, and the multitude gave evident signs of their interest in his cause. The subsequent proceedings of the diet were such as to show the expediency of this step, extraordinary as it was. After some delay, incurred, probably, for the purpose of taking advantage of the departure of Luther's principal friends from the diet, an imperial edict was issued, which declared him a schismatic and heretic, and put him under the ban of the empire. This edict was not published until the 26th of May, although dated, for the sake of appearing the act of the

diet at large, so far back as the 8th of May. Luther was now confined in the castle of Wittemberg; but though secluded from intercourse with the world, he was incapable of passing his time in inactivity or indifference. The first essay which Luther found means to publish from his retreat, was a short treatise, in German, “On the Abuse of Auricular Confession.” His next publication was a short practical work, consisting of “Notes on the Evangelists,” the merit of which was acknowledged, even by his adversaries. He carried on, likewise, a controversy with James Latomus, a divine of Louvain, already known to the public by his disputes with Reuchlin and Erasmus, and who had undertaken the defence of the decision given by his university in Luther's cause. In 1521, he also composed his celebrated work on “Monastic Vows.”

Luther was now to encounter an adversary of a new kind. Henry VIII. of England, having, in the early part of life, paid some attention to the study of scholastic theology, was flattered by his courtiers into the belief of being able to obtain an easy triumph over the arguments of Luther. Henry's book, considering the badness of his cause, and the wretched system of learning then in vogue, is not destitute of merit. But Luther was not to be discouraged, either by high-sounding encomiums, or by the rauc of his assailant. He made a prompt reply, and had no scruple in describing the king by the most abusive epithets. Luther having, after a short absence, returned from the castle of Wittemberg, began, in 1522, to devote himself to a labour of great importance,—the translation of the Scriptures into German. The magnitude of the design was in correspondence with his ardent and enterprising cast of mind; and the seclusion of his present residence was favourable to the commencement of its execution. The Church of Rome was well aware of the danger to her superstitious legends and extravagant assumptions, from a good translation of the Bible. Her defenders have, therefore, directed many attacks against Luther's labour, and have presumed to accuse it of frequently vitiating the sense of the original. Meanwhile the civil authorities in Germany continued their efforts to crush the Lutheran doctrine.

In the same year Luther returned to Wittemberg, which gave occasion to lively demonstrations of joy; the learned and unlearned partaking equally in the general exultation. It was about this time that Luther had occasion to write to the Bohemians. They were beginning, he heard, to waver in their favourable dispositions towards the new creed, in consequence of the divisions arising among its followers. He argued strongly, that to return to the Church of Rome was not the way to escape the evils of discussions, since

no communion was more distracted by multiplicity of schisms. Indefatigable in his labours against the papacy, he soon after published a work, entitled, "Adversus falso nominatum ordinem Episcoporum." The next of his numerous publications was a small treatise, entitled, "De Doctrinis Hominum Vitandis." This may be considered an abridgment of his former book on "Monastic Vows." It is now time to direct our attention to the proceedings of the court of Rome. The virtuous but inexperienced Adrian had paid the debt of nature on the 14th of September, 1523. His death gave occasion, as usual, to strong contentions of interest in the conclave. At last, Julius of Medicis was elected in the end of November, and assumed the name of Clement VII. The chief difficulty which he apprehended, in regard to the Reformation, arose from the extraordinary admissions made by his predecessor. He deemed it expedient, therefore, to negotiate as if Adrian had taken no active part in these unpleasant proceedings. Blind, like most bad governments, to the real cause of public discontent, Clement and his advisers looked, in particular circumstances and events, for that which they should have sought in the general diffusion of information. On the 7th of December, therefore, Clement addressed a letter to the Elector Frederick, alluding, in general terms, to the disturbances existing in Germany, and expressing a confident belief that the elector would advocate the cause of the church. This letter, in imitation of the example of his predecessors, was intended to pave the way for the farther progress of Campeggio's negotiation. Accordingly, on the 15th of January, 1524, that legate being about to repair to the diet assembled at Nuremberg, the pope wrote another letter to Frederick, still expressed in general terms, but in a style of studied complaisance, and intimating a wish that the elector would consult with the legate, in regard to the best means of restoring peace and tranquillity to the empire. Ably as this letter was penned, it does not appear to have extracted any answer from the wary Frederick. The publication of "The Recess of the Diet," took place on the 18th of April. It was divided into two general heads; the first regarding Luther and his doctrine, the second treating of the dangers which threatened Germany. Luther having speedily obtained a copy of the "Recess" published by the diet, was strongly agitated by the conduct of the princes of Germany. With that disregard of consequences which so frequently marked his conduct, he instantly republished the Edict of Worms, of May 8th, 1521, and contrasting it with that of Nuremberg, had no hesitation to call the princes "miserable, infatuated men, set over the people by God in his anger." His views in other respects began to expand,

and he ventured on the 9th of October, 1524, to lay aside his monastic habit, and to assume the dress of a professor or preacher. A part of this year was passed by Luther in a manner much more profitable than controversy. He translated the Psalms into German verse, for the use of the common people; and added sacred hymns of his own composition. Luther now determined to settle himself in marriage. This step, remarkable in itself, on the part of one who had sworn celibacy, was rendered still more so by the existence of a similar obligation on the part of her whom he espoused. The advocates of the church of Rome poured out the most vehement declarations against Luther, on the occasion of his marriage with a nun. Some affirmed that he was mad, or possessed with an evil spirit. The elector, John, now consented to take steps to make the Lutheran the predominant religion in his dominions. Though the majority of his subjects were favourably inclined to it, the change was too great to be effected otherwise than by degrees.

Towards the end of 1525, an attempt, it was said, was intended to be made to cut off Luther by poison. In consequence of the suspicion of some of Luther's friends, a Jew and several other persons were arrested at Wittenberg; but, on their examination, nothing could be discovered, and Luther interceded that they might not be put to the torture. They were accordingly set at liberty. Hitherto Luther had been not only the origin, but the mainspring, of the opposition to the papacy: but the range which it now embraced, was too wide to be directed by the exertions of an individual. The farther progress of this opposition belongs, therefore, to general history, and would be wholly misplaced in a biographical relation. In directing the translation of the Bible, Luther now devoted much time. He had divided this stupendous labour into three parts,—the Books of Moses; the subsequent History of the Jews; and, lastly, the Prophetical and other Books of the Old Testament. The version of the prophets did not begin to appear till 1527; and, in completing this part of his task, Luther received benefit from the assistance of some Jews of the city of Worms. The book of Isaiah was printed in 1528. Daniel followed soon after; and, in 1530, the whole was completed. His chief coadjutors in this noble undertaking were Bugenhagen, better known by the name of Pomeranus, Justus Jonas, Melancthon, and Matthew, surnamed Aurogallus. The year 1526 was the first, since 1517, that Luther allowed to pass without publishing a book against the Catholics. In the course of the year, however, he published his "Commentaries on Jonah and Habakkuk," along with some lesser pieces of Scripture criticism. The imperial diet, at midsummer, was held at the city of Spire

and the pressure of business was such as to require the attendance of the elector John, during several months. Luther continued occupied in plans for the progress of the Reformation, which were to be submitted to the elector, as soon as more urgent business permitted him to give them his attention. Next year, 1528, Luther published his "Commentary on Genesis and Zechariah," as well as a Letter to the Bishop of Misnia, respecting the eucharist. Luther, while residing at Cobourg, suffered several attacks of ill health, but nothing could relax his application to his studies. He employed his time in the translation of the Books of the Prophets, and in composing his "Commentary on the Psalms." From the fatigue of these graver employments, he sought relaxation in composing an Admonition to the Clergy assembled at Augsburg, which he thought proper to send to that city to be printed. It was entitled, "Admonitio ad Ecclesiastici ordinis Congregationes in Comitibus Augustanis." During the following year, 1532, Luther published Commentaries on different portions of Scripture. It was now that he was destined to lose a valuable friend and protector, in the person of John, elector of Saxony, who expired of apoplexy, on the 16th of August, being cut off, like his brother Frederick, in his sixty-third year. The year 1536 was remarkable for the death of the great Erasmus. It is much to be lamented, that his dispute with Luther was revived two years before, with a great share of mutual asperity; Luther having gone so far as to bring the charge of atheism against his antagonist. Improperly as Erasmus acted in his latter years, he deserves to be regarded as one of the principal founders of the Reformation. Luther's last controversy with Erasmus was followed by one with very different opponents, the Anabaptists. In the beginning of 1537, Luther was afflicted with a stranguary, and symptoms were so severe, that both he and his friends began to despair of his life. During this alarming illness, much anxiety was manifested for his recovery, as well by his friends as by the public characters who favoured the Reformation. His recovery appears to have been complete, and he was able to resume his labours in the cause of religion. He prepared for the press two editions of his great work, the translation of the Bible, and published them successively in 1541 and 1545. It was in 1545, in Luther's sixty-second year, that his constitution began to exhibit strong symptoms of decline. But bodily infirmity was not the only misfortune of Luther. That constitutional ardour which enabled him to brave the threats of ecclesiastical and temporal rulers, was connected with a temper productive, in several respects, of much uneasy sensation to its possessor. It happened, also very unfortunately, that the evening of Luther's day was clouded

by an altercation with the lawyers on the subject of clandestine marriages. So strong was the effect of this accumulation of chagrin, that Luther lost his attachment to his favourite city, Wittenberg, and left it in the month of July, 1545, apparently determined never to return. Nothing could be more indicative of Luther's ardour of mind, than thus undertaking a journey, in the month of January, 1546, under such a pressure of bodily infirmities.

The river Issel having overflowed its banks, he was five days on the road. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. His health now, however, rapidly declined; and on the 17th of February, he seemed dangerously ill. In the early part of the evening, he began to complain of an oppression at his breast, and had it rubbed with a linen cloth; this afforded him some ease. After supper he again complained of the oppression at his breast, and asked for a warm linen cloth. At one in the morning, he awoke Ambrose and Jonas, and desired that one of the adjoining rooms might be warmed, which was done. He then said, "O Jonas, how ill I am! I feel an oppressive weight at my breast, and shall certainly die at Eisleben." Ambrose made haste, and led him, after he got up, into the adjoining room. He got thither without any other assistance; and in passing the threshold, said aloud, "Into thy hands I commit my spirit." Luther now prayed, saying, "O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ! I have preached him, I have confessed him, I love him, and I worship him as my dearest Saviour and Redeemer; him whom the wicked persecute, accuse, and blaspheme." He then repeated three times the words of the psalm, "Into thy hands I commit my spirit—God of truth, thou hast redeemed me." Whilst the physicians and his attendants applied medicines, he began to lose his voice, and became faint; nor did he answer them, though they called aloud and moved him. He expired between two and three o'clock.

Luther was no ordinary man. In all his proceedings, various as they were, in his preachings, his treatises, and disputations, we discern no step taken for the gratification of personal advantage; all is disinterested and zealous; all is prompted by an anxiety to understand and promulgate the word of God. In considering Luther as an author, we are struck with the extent and variety of his labours. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and of narratives of the chief events of his life. The leading feature of his controversial writings is an unvaried confidence of the goodness of his arguments. His compositions of all kinds, including ser-

mons and epistolary disquisitions, are calculated by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-seven. Where the mass of writing was so large, we must expect little polish of style. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His theological system he professed to found altogether on the authority of Scripture. Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. The visitor of Luther's domestic circle was assured of witnessing a pleasing union of religious service with conjugal and paternal affection. The diffusion of religious knowledge being always foremost in Luther's mind, he was fond, when along with his friends, of turning the conversation in that direction. Nor was there any objection on the part of his associates. As a preacher he was justly celebrated. He mounted the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of the ideas; it was kept up by the ardour with which he saw the preacher inspired. In the discourse there was nothing of the stiffness of laboured composition; in the speaker no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination; and, in fine, few men have conferred on posterity so many benefits as this learned, pious, and zealous reformer.

LUTHERANISM, the system of Protestantism adopted by the followers of Luther. It has undergone some alterations since the time of its founder. Luther rejected the epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification; he also set aside the Apocalypse, both of which are now received as canonical in the Lutheran Church.

Luther reduced the number of sacraments to two, viz., baptism and the eucharist; but he believed the impanation or consubstantiation; that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article that the main difference between the Lutheran and the English churches consists.

Luther maintained the mass to be no sacrifice; exploding the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, &c., which had been introduced in the corrupt times of the Romish Church. He also

opposed the doctrine of free will, maintained predestination, and asserted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings of the Romish Church, monastical vows, the celibate of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish Church: as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner; and likewise retain some religious rites and institutions, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and characters, and not as free and unconditional, and as founded on the mere will of God. Towards the close of the seventeenth century, the Lutherans began to entertain a greater liberality of sentiment than they had before adopted; though in many places they persevered longer in severe and despotic principles than other Protestant churches. Their public teachers now enjoy an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Mosheim attributes this change in their sentiments to the maxim which they generally adopted, that Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. In Sweden, the Lutheran church is episcopal; in Norway, the same. In Denmark, the episcopal authority is retained, and the name of *bishop* re-adopted instead of that of *superintendent*, which still obtains in most parts of Germany, though the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism. Mosheim's *Eccles. History*; *Life of Luther*; *Haweis's Ch. Hist.*, vol. ii. p. 454; *Enc. Brit.*; *Robertson's History of Charles V.*, vol. ii. p. 42; *Luther on Galatians*. In the United States of America are about 800 churches of Lutherans, and about 50,000 communicants. They have several theological seminaries, the principal of which is at Gettysburg, Pennsylvania.

**LUXURY**, a disposition of mind addicted to pleasure, riot, and superfluities. Luxury implies a giving one's self up to pleasure; voluptuousness, an indulgence in the same to excess. Luxury may be further considered as consisting in, 1. Vain and useless expenses. 2. In a parade beyond what people can afford. 3. In affecting to be above our own rank. 4. In living in a splendour that does not agree with the public good. In order to avoid it, we should consider that it is ridiculous, troublesome, sinful, and ruinous. *Robinson's Claude*, vol. i. p. 382; *Ferguson on Society*, part vi. sect. 2.

**LYING**, speaking falsehoods wilfully, with an intent to deceive. Thus, by Grove, "A lie is an affirmation or denial by words, or any other signs to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions." Thus, by Paley, "A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected." There are various kinds of lies.

1. The pernicious lie, uttered for the hurt or disadvantage of our neighbour. 2. The officious lie, uttered for our own, or our neighbour's advantage. 3. The ludicrous and jocose lie, uttered by way of jest, and only for mirth's sake in common converse. 4. Pious frauds, as they are improperly called, pretended inspirations, forged books, counterfeit

miracles, are species of lies. 5. Lies of the conduct, for a lie may be told in gestures as well as in words; as when a tradesman shuts up his windows to induce his creditors to believe that he is abroad. 6. Lies of omission, as when an author wilfully omits what ought to be related; and may we not add,—7. That all equivocation and mental reservation come under the guilt of lying? The evil and injustice of lying appear, 1. From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech. 2. From its being a violation of God's sacred law, Phil. iv. 8; Lev. xix. 11; Col. iii. 9. 3. The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them. 4. It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it. 5. It has a tendency to dissolve all society, and to indispose the mind to religious impressions. 6. The punishment of it is considerable: the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come. Rev. xxi. 8; xxii. 15; Psalm ci. 7. See **EQUIVOCATION**. *Grove's Moral Phil.*, vol. i. ch. 11; *Paley's Moral Phil.*, vol. i. ch. 15; *Doddridge's Lect.*, lect. 68; *Watts's Serm.*, vol. i. ser. 22; *Evans's Serm.*, vol. ii. ser. 13; *South's Serm.*, vol. i. ser. 12; *Dr. Lamont's Serm.*, vol. i. ser. 11 and 12.

## M.

**MACARIANS**, the followers of Macarius, an Egyptian monk, who was distinguished, towards the close of the fourth century, for his sanctity and virtue. In his writings there are some superstitious tenets, and also certain opinions that seem tainted with Origenism. The name has been also applied to those who adopted the sentiments of Macarius, a native of Ireland, who, about the close of the ninth century, propagated in France the tenet afterwards maintained by Averrhoes, that one individual intelligence or soul performed the spiritual and rational functions in all the human race.

**MACCABEES**, two apocryphal books of the Old Testament, which contain the history of Judas, surnamed Maccabeus, and his brothers, and the wars which they maintained against the kings of Syria, in defence of the Jewish religion, and the independence of their country. The author and age of these books are uncertain. The first is a valuable historical document, supplying important information respecting the Jewish affairs at the time to which it refers. The second contains a considerable quantity of spurious matter, and requires to be read with caution.

There are a *third* and *fourth* book of Maccabees, but they are of no authority whatever. They are found in some MSS. and Edd. of the LXX, but have never been admitted into the Latin Bible.

**MACEDONIANS**, the followers of Macedonius, Bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the Council of Constantinople, in 360, and sent into exile. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son. The sect of the Macedonians was crushed before it had arrived at its full maturity, by the council assembled by Theodosius, in 381, at Constantinople. See **SEMIARIANS**.

**MACHIAVELIANISM**, the doctrine or principles of Machiavel, as laid down in his treatise entitled "The Prince," and which consists in doing any thing to compass a design, without any regard to the peace or welfare of subjects, the dictates of honesty and honour, or the precepts of religion. This work has been translated into many languages, and wrote against by many authors, though the world is not agreed as to the motives of

tion; a being who feels, reflects, thinks, contrives, and acts; who has the power of changing his place upon the earth at pleasure; who possesses the faculty of communicating his thoughts by means of speech, and who has dominion over all other creatures on the face of the earth." We shall here present the reader with a brief account of his formation, species, and different state. 1. *His formation.* Man was made last of all the creatures, being the chief and master-piece of the whole creation on earth. He is a compendium of the creation, and therefore is sometimes called a *microcosm*, a little world, the world in miniature: something of the vegetable, animal, and rational world meet in him; spirit and matter; yea, heaven and earth centre in him; he is the bond that connects them both together. The constituent and essential parts of man created by God are two,—body and soul. The one was made out of the dust; the other was breathed into him. The body is formed with the greatest precision and exactness: every muscle, vein, artery,—yea, the least fibre, in its proper place; all in just proportion and symmetry, in subserviency to the use of each other, and for the good of the whole, Psal. cxxxix. 14. It is also made erect, to distinguish it from the four-footed animals, who look downward to the earth. Man was made to look upward to the heavens, to contemplate them, and the glory of God displayed in them; to look up to God, to worship and adore him. In the Greek language, man has his name, *άνθρωπος*, from turning and looking upwards. The soul is the other part of man, which is a substance or subsistence: it is not an accident or quality inherent in a subject, but capable of subsisting without the body. It is a spiritual substance, immaterial, immortal. See *Soul*.

2. *Man, different species of.*—According to Linnaeus and Buffon, there are six different species among mankind. The first are those under the polar regions, and comprehend the Laplanders, the Esquimaux Indians, the Samoid Tartars, the inhabitants of Nova Zembla, Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men in these countries is large and broad, the nose flat and short, the eyes of a yellowish brown, inclining to blackness; the cheek bones extremely high, the mouth large; the lips thick, and turning outwards; the voice thin and squeaking; and the skin a dark grey colour. They are short in stature, the generality being about four feet high, and the tallest not more than five. They are ignorant, stupid, and superstitious. 2. The second are the Tartar race, comprehending the Chinese and the Japanese. Their countenances are broad and wrinkled, even in youth; their noses short and flat, their eyes little, cheek bones high, teeth large, complexions olive, and the hair black. 3. The third are the southern

Asiatics, or inhabitants of India. These are of a slender shape, long, straight, black hair, and generally Roman noses. They are slothful, submissive, cowardly, and effeminate. 4. The negroes of Africa constitute the fourth striking variety in the human species. They are of a black colour, having downy soft hair, short and black; their beards often turn grey, and sometimes white; their noses are flat and short; their lips thick, and their teeth of an ivory whiteness. These have been till of late the unhappy wretches who have been torn from their families, friends, and native lands, and consigned for life to misery, toil, and bondage; and that by the wise, polished, and the Christian inhabitants of Europe, and, above all, by the monsters of England! 5. The natives of America are the fifth race of men; they are of a copper colour, with black, thick, straight hair, flat noses, high cheek-bones, and small eyes. 6. The Europeans may be considered as the sixth and last variety of the human kind, whose features we need not describe. The English are considered as the fairest.

3. *Man, different states of.*—The state of man has been divided into fourfold: his primitive state, fallen state, gracious state, and future state. i. *His state of innocence.* God, it is said, made man upright, Eccl. vii. 29, without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affections. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness he was necessarily in a state of happiness. He was a very glorious creature, the favourite of heaven, the lord of the world, possessing perfect tranquillity in his own breast, and immortal. Yet he was not without law; for to the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit, Gen. ii. 17, under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of his natural and spiritual life, but have been transported to the upper paradise. ii. *His fall.* Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good: his nature was corrupted, his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to re-

store themselves to the favour of God, to obey his commands perfectly, and to satisfy his justice. Gal. iii.; Rom. v.; Gen. iii.; Eph. ii.; Rom. iii. *passim*. See FALL. iii. *His recovery*. Although man has fallen by his iniquity, yet he is not left finally to perish. The Divine Being, foreseeing the fall, in infinite love and mercy made provision for his relief. Jesus Christ, according to the divine purpose, came in the fulness of time to be his Saviour; and, by virtue of his sufferings, all who believe are justified from the curse of the law. By the influences of the Holy Spirit, he is regenerated, united to Christ by faith, and sanctified. True believers, therefore, live a life of dependence on the promises; of regularity and obedience to God's word; of holy joy and peace; and have a hope full of immortality. iv. *His future state*. As it respects the impenitent, it is a state of separation from God, and eternal punishment, Matt. xxv. 46. But the righteous shall rise to glory, honour, and everlasting joy. To the former, death will be the introduction to misery; to the latter, it will be the admission to felicity. All will be tried in the judgment day, and sentence pronounced accordingly. The wicked will be driven away in his wickedness, and the righteous be saved with an everlasting salvation. But as these subjects are treated on elsewhere, we refer the reader to the articles GRACE, HEAVEN, HELL, SIN. *Hartley's Observations on Man; Good's Book of Nature; Boston's Fourfold State; Kaines's Sketches of the History of Man; Locke on the Understanding; Reid on the Active and Intellectual Powers of Man; Wollaston's Religion of Nature; Harris's Philosophical Arrangements.*

MANES, or MANICHEUS, the founder of the sect of Manichees, flourished about the year 270. He was a native of Persia, but not born in a condition of slavery, as some have maintained. He is represented to have been a man of considerable learning, and to have been, while yet young, ordained a Christian priest; but afterwards falling into heresy, he was expelled from the church, and favourably received at the court of Sapor, king of Persia. That prince listened to Manes so far as the doctrine of the two principles is concerned; but when he proceeded to introduce his peculiar notions of Christianity into the religion of his country, he lost the favour of the monarch, and was obliged to retire into Turkistan. On the death of Sapor, in 271 or 272, he again returned to court, and was well received by Hormisdas, the new monarch. This reign only lasted two years; and though his son Varanes was inclined at first to favour Manes, he was compelled to give way to the calumnies and jealousies which existed against him; and, after a public conference, in which, as might have been supposed, Manes was defeated, he was put to death, either by cruci-

fixion or excoriation, in 277. The charge that he impiously pretended to be himself the Messiah, or the Holy Ghost, is now regarded as an unfounded calumny; indeed, it is more than probable that the circumstance of his name, signifying *comforter*, alone gave rise to the latter part of the accusation.

MANICHEANS, MANICHEES, those who adopted the opinions of Manes, just described. The doctrine of Manes was a motley mixture of the tenets of Christianity with the ancient philosophy of the Persians, in which he had been instructed during his youth. He combined these two systems, and applied and accommodated to Jesus Christ the characters and actions which the Persians attributed to the god Mithras.

He established two principles, viz. a good and an evil one: the first a most pure and subtle matter, which he called light, did nothing but good; and the second, a gross and corrupt substance, which he called darkness, nothing but evil. This philosophy is very ancient; and Plutarch treats of it at large in his Isis and Osiris.

Our souls, according to Manes, were made by the good principle, and our bodies by the evil one; these two principles being, according to him, co-eternal and independent of each other. Each of these is subject to the dominion of a superintendent Being, whose existence is from all eternity. The Being who presides over the light is called God; he that rules the land of darkness bears the title of hyle or demon. The ruler of the light is supremely happy, and, in consequence thereof, benevolent and good; the prince of darkness is unhappy in himself, and desirous of rendering others partakers of his misery; and is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces. After a contest between the ruler of light and the prince of darkness, in which the latter was defeated, this prince of darkness produced the first parents of the human race. The beings engendered from this original stock consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls: one of which is sensitive and lustful, and owes its existence to the evil principle; the other rational and immortal, a particle of that divine light which had been carried away in the contest by the army of darkness, and immersed into the mass of malignant matter. The earth was created by God out of this corrupt mass of matter, in order to be a dwelling for the human race, that their captive souls might by degrees be delivered from their corporeal prisons, and the celestial elements extricated from the gross substance in which they were involved. With this view God produced two beings from his own substance, viz. Christ and the Holy

Ghost; for the Manicheans held a consubstantial trinity. Christ, or the glorious intelligence, called by the Persians *Mithras*, subsisting in and by himself, and residing in the sun, appeared in due time among the Jews clothed with the shadowy form of a human body, to disengage the rational soul from the corrupt body, and to conquer the violence of malignant matter. The Jews, incited by the prince of darkness, put him to an ignominious death, which he suffered not in reality, but only in appearance, and according to the opinion of men. When the purposes of Christ were accomplished, he returned to his throne in the sun, appointing apostles to propagate his religion, and leaving his followers the promise of the paraclete or comforter. Those souls who believe Jesus Christ to be the Son of God, renounce the worship of the god of the Jews, who is the prince of darkness, and obey the laws delivered by Christ, and illustrated by Manes, are gradually purified from the contagion of matter: and their purification being completed, after having passed through two states of trial, by water and fire, first in the moon, and then in the sun, their bodies return to the original mass (for the Manicheans derided the resurrection of bodies), and their souls ascend to the regions of light. But the souls of those who have neglected the salutary work of purification, pass after death into the bodies of other animals and natures, where they remain till they have accomplished their probation. Some, however, more perverse and obstinate, are consigned to a severer course of trial, being delivered over for a time to the power of malignant aerial spirits, who torment them in various ways. After this, a fire shall break forth and consume the frame of the world; and the prince and powers of darkness shall return to their primitive seats of anguish and misery, in which they shall dwell for ever. These mansions shall be surrounded by an invincible guard, to prevent their ever renewing a war in the regions of light.

Manes borrowed many things from the ancient Gnostics; on which account many authors consider the Manicheans as a branch of the Gnostics.

In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; and therefore they denied his incarnation, death, &c. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one; and that for this reason it was abrogated. They rejected almost all the sacred books in which Christians look for the sublime truths of their holy religion. They

affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. They abstained entirely from eating the flesh of any animal, following herein the doctrine of the ancient Pythagoreans: they also condemned marriage. The rest of their errors may be seen in Epiphanius and Augustine, which last, having been of their sect, may be presumed to have been thoroughly acquainted with them.

Though the Manichees professed to receive the books of the New Testament, yet in effect they only took so much of them as suited with their own opinions. They first formed to themselves a certain idea or scheme of Christianity; and to this adjusted the writings of the apostles, pretending that whatever was inconsistent with this had been foisted into the New Testament by the later writers, who were half Jews. On the other hand, they made fables and apocryphal books pass for apostolical writings; and even are suspected to have forged several others, the better to maintain their errors. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the *Mysteries*, *Chapters*, *Gospel*, and *Treasury*.

The rule of life and manners which Manes prescribed to his followers was most extravagantly rigorous and severe. However, he divided his disciples into two classes: one of which comprehended the perfect Christian, under the name of the elect; and the other the imperfect and feeble, under the title of auditors or hearers. The elect were obliged to rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The auditors were allowed to possess houses, lands, and wealth; to feed on flesh, to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. The general assembly of Manicheans was headed by a president, who represented Jesus Christ. There were joined to him twelve rulers or masters, who were designed to represent the twelve apostles; and these were followed by seventy-two bishops, the images of the seventy-two disciples of our Lord. These bishops had presbyters or deacons under them, and all the members of these religious orders were chosen out of the class of the elect. Their worship was simple and plain, and consisted of prayers, reading the Scriptures, and hearing public discourses, at which



both the auditors and elect were allowed to be present. They also observed the Christian appointment of baptism and the eucharist. They kept the Lord's day, observing it as a fast; and they likewise kept Easter and the Pentecost.

Towards the fourth century the Manicheans concealed themselves under various names, which they successively adopted, and changed in proportion as they were discovered by them. Thus they assumed the names of Encratites, Apotactics, Saccophori, Hydroparastates, Solitaries, and several others, under which they lay concealed for a certain time, but could not, however, long escape the vigilance of their enemies. About the close of the sixth century, this sect gained a very considerable influence, particularly among the Persians.

Towards the middle of the twelfth century, the sect of Manichees took a new face, on account of one Constantine, an Armenian, and an adherer to it, who took upon him to suppress the reading of all other books besides the evangelists and the epistles of St. Paul, which he explained in such a manner as to make them contain a new system of Manichæism. He entirely discarded all the writings of his predecessors; rejecting the chimeras of the Valentinians and their thirty sons; the fable of Manes, with regard to the origin of rain, and other dreams; but still retained the impurities of Basilides. In this manner he reformed Manichæism, inasmuch that his followers made no scruple of anathematizing Scythian and Buddas, called also Addas and Terehinh, the contemporaries and disciples, as some say, and according to others, the predecessors and masters of Manes, and even Manes himself; Constantine being now their great apostle. After he had seduced an infinite number of people, he was at last stoned by order of the emperor.

This sect are reported to have prevailed in Bosnia, and the adjacent provinces, about the close of the fifteenth century; and to have propagated their doctrine with confidence, and held their religious assemblies with impunity: but there is reason to believe the name was given to those who dissented from the dominant church, in order to bring them into discredit.

MARCELLANS, a sect of ancient heretics, towards the close of the second century; so called from Marcellus of Ancyra, their leader, who was accused of reviving the errors of Sabellius. Some, however, are of opinion that Marcellus was orthodox, and that they were his enemies, the Arians, who fathered their errors upon him. St. Epiphanius observes, that there was a great deal of dispute with regard to the real tenets of Marcellus; but as to his followers, it is evident that they did not own the three hypostases; for Marcellus considered the Son and Holy Ghost

as two emanations from the divine nature, which, after performing their respective offices, were to return again into the substance of the Father; and this opinion is altogether incompatible with the belief of three distinct persons in the Godhead.

MARCIONITES, or MARCIONISTS, *Marcioniste*, a very ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries; they were thus denominated from their author Marcion. Marcion was of Pontus, the son of a bishop, and at first made profession of the monastical life; but he was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

He flourished between the years 130 and 160, and was one of the most distinguished and influential heretics of the second century. He was the second person before Manes who mixed the eastern doctrines with Christianity. His celebrity arose, not so much from his introducing any new doctrines, as from his enlarging upon those which had been taught before him, which he did in a work which he entitled *Antitheses*, which was celebrated by the ancients, and regarded by his followers as a symbolical book.

He laid down two principles, the one good, the other evil; between these he imagined an intermediate kind of Deity, of a mixed nature, who was the Creator of this inferior world, and the god and legislator of the Jewish nation: the other nations, who worshipped a variety of gods, were supposed to be under the empire of the evil principle. These two conflicting powers exercised oppressions upon rational and immortal souls; and therefore the supreme God, to deliver them from bondage, sent to the Jews a being more like unto himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body: this celestial messenger was attacked by the prince of darkness, and by the god of the Jews, but without effect. Those who follow the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews and of the prince of darkness, shall after death ascend to the mansions of felicity and perfection. The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, wine, flesh, and all the external comforts of life.

Marcion denied the real birth, incarnation, and passion of Jesus Christ, and held them to be apparent only. He denied the resurrection of the body, and allowed none to be baptized but those who preserved their continence.

but these he granted might be baptized three times. In many things he followed the sentiments of the heretic Cerdon, and rejected the law and the prophets, or, according to Theodoret, the whole of the Old Testament. He pretended the Gospels had been corrupted, and received only one, which has been supposed to be that of Luke; but this is a position which has been taken for granted, without any the least proof. It has, indeed, much matter in common with the canonical Gospel; but still they are in other respects so very different, that the most distinguished modern critics are decidedly of opinion that Marcion's was merely an apocryphal Gospel, and not a mutilated or garbled copy of Luke's, as some of the fathers alleged on conjecture. He rejected the two epistles to Timothy, that to Titus, and the Hebrews, and the Apocalypse. He also arranged the other books in an order totally different from that which was generally followed. Whoever would wish to investigate the history of this heretic, can hardly avoid studying the five books written expressly against him by Tertullian, but they must be read with some allowance for invective. *Dr. Burton on the Early Heresies*, Note 13.

MARCITES, MARCITÆ, a sect of heretics in the second century, who also called themselves the *perfecti*, and made profession of doing every thing with a great deal of liberty, and without fear. This doctrine they borrowed from Simon Magus, who, however, was not their chief; for they were called Marcites, from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.

MARCOSIANS, or COLOBARIANS, an ancient sect in the church, making a branch of the Valentinians.

St. Irenæus speaks at large of the leader of this sect, Marcus, who, it seems, was reputed a great magician. The Marcosians had a great number of apocryphal books which they held for canonical, and of the same authority with ours. Out of these they picked several idle fables touching the infancy of Jesus Christ, which they put off for true histories. Many of these fables are still in use and credit among the Greek monks.

MARONITES, in ecclesiastical history, a sect of eastern Christians who followed the Syrian rite, and are subject to the pope; their principal habitation being on Mount Libanus.

Mosheim informs us, that the doctrine of the Monothelites, condemned and exploded by the council of Constantinople, found a place of refuge among the Mardaites, a people who inhabited the Mounts Libanus and Anti-libanus, and who, about the conclusion of the seventh century, were called Maronites, after Maro, their first bishop, a name which they still retain. None (he says) of the ancient writers give any account of the first person who instructed these mountaineers in the

doctrine of the Monothelites; it is probable, however, from several circumstances, that it was John Maro, whose name they adopted; and that this ecclesiastic received the name of Maro, from his having lived in the character of a monk in the famous convent of St. Maro, upon the borders of the Orontes, before his settlement among the Mardaites of Mount Libanus. One thing is certain, from the testimony of Tyrius, and other unexceptionable witnesses, as also from the most authentic records, viz., that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted, in the year 1182, to the communion of the Roman Church. The most learned of the modern Maronites have left no method unemployed to defend their church against this accusation; they have laboured to prove, by a variety of testimonies, that their ancestors always persevered in the Catholic faith, in their attachment to the Roman pontiff, without ever adopting the doctrine of the Monophysites, or Monothelites. But all their efforts are insufficient to prove the truth of these assertions to such as have any acquaintance with the history of the church, and the records of ancient times; for to all such, the testimonies they allege will appear absolutely fictitious and destitute of authority.

Faustus Nairon, a Maronite settled at Rome, has published an apology for Maro and the rest of his nation. His tenet is, that they really took their name from the Maro who lived about the year 409, and of whom mention is made in Chrysostom, Theodoret, and the Menologium of the Greeks. He adds, that the disciples of this Maro spread themselves throughout all Syria; that they built several monasteries, and, among others, one that bore the name of their leader; that all the Syrians who were not tainted with heresy took refuge among them; and that for this reason the heretics of those times called them Maronites.

Mosheim observes, that the subjection of the Maronites to the spiritual jurisdiction of the Roman pontiff was agreed to with this express condition, that neither the popes nor their emissaries should pretend to change or abolish any thing that related to the ancient rites, moral precepts, or religious opinions of this people; so that in reality there is nothing to be found among the Maronites that savours of popery, if we except their attachment to the Roman pontiff, who is obliged to pay very dear for their friendship. For as the Maronites live in the utmost distress of poverty, under the tyrannical yoke of the Mohammedans, the bishop of Rome is under the necessity of furnishing them with such subsidies as may appease their oppressors, procure a subsistence for their bishop and clergy, provide all things requisite for the support of their

churches, and the uninterrupted exercise of public worship, and contribute in general to lessen their miseries. It is certain that there are Maronites in Syria who still behold the church of Rome with the greatest aversion and abhorrence; nay, what is still more remarkable, great numbers of that nation residing in Italy, even under the eye of the pontiff, opposed his authority, during the last century, and threw the court of Rome into great perplexity. One body of these nonconforming Maronites retired into the valleys of Piedmont, where they joined the Waldenses; another, above six hundred in number, with a bishop and several ecclesiastics at their head, fled into Corsica, and implored the protection of the Republic of Genoa against the violence of the inquisitors.

The Maronites have a patriarch who resides in the monastery of Canobin, on Mount Libanus, and assumes the title of patriarch of Antioch, and the name of Peter, as if he seemed desirous of being considered as the successor of that apostle. He is elected by the clergy and the people, according to the ancient custom: but, since their reunion with the Church of Rome, he is obliged to have a bull of confirmation from the pope. He keeps a perpetual celibacy, as well as the rest of the bishops his suffragans; as to the rest of the ecclesiastics, they are allowed to marry before ordination; and yet the monastic life is in great esteem among them. Their monks are of the order of St. Anthony, and live in the most obscure places in the mountains, far from the commerce of the world.

As to their faith, they agree in the main with the rest of the Eastern church. Their priests do not say mass singly, but all say it together, standing round the altar. They communicate in unleavened bread; and the laity have hitherto partaken in both kinds, though the practice of communicating in one has of late been gaining ground, having been introduced by little and little. In Lent they eat nothing, unless it be two or three hours before sun-rising: their other fastings are very numerous.

**MARRIAGE**, a covenant between a man and a woman, in which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other. By Grove thus: "A society formed between two persons of different sexes, chiefly for the procreation and education of children." This union is very near and strict, and indeed indissoluble but by death, excepting in one case:—unfaithfulness in the one to the other by adultery or fornication, Romans vii. 2. Matt. v. 32. It is to be entered into with deliberation, at a proper age, and with mutual consent, as well as with the consent of parents and guardians, under whose care single persons may be. It is a very honourable state, Heb. xiii. 4, being an institution of God, and

that in Paradise, Gen. ii. Christ honoured marriage by his presence, and at such a solemnity wrought his first miracle, John ii. Moreover, it is honourable, as families are formed and built up, the world peopled with inhabitants; it prevents incontinence and fornication, and, where the various duties of it are attended to, renders life a blessing.

The laws of revelation, as well as most civilized countries, have made several exceptions of persons marrying who are nearly related by blood. The marriage of parents and children appears, at first view, contrary to nature, not merely on account of the disparity of age, but of the confusion which it introduces into natural relations, and its obliging to inconsistent duties; such as *reverence* to a son, and the daughter to be *equal* with the father. Nor can the son or daughter acquit themselves of such inconsistent duties as would arise from this unnatural union. The marriage of brothers and sisters, and of some other near relations, is likewise disapproved by reason on various accounts. It frustrates one design of marriage, which is to enlarge benevolence and friendship, by cementing various families in a close alliance. And, further, were it allowed, young persons, instead of entering into marriage upon mature consideration, with a settled esteem and friendship, and a proper concern and provision for the support and education of children, would be in danger (through the intimacy and affection produced by their near relation, and being bred together) of sliding in their inconsiderate years into those criminal familiarities which are most destructive of the great ends of marriage. Most nations have agreed to brand such marriages as highly criminal, who cannot be supposed to have derived their judgment from Moses and the Israelites. It is probable God expressly prohibited these marriages in the beginning of mankind, and from the first heads of families, the prohibition might be transmitted as a most sacred law to their descendants. See **INCEST**.

Some have supposed from those passages, 1 Tim. iii. 2; Tit. i. 6, that bishops or pastors ought never to marry a second wife. But such a prohibition would be contrary to natural right, and the design of the law itself; neither of which was ever intended to be set aside by the Gospel dispensation. It is more probably designed to guard against polygamy, and against divorce on frivolous occasions; both of which were frequent among the Jews, but condemned by our Lord, Matt. xix. 3—9.

The duties of this state are, on the part of the husband, love superior to any shown to any other person: a love of complacency and delight, Prov. v. 18, 19. Chaste and single. Provision for the temporal good of the wife and family, 1 Tim. v. 3. Protection from abuse and injuries, Ruth iii. 9; 1 Sam. xxx. 5, 18. Doing every thing that may contribute

to the pleasure, peace, and comfort of the wife, 1 Cor. vii. 33. Seeking her spiritual welfare, and every thing that shall promote her edification and felicity. The duties on the part of the wife are, reverence, subjection, obedience, assistance, sympathy, assuming no authority, and continuance with him, Eph. v. 32, 33; Tit. ii. 5; 1 Tim. v. 11, 12; Ruth i. 16. See articles DIVORCE, PARENT. *Grove's Mor. Phil.*, vol. ii. p. 470; *Paley's Mor. Phil.*, vol. i. ch. viii. p. 339; *Bean's Christian Minister's Advice to a New-married Couple; Guide to Domestic Happiness; Advantages and Disadvantages of the Marriage State; Stennett on Domestic Duties; Jay's Essay on Marriage; Diddridge's Lect.* vol. i. pp. 225, 234, 265, 8vo. ed.

**MARRIAGE CEREMONY**, a service performed by a clergyman, in which the two parties to be married are publicly united in connexion with the celebration of certain acts of religious worship. It is impossible to trace this rite to its origin. The Scriptures enjoin nothing of the kind; and though there is reason to believe that some ceremony has constituted the public celebration of marriage among the Jews from the time of our Lord, if not from an earlier period, yet nothing can be more certain than the fact, that in the first ages of the Christian Church, it was not regarded as essential, but was merely considered to be proper and becoming Christian men. For a considerable time it fell into desuetude, to remedy which certain laws, enforcing it, were enacted in the eighth century. The ceremony differs in different places. In Scotland, like all other religious services of that country, it is extremely simple, and is performed in the session-house, the residence of the minister, or the private house of some friend of one of the parties. In Lutheran countries, it is generally celebrated in private houses. In the Church of England it is administered at the altar, before which, in the body of the church, the parties are placed, after having mutually joined hands, and pledged their mutual troth, according to a set form of words, which they say after the minister; the man gives a ring to the woman, then lays it on the book, with the accustomed duty to the priest and clerk. The priest then takes the ring, and delivers it to the man, whom he instructs to put it on the fourth finger of the woman's left hand, and, holding it there, to repeat the words:—"With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the name of the Father and of the Son, and of the Holy Ghost. Amen." The minister next joins their right hands together, and after prayers and blessings, during certain parts of which the man and woman kneel before the altar, they are dismissed with the reading of a part of the Prayer-book, which points out the duties of the marriage

state. These forms are chiefly taken from the service-books of the Church of Rome, and have been imposed, at a later period, on the inhabitants of England. In earlier times, marriage was completed here without any intervention of the clergy; and, by a recent act of the legislature, parties may be married by dissenting ministers in chapels duly registered, as also by the same persons in the office of the Registrar of marriages, and by the Registrar himself if so required.

**MARRIAGE, CHRISTIAN.** The importance of regulating the nuptial alliance, was, according to the record of the Old Testament, practically recognized at a very early period. The intermixture, by marriage, of the professed servants and worshippers of God, with those by whom his authority was disowned, was positively forbidden by divine authority,—denounced as an evil the results of which were most injurious to the interests of religion, and which exposed those who fell into it to the condign and awful displeasure of the Most High. When the people of Israel were on the borders of the promised land, they were thus addressed by their legislator:—"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee—nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee, thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." By Joshua, they were solemnly cautioned again. "If ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain amongst you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God hath given you." It was mentioned to Ezra, as the crying sin of the people after their return from captivity,—“The people of Israel, the priests, and the Levites, have not separated themselves from the people of the land; for they have taken of their daughters for themselves and for their sons: so that the holy seed have mingled themselves with the people of these lands.” For that sin it was, he sat down mourning and astonished, and would be satisfied with nothing less than the putting away of the strange wives, while the names of many of the transgressors were handed

down in ignominious distinction to posterity. Now, although there were *some* circumstances attending the marriages in this manner denounced, which do not directly apply to the state of society in our own country, (especially the circumstance that the people with whom such intercourse was forbidden, were idolaters,) yet there is much, as must be evident to every pious observer, that illustrates the sin and danger of forming permanent union in life with the people of the ungodly world. The general fact is hence clearly deducible, that there is an influence in marriage strongly affecting the character, which demands from those who are anxious for moral rectitude and improvement, much of caution as to the manner in which their affections are fixed; and that unequal alliances—alliances where the parties are actuated by different spiritual habits and desires, and where good is made to meet and combine with bad, encountering most imminently the danger of seduction and pollution—are guilty, unnatural, and monstrous. The expression of the divine authority, in application to the Jews, is to be regarded as comprehending the principle of his people in all ages, that *here* they ought not to walk in the counsel of the ungodly, nor to stand in the way of sinners.

What we thus are enabled to conclude from the Old Testament, will be still more distinctly exemplified from the New. The evangelical writings do not indeed frequently offer directions expressly on the subject of marriage; the point appearing rather to be assumed than argued, that in Christian marriage, the husband and wife ought both, in the emphatic terms of the apostle Peter, to be "heirs together of the grace of life." Where directions do occur, they are, however, unequivocal in their import: two examples are commended to attention.

In the first epistle to the Corinthians, the Apostle Paul applies himself to a question, which seems at that time to have been agitated—whether Christians, who previous to their conversion had contracted marriages with unbelievers, ought not to be actually divorced from the wives or husbands remaining in unbelief, because of the evil and peril attending the continuance of the alliance. Such an extreme, advocated by some, he considers as uncalled for; giving his decision as follows:—"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, if he be pleased to dwell with her, let her not leave him. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us unto peace." And the husband or wife believing, is told to live excited with the hope of being instrumental in saving the wife or husband believing not.

But respecting the formation of a new matrimonial connexion by a believer, (the case taken being that of a believing widow, though the rule of course extends to all,) this is the direction:—"She is at liberty to be married to whom she will, only in the Lord." Here is a simple proclamation, the force of which is permanent, and in submission to which Christians, in every period, should act. They are to marry "only in the Lord." They being themselves "in the Lord,"—united to the Lord Jesus by the Divine Spirit, and possessing an interest in the redeeming blessings he has purchased, are to marry only such as are thus "in the Lord" also—believer with believer, and with none else. This is the obvious meaning of the passage, which no sophism can evade or fritter away; and we hesitate not to say, that to violate it under any excuse, and from any motive whatever, is a shameful rebellion against the purpose of the Christian calling, and the express testimony of God.

The other example is contained in a well-known exhortation, the just application of which is not to be questioned, and the power of which is not to be strengthened by a comment. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them: and will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." How a Christian can venture, in the face of such a warning as this, to form, with one *not* a child of God, a union of the closest and most permanent order earth can witness, it is indeed difficult to comprehend.

It would be easy to employ the attention further, on the general statements contained in the word of God, respecting the character of separation from the world, which ought to be sustained by his church, the ends for which it is called, and the objects it is bound to perform; statements which all bear on the principle as to marriage; operating to enforce and to confirm it. But, without amplifying here, and satisfied that this principle receives, from the testimony already quoted, a convincing and solemn establishment, the reader is requested to ponder a truth, which is as indubitable as it ought to be impressive; namely, that marriages formed by Christians, in violation of the institute of their religion, are connected with evils many and calamitous,

most earnestly to be deprecated, and most cautiously to be avoided. Is it indeed to be expected on the ground of religion, that an act can be committed against the expressed will of the Most High God, without exposing the transgressor to the scourge of his chastisement? Is it to be expected, on the ground of reason, that an alliance can be formed between individuals whose moral attributes and desires are essentially incompatible, without creating the elements of uneasiness, discord, and disappointment? Excited imagination and passion may delude with the belief of innocence and hope of escape; but religion and reason speak the language of unchangeable veracity, and are ever justified in the fulfilments of experience, and of fact.

The operation of the evil results whose origin is thus deduced, is of course susceptible of modifications from several circumstances in domestic and social life, and, for many reasons, the degrees of public exhibition and of personal pressure may vary. Yet it may be remarked uniformly respecting these results,—*they are such as deeply affect the character.* A reference has already been made to the moral influence of marriage, and as the marriages forbidden and punished under the Jewish dispensation, were obnoxious on account of the contamination into which they led the professed people of God, so are the marriages of Christians with worldlings in this age, the objects of censure and deprecation, because of the baneful effect they exert on those who are numbered among the redeemed of the Lord. Such marriages as these present constant and insinuating temptations to seduce Christians to worldly dispositions and pursuits; they enfeeble their spiritual energies; interfere with their communion with God; hinder their growth in the attainments of divine life; check and oppose their performance of duty, and their pursuit of usefulness, in the family, the church, and the world. The writer of this article has never known or heard of (what he feels justified in terming) a forbidden marriage, which, if its original character were continued, did not pollute and injure. Some instances have been most palpable and painful; nor can it be considered but as a truth unquestionable and notorious, that whoever will so transgress, invokes a very blighting of the soul. It may be remarked respecting these results, again, *they are such as deeply affect the happiness.* Christian character and Christian happiness are closely connected: if the one be hurt, the other will not remain untouched. And who sees not in the unhallowed alliance a gathering of the elements of sorrow? Are there not ample materials for secret and pungent accusations of conscience, that agitate the heart with the untold pangs of self-condemnation and remorse? Is there not reason for the bitterness of dis-

appointment, and the sadness of foreboding fear, because the *best* intercourse is unknown—the *purest* affection is impossible—the *noblest* union is wanting—and the being on whom the spirit would repose, is, to all that is the sweetest and most sublime in human sympathies, human joys, and human prospects, an alien and a stranger? And what must be the horror of that anticipation which sets forth the event of a final separation at the bar of God, when, while the hope of personal salvation may be preserved, the partner of the bosom is seen as one to be condemned by the Judge, and banished with everlasting destruction from his presence, and the glory of his power! O the infatuation of the folly which leads us to unite, where are created evils like these, rather than where God will sanction, and where time and eternity will both combine to bless!

That much injury has arisen to the *public* interests of the Church of Christ from this transgression cannot be doubted. Injury done to individual character, is injury done to the community to which the individual is attached. It has always been a fact, that whoever sins in the household of faith, sins not only against himself, but against others; and that *this* transgression is one peculiarly extended in its influence—operating more than, perhaps, any one else which can be named, to bring religion from its vantage ground, to clog its progress, and to retard its triumph. *Cong. Mag., May, 1831.*

MARROW-MEN, otherwise called the *Twelve Brethren*, and the *Representers*, those ministers of the Scotch Church who, about the beginning of last century, advocated the evangelical views contained in a book called the "*Marrow of Modern Divinity*," which at that time had been re-published, and widely circulated in Scotland, and paved the way for the Secession which afterwards followed. This book having been condemned by an act of the General Assembly, a representation was drawn up and signed by the following twelve ministers:—James Hogg, Thomas Boston, John Bonnar, James Kid, Gabriel Wilson, Ebenezer Erskine, Ralph Erskine, James Wardlaw, James Bathgate, Henry Davidson, William Hunter, and John Williamson. This representation they gave in to the Assembly; but after a great deal of vexation and opposition, they were dismissed from its bar with a rebuke and admonition. The *Representers* were not only accurate and able divines, and several of them learned men, but ministers of the most enlightened and tender consciences, enemies in doctrine and practice to all licentiousness, and shining examples of true holiness in all manner of conversation. They were at the same time zealous adherents to the Confession of Faith and the Catechisms. The term *Marrow-men* and *Anti-Marrow-men* now became denominative of evangelical and

legal preachers; and from this time may be dated the commencement of an extensive and remarkable revival of religion in Scotland.

MARTYR is one who lays down his life or suffers death for the sake of his religion. The word is Greek, *μαρτυρ*, and properly signifies a "witness." It is applied by way of eminence to those who suffer in witness of the truth of the Gospel.

The Christian Church has abounded with martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the cruellest torments human nature was capable of suffering. The primitive Christians were accused by their enemies of paying a sort of divine worship to martyrs. Of this we have an instance in the answer of the Church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified master, and worship him in his stead. To which they answered, "We can neither forsake Christ, nor worship any other; for we worship him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shown to their King and Master." A like answer was given at the martyrdom of Fructuosus in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but Him whom Fructuosus worships." The primitive Christians believed that the martyrs enjoyed very singular privileges; that upon their death they were immediately admitted to the beatific vision, while other souls waited for the completion of their happiness till the day of judgment; and that God would grant to their prayers the hastening of his kingdom, and shortening the times of persecution. Perhaps this consideration might excite many to court martyrdom, as we believe many did. It must be recollected, however, that martyrdom in itself is no proof of the goodness of our cause, only that we ourselves are persuaded that it is so. "It is not the blood, but the cause, that makes the martyr." (*Mead.*) Yet we may consider the number and fortitude of those who have suffered for Christianity as a collateral proof at least of its excellency; for the thing for which they suffered was not a point of speculation, but a plain matter of fact, in which (had it been false) they could not have been mistaken. The martyrdom, therefore, of so many wise and good men, taken with a view of the whole system of Christianity, will certainly afford something considerable in its favour.

The churches built over the graves of the martyrs, and called by their names, in order to preserve the memory of their sufferings,

were distinguished by the title *martyrium confessio*, or *memoria*.

The festivals of the martyrs are of very ancient date in the Christian church, and may be carried back at least to the time of Polycarp, who suffered martyrdom about the year of Christ 168. On these days the Christians met at the graves of the martyrs, and offered prayers and thanksgivings to God for the example they had afforded them; they celebrated the eucharist, and gave alms to the poor; which, together with a panegyrical oration or sermon, and reading the acts of the martyrs, were the spiritual exercises of these anniversaries.

Of the sayings, sufferings, and deaths of the martyrs, though preserved with great care for the above purpose, and to serve as models to future ages, we have but very little left, the greatest part of them having been destroyed during that dreadful persecution which Dioclesian carried on for ten years with fresh fury against the Christians; for a diligent search was then made after all their books and papers; and all of them that were found were committed to the flames. Eusebius, indeed, composed a martyrology, but it never reached down to us; and those since compiled are extremely suspected. From the eighth century downwards, several Greek and Latin authors endeavoured to make up the loss, by compiling, with vast labour, accounts of the lives and actions of the ancient martyrs, but which consist of little else than a series of fables: nor are those records that pass under the name of martyrology worthy of superior credit, since they bear the most evident marks both of ignorance and falsehood.

MARTYROLOGY, a catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion. The term comes from *μαρτυρ*, "witnesses," and *λεγω*, *dico*, or *λεγω*, *colligo*.

The martyrologies draw their materials from the calendars of particular churches, in which the several festivals dedicated to them are marked; and which seem to be derived from the practice of the ancient Romans, who inserted the names of heroes and great men in their fasti, or public registers.

The martyrologies are very numerous, and contain many ridiculous, and even contradictory narratives; which is easily accounted for, if we consider how many forged and spurious accounts of the lives of saints and martyrs appeared in the first ages of the church, which the legendary writers afterwards adopted, without examining into the truth of them. However, some good critics, of late years, have gone a great way towards clearing the lives of the saints and martyrs from the monstrous heap of fiction they laboured under. See Article *LEGEND*.

The martyrology of Eusebius of Cæsarea was the most celebrated in the ancient church.

It was translated into Latin by St. Jerome; but the learned agree that it is not now extant. That attributed to Bede, in the eighth century, is of very doubtful authority: the names of several saints being there found who did not live till after the time of Bede. The ninth century was very fertile in martyrologies: then appeared that of Florus, subdeacon of the church at Lyons; who, however, only filled up the chasms in Bede. This was published about the year 830, and was followed by that of Waldenburtus, monk of the diocese of Treves, written in verse, about the year 848; and this by that of Usard, a French monk, and written by the command of Charles the Bald, in 875, which last is the martyrology now ordinarily used in the Romish Church. That of Rabanus Maurus is an improvement on Bede and Florus, written about the year 845; that of Noker, monk of St. Gal, was written about the year 894. The martyrology of Ado, monk of Ferriers, in the diocese of Treves, afterwards Archbishop of Vienne, is a descendant of the Roman, if we may so call it; for Du Sollier gives its genealogy thus:—The martyrology of St. Jerome is the great Roman martyrology; from this was made the little Roman one printed by Rosweyd: of this little Roman martyrology was formed that of Bede, augmented by Florus. Ado compiled his in the year 858. The martyrology of Nevelon, monk of Corbie, written about the year 1059, is little more than an abridgment of that of Ado: father Kircher also makes mention of a Coptic martyrology, preserved by the Maronites at Rome.

We have also several Protestant martyrologies, containing the sufferings of the reformed under the Papists, viz. an English martyrology, by J. Fox; with others by Clark, Bray, &c. See PERSECUTION.

Martyrology is also used in the Romish Church for a roll or register kept in the vestry of each church, containing the names of all the saints and martyrs both of the universal church, and of the particular ones of that city or monastery.

Martyrology is also applied to the painted or written catalogues in the Roman churches, containing the foundations, obits, prayers, and masses, to be said each day.

MASORA, a term, in the Jewish theology, signifying a work on the Bible, performed by several learned rabbins, to secure it from any alterations which might otherwise happen.

Their work regards merely the letter of the Hebrew text, in which they have first fixed the true reading by vowels and accents; they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text; and they find in the Pentateuch 5245 verses, and in the whole Bible 23,206. The Masora is called by the Jews the "hedge or fence of the law," because this enumeration of the verses, &c. is a

means of preserving it from being corrupted and altered. They have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text; such as the different size of the letters, their various positions and inversions, &c.; and they have been fruitful in finding out reasons for these mysteries and irregularities in them. They are, fourthly, supposed to be the authors of the Keri and Chetibh, or the marginal corrections of the text in our Hebrew Bibles.

The text of the sacred books, it is to be observed, was originally written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, in the ancient manner, was but one continued word: of this kind we have still several ancient manuscripts, both Greek and Latin. In this regard, therefore, the sacred writings had undergone an infinite number of alterations; whence various readings had arisen, and the original having become much mangled and disguised, the Jews had recourse to a canon, which they judged infallible, to fix and ascertain the reading of the Hebrew text; and this rule they call *masora*, "tradition," from מסרה, *tradit*, as if this critique were nothing but a tradition which they had received from their forefathers. Accordingly they say, that, when God gave the law to Moses at Mount Sinai, he taught him first the true reading of it; and, secondly, its true interpretation; and that both these were handed down by oral tradition from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading, is the subject of the Masora; the latter, or true interpretation, that of the Mishna and Gemara.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about five hundred years after Christ, who composed, or at least began, the Masora; whence they are called *Masorites*, and *Masoretic doctors*. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it, and which serve for vowels.

The age of the Masoretes has been much disputed. Archbishop Usher places them before Jerome: Capel at the end of the fifth century; father Morin in the tenth century. Basnage says that they were not a society, but a succession of men; and that the Masora was the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were Masoretes from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the Masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern



Jews have followed that of Ben Naphtali, and the western that of Ben Asher: and all that has been done since is to copy after them, without making any more corrections or masoretic criticisms.

The Arabs have done the same thing by their Koran that the Masoretes have done by the Bible; nor do the Jews deny their having borrowed this expedient from the Arabs, who first put it in practice in the seventh century.

There is a great and little Masora printed at Venice and at Basil, with the Hebrew text in a different character. Buxtorf has written a work on the Masorites, which he calls *Tiberias*.

**MASS, Missa**, in the church of Rome, the office or prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead.

As the mass is in general believed to be a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service, is supposed to allude to the particular circumstances of his passion and death.

Nicol, after Baronius, observes, that the word comes from the Hebrew *missach* (*oblation*); or from the Latin *missa*, *missorum*; because in the former times the catechumens and excommunicated were sent out of the church when the deacons said *Ite, missa est*, after sermon and reading of the epistle and gospel, they not being allowed to assist at the consecration. Menage derives the word from *missio*, "dismissing;" others from *missa*, "missing, sending;" because in the mass the prayers of men on earth are sent up to heaven.

The general division of masses consists in high and low. The first is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon: low masses are those in which the prayers are barely rehearsed without singing.

There is a great number of different or occasional masses in the Romish Church, many of which have nothing peculiar but the name: such are the masses of the saints: that of St. Mary of the Snow, celebrated on the 5th of August; that of St. Margaret, patroness of lying-in women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and *hallelujah* are omitted, and, it being a day of mourning, the altar is of a violet colour. As to ordinary masses, some are for the dead, and, as is supposed, contribute to fetch the soul out of purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in the middle of six yellow wax lights; the dress of the celebrant, and the very mass-book, are black;

many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration: they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travellers, &c., which go under the name of *voive masses*. There is still a further distinction of masses, denominated from the countries in which they were used: thus the Gothic mass, or *missa Mozarabum*, is that used among the Goths when they were masters of Spain, and which is still kept up at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Romish communion.

Mass of the presanctified (*missa præsanctificatorum*) is a mass peculiar to the Greek Church, in which there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine which were before consecrated. The mass is performed all Lent, except on Saturdays, Sundays, and the Annunciation. The priest counts upon his fingers the days of the ensuing week on which it is to be celebrated, and cuts off as many pieces of bread at the altar as he is to say masses; and after having consecrated them, steeps them in wine, and puts them in a box, out of which, upon every occasion, he takes some of it with a spoon, and putting it on a dish, sets it on the altar.

**MASSALIANS, or MESSALIANS**, a sect which sprung up about the year 361, in the reign of the Emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From those words of our Lord, "Labour not for the meat that perisheth," it is said, that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long; that these sluggards were soon starved out of the world; or rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of Scripture.

**MASTER**, a person who has servants under him; a ruler or instructor. The duties of masters relate to the civil concerns of the family. To arrange the several businesses required of servants; to give particular instructions for what is to be done, and how it is to be done; to take care that no more is required of servants than they are equal to; to be gentle in our deportment towards them; to reprove them when

they do wrong, to commend them when they do right; to make them an adequate recompense for their services, as to protection, maintenance, wages, and character. 2. *As to the morals of servants.* Masters must look well to their servants' characters before they hire them: instruct them in the principles and confirm them in the habits of virtue: watch over their morals, and set them good examples. 3. *As to their religious interests.* They should instruct them in the knowledge of divine things, Gen. xiv. 14: xviii. 19. Pray with them and for them, Joshua xxiv. 15; allow them time and leisure for religious services, &c., Eph. vi. 9. See *Stennett on Domestic Duties*, ser. 8; *Paley's Moral Philosophy*, vol. i. pp. 233, 235; *Beattie's Elements of Moral Science*, vol. i. pp. 150, 153; *Doddridge's Lectures*, vol. ii. p. 266.

MATERIALISTS, a sect in the ancient church, composed of persons who, being prepossessed with that maxim in philosophy, "ex nihilo nihil fit," out of nothing, nothing can arise, had recourse to an eternal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.

The followers of the late Dr. Priestley are considered as Materialists, or philosophical Necessarians. According to the doctor's writings, he believed,—

1. That man is no more than what we now see of him; his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution till it shall please that Almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection of the dead, which is peculiar to revelation; on which alone the sacred writers build all our hope of future life: and it explains the uniform language of the Scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the Scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1 Cor. xv. 16, that "if the dead rise not, then is not Christ risen: and if Christ be not raised, your faith is vain: ye are yet in your sins: then they also who are fallen asleep in Christ are perished." And again, ver. 32, "If the dead rise not, let us eat and drink, for to-morrow we die." In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. v. 5. Job xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and, consequently, that it is never determined without some real or apparent cause foreign to itself; i. e. without some motive of choice; or that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it; and this constant determination of mind, according to the motives presented to it, is what is meant by its necessary determination. This being admitted to be fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that, according to the established laws of nature, no event could have been otherwise than it has been, or is to be, and therefore all things past, present, and to come, are precisely what the Author of Nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that throughout all nature the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation; after which, the same laws continuing, another change would succeed, according to the same rules,

and so on for ever; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change, are called the causes of that change; and since a determinative event, or effect, constantly follows certain circumstances or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations or volitions be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system; and according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.

This scheme of philosophical necessity the Doctor distinguishes from the Calvinistic doctrine of predestination in the following particulars:—

1. No necessarian supposes that any of the human race will suffer eternally; but that future punishments will answer the same purpose as temporal ones are found to do; all of which tend to good, and are evidently admitted for that purpose. Upon the doctrine of necessity, also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the

words, it depends entirely on himself whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free will, viz., the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The necessarian believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things that they do; and likewise, that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the necessarian, also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as equally parts of one system. The scheme of Necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism; and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body: and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned. See NECESSITY, PRE-EXISTENCE, SPINOSISM, SOUL, SOCINIAN, and books under those articles.

MEANS OF GRACE denote those duties we perform for the purpose of improving our minds, affecting our hearts, and of obtaining spiritual blessings; such as hearing the Gospel, reading the Scriptures, self-examination, meditation, prayer, praise, Christian conversation, &c. The means are to be used without any reference to merit, solely with a dependence on the Divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we live in the neglect of them. It is in vain to argue that the divine decree supersedes the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them; and the more means he thinks proper to use, the more he

displays his glorious perfections. Jesus Christ, when on earth, used means: he prayed, he exhorted, and did good, by going from place to place. Indeed, the systems of nature, providence, and grace, are all carried on by means. The Scriptures abound with exhortations to them, Matt. v. Rom. xiii., and none but enthusiasts or immoral characters ever refuse to use them.

**MEDIATOR**, a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man, 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator: the Jews call the Messiah מְשִׁיחַ, the Mediator or Middle One. The Persians call their God Mithras, *μίστρης*, a Mediator; and the demons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of Paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator is not so novel or restricted as some imagine; and the Scriptures of truth inform us, that it is only by this way human beings can arrive to eternal felicity, Acts iv. 12. John xiv. 6. Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him, Rom. viii. 6: he was driven out of his paradisaical Eden, and totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation, Gen. iii. 12. Col. i. 21; and in the fulness of time he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favour; yea, into a more exalted state of friendship with God than was lost by the fall, Eph. ii. 18. Now, in order to the accomplishing of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man,—1. That he might be related to those he was a Mediator and Redeemer of.—2. That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned.—3. It was proper that the Mediator should be capable of obeying the law broken by the sin of man, as a divine person could not be subject to the law, and yield obedience to it, Gal. iv. 4. Rom. v. 19.—4. It was meet that the Mediator should be man, that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood there was no remission, Heb. ii. 10, 15; viii. 3.—5. It was fit he should be man, that he might be a faithful high priest, to sympathise with his people under all their trials, temptations, &c. Heb. ii. 17, 18; iv. 15.—6. It was fit that he should be a holy and righteous man, free from all sin, original

and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them, Heb. vii. 26; ix. 14. 1 John iii. 5. But it was not enough to be truly man, and an innocent person; he must be more than a man: it was requisite that he should be God also; for, 1. No mere man could have entered into a covenant with God to mediate between him and sinful men.—2. He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient.—3. Being thus God-man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust is brought nearer to ourselves; and those well-known tender affections which are only figuratively ascribed to the Deity, are in our great Mediator thoroughly realized. Further, were he God, and not man, we should approach him with fear and dread; were he man, and not God, we should be guilty of idolatry to worship and trust him at all, Jer. xvii. 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here "Mercy and truth meet together, righteousness and peace kiss each other," Psal. lxxxv. 10. The properties of Christ as Mediator are these:—1. He is the only Mediator, 1 Tim. ii. 4. Praying, therefore, to saints and angels is an error of the Church of Rome, and has no countenance from the Scripture.—2. Christ is a Mediator of men only, not of angels; good angels need not any; and as for evil angels, none is provided nor admitted.—3. He is the Mediator both for Jews and Gentiles, Eph. ii. 18. 1 John ii. 2.—4. He is Mediator both for Old and New Testament saints.—5. He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds, and is infallible. *Gill's Body of Div.*, vol. i. oct. p. 336; *Witsii Œcon. Fœd.* lib. ii. c. 4; *Fuller's Gospel its own Witness*, ch. iv. p. 2; *Hurriion's Christ Crucified*, p. 103, &c.; *Dr. Owen on the Person of Christ*; *Dr. Goodwin's Works*, b. iii.

**MEDITATION** is an act by which we consider any thing closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice. Mystic divines make a great difference between meditation and contemplation: the former consists in discursive acts of the soul, considering methodically and with attention the mysteries of faith and the precepts of morality; and is performed by reflections and reasonings which leave behind them manifest impressions on the brain. The purely contemplative, they say, have no need of meditation, as seeing all things in God at a glance, and without any reflection. See **BEGUINS** and **QUIETISTS**.

1. Meditation is a duty which ought to be attended to by all who wish well to their spiritual interests. It ought to be deliberate, close, and perpetual, Psa. cxix. 97; i. 2. 2. The subjects which ought more especially to engage the Christian mind are the works of creation, Psa. xix.; the perfections of God, Deut. xxxii. 4; the excellences, offices, characters, and works of Christ, Heb. xii. 2, 3; the offices and operations of the Holy Spirit, John xv. and xvi.; the various dispensations of Providence, Psa. xcvi. 1, 2; the precepts, declarations, promises, &c., of God's word, Psa. cxix.; the value, powers, and immortality of the soul, Mark viii. 36; the noble, beautiful, and benevolent plan of the Gospel, 1 Tim. i. 11; the necessity of our personal interest in and experience of its power, John iii. 3; the depravity of our nature, and the freedom of divine grace in choosing, adopting, justifying, and sanctifying us, 1 Cor. vi. 11; the shortness, worth, and swiftness of time, James iv. 14; the certainty of death, Heb. ix. 27; the resurrection and judgment to come, 1 Cor. xv. 50, &c.; and the future state of eternal rewards and punishments, Matt. xxv. These are some of the most important subjects on which we should meditate. 3. To perform this duty aright, we should be much in prayer, Luke xviii. 1; avoid a worldly spirit, 1 John ii. 15; beware of sloth, Heb. vi. 11; take heed of sensual pleasures, James iv. 4; watch against the devices of Satan, 1 Pet. v. 8; be often in retirement, Psa. iv. 4; embrace the most favourable opportunities—the calmness of the morning, Psa. v. 1, 3; the solemnity of the evening, Gen. xxiv. 63; Sabbath days, Psa. cxviii. 24; sacramental occasions, &c., 1 Cor. xi. 28. 4. The advantages resulting from this are, improvement of the faculties of the soul, Prov. xvi. 22; the affections are raised to God, Psa. xxxix. 1, 4; an enjoyment of divine peace and felicity, Phil. iv. 6, 7; holiness of life is promoted, Psa. cxix. 59, 60; and we thereby experience a foretaste of eternal glory, Psa. lxxiii. 25, 26. 2 Cor. v. 1, &c.

**MEENESS**, a temper of mind not easily provoked to resentment. In the Greek language, it is *πραος*, quasi *pāos*, *facilis*, *easiness* of spirit, and thus it may be justly called; for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetus*, qu. *mansu* *assuetus*, used to the hand; which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar, James iii. 7, 8: so where the grace of meekness reigns it subdues the impetuous disposition, and teaches it submission and forgiveness. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former

is its office, especially in superiors; the latter in inferiors, and both in equals, James iii. 13. The excellency of such a spirit appears, if we consider that it enables us to gain a victory over corrupt nature, Prov. xvi. 32; that it is a beauty and an ornament to human beings, 1 Pet. iii. 4; that it is obedience to God's word, and conformity to the best patterns, Eph. v. 1, 2. Phil. iv. 8. It is productive of the highest peace to the possessor, Luke xxi. 19. Matt. xi. 28, 29. It fits us for any duty, instruction, relation, condition, or persecution, Phil. iv. 11, 12. To obtain this spirit, consider that it is a divine injunction, Zeph. ii. 3; Col. iii. 12; 1 Tim. vi. 11. Observe the many examples of it: Jesus Christ, Matt. xi. 28; Abraham, Gen. xiii.; xvi. 5, 6; Moses, Numb. xii. 3; David, Zech. xii. 8; 2 Sam. xvi. 10, 12; Ps. cxxxi. 2; Paul, 1 Cor. ix. 19. How lovely a spirit it is in itself, and how it secures us from a variety of evils. That peculiar promises are made to such, Matt. v. 5; Isaiah lxvi. 2. That such give evidence of their being under the influence of divine grace, and shall enjoy the divine blessing, Isaiah lvii. 15. See *Henry on Meekness*; *Dunlop's Sermon*, vol. ii. p. 434; *Evans's Sermons on the Christ. Temper*, ser. 29; *Tillotson on 1 Pet. ii. 21*; and *on Matt. v. 44*; *Logan's Sermons*, vol. i. ser. 10; and *Jortin's Sermons*, vol. iii. ser. 11.

**MEETING-HOUSE**, a place appropriated by Dissenters for the purpose of public worship. Since the act of uniformity passed, 1662, by which so many hundreds of ministers were ejected from their livings, meeting-houses have become very numerous. For a considerable time, indeed, they were prohibited by the conventicle act; but, at last, toleration being granted to Dissenters, they enjoyed the privilege of meeting and worshipping God according to the dictates of their own consciences, and which they still possess to this day. The number of meeting-houses in London may, perhaps, amount to about one hundred and fifty, though some reckon upwards of two hundred. In all the respectable towns, and even in many villages of England, there are meeting-houses; and, within a few years, they have greatly increased.

**MELANCHOLY**, sadness or gloom; arising either from habit of body, or the state of the mind. To remove it, the following remedies may be applied. 1. Early rising. 2. Plain, nourishing food. 3. Exercise in the open air. Or if it arises particularly from the mind, 1. Associate with the cheerful. 2. Study the Scriptures. 3. Consider the amiable character of God. 4. Avoid sin. 5. Be much in prayer. See *Burton*, *Baxter*, and *Rogers on Melancholy*.

**MELANTHON**, PHILIP, Luther's fellow-labourer in the Reformation, was born February 26, 1497, at Bretten, in the palatinate

of the Rhine. His father, George Schwartzerd, was keeper of the armoury of the Count Palatine, and died in 1507; and his mother, Barbara, was a near relative of Reuchlin. He was distinguished, at an early age, by his intellectual endowments. His rapid progress in the ancient languages, during his boyhood, made him a peculiar favourite with Reuchlin. At his advice he changed his name, according to the custom of the learned at that time, from Schwartzerd (Black earth) into the Greek name Melancthon, of the same signification; and, in 1510, went to the university of Heidelberg. Here he was pre-eminent in philological and philosophical studies, so that the following year he was deemed qualified for the degree of bachelor of philosophy, and was made the instructor of several young counts. But as this university denied him the dignity of Magister, on account of his youth, he went to Tübingen, in 1512, where, in addition to his former studies, he devoted himself particularly to theology; and, in 1514, after obtaining the degree of master, delivered lectures on the Greek and Latin authors. In 1518, he received from the great Erasmus the praise of uncommon research, correct knowledge of classical antiquity, and of an eloquent style. On Reuchlin's recommendation, he was appointed, in his 22nd year, to be professor of the Greek language and literature, at the university of Wittenberg, where he was brought into contact with Luther; and, by his enlightened mind, ripened judgment, philosophical and critical acumen, the uncommon distinctness and order of his ideas, his extraordinary caution, yet steadfast zeal, contributed greatly to the progress and success of the Reformation, in connexion with the activity, spirit, and enterprise of Luther. His superiority as a scholar, his mild, amiable character, and the moderation and candour with which he treated the opposite party, rendered him peculiarly suitable to be a mediator. No one knew better than he how to soften the rigour of Luther, and to recommend the new doctrines to those who were prepossessed against them. His "*Loci Theologici*," which first appeared in 1521, opened the path to an exposition of the Christian creed, at once scientific and intelligible, and became the model to all Protestant writers on dogmatics. He urged decidedly, in 1529, the protest against the resolutions of the diet of Spire, which gave his party its name. In 1530, he drew up the celebrated Confession of Augsburg. This and the Apology for it, which he composed soon after, carried the reputation of his name through all Europe. Francis I. invited him to France, in 1535, with the view to a pacific conference with the doctors of the Sorbonne; and he soon after received a similar invitation to England, but political reasons prevented his accepting either of the invitations. He went to Worms, in 1541, and

soon after to Ratisbon, to defend the cause of the Protestants; but failing by his wisdom and moderation to produce the peace which he so earnestly desired, he was reproached by his own party for the steps which he had taken, which they considered as leading to an unworthy compromise with the Catholics. The same happened to him at Bonn, in 1543; but neither Luther nor any of his friends, how much soever they disapproved of his measures, ever entertained a doubt of the purity of his intentions, or his fidelity to the cause of Gospel truth. Much as Melancthon had to suffer from Luther's vehemence, the friendship of these two noble-spirited men, agreeing in their religious belief, remained unbroken till Luther's death, when Melancthon lamented for him with the feelings of a son.

A great part of the confidence which Luther enjoyed, was now transferred to his surviving friend. Germany had already called him her teacher, and Wittenberg revered in him its only support, and the restorer of its university after the Sinalcaldic war. The new Elector, Maurice, treated him with distinction, and did nothing in religious matters without his advice. But some theologians, who would fain have been the sole inheritors of Luther's glory, attacked his dogmas, and raised suspicions of his orthodoxy. The approximation of his views, on the subject of the Lord's Supper, to those of the Swiss reformers, occasioned him much censure, as did still more his acquiescence in the introduction of the Augsburg Interim into Saxony, in 1549. Flacius and Osiander greatly annoyed him: the former on the subject of religious ceremonies, and the latter on that of justification; but the investigation of his orthodoxy, which was instituted at Naumberg, in 1554, resulted in his entire justification. The unity of the church, to promote which he made another attempt at Worms, in 1557, was his last wish. He died at Wittenberg, April 19, 1560, aged sixty-three years. A more amiable, benevolent, open, and unsuspecting character never ornamented the Christian name. His endeavours to promote education are never to be forgotten; and while the history of the Reformation continues to be a subject of interest, Melancthon will command respect and esteem.

MELCHITES, the name given to the Syrian, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies, and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. The name of *Melchites*, or *Royalists*, was given to them because they agreed with the Greeks who submitted to the Council of Chalcedon, and was designed by their enemies to brand

them with the reproach of having done so merely in conformity to the religion of the emperor. They celebrate mass in the Arabic language. The religious among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.

MELCHIZEDECIANS, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power, superior to Jesus Christ; for Melchizedek, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedek.

MELETIANS, the name of a considerable party who adhered to the cause of Meletius, bishop of Lycopolis, in Upper Egypt, after he was deposed, about the year 306, by Peter, Bishop of Alexandria, under the charge of his having sacrificed to the gods, and having been guilty of other heinous crimes; though Epiphanius makes his only failing to have been an excessive severity against the lapsed. This dispute, which was at first a personal difference between Meletius and Peter, became a religious controversy; and the Meletian party subsisted in the fifth century, but was condemned by the first council of Nice. They joined with the Arians against the orthodox party of Athanasius, without, however, adopting their heresy.

Schismatics, of the same name, arose at Antioch, in 360, when Meletius, of Melitene, in Armenia, was chosen bishop by the Arians, and was afterwards driven out, on account of his orthodoxy. The Roman and Greek churches reckon this Meletius among their saints.

MELITONI, so called from one Melito, who taught that not the soul, but the body of man was made after God's image.

MEMORY, a faculty of the mind, which presents to us ideas or notions of things that are past, accompanied with a persuasion that the things themselves were formerly real and present. When we remember with little or no effort, it is called remembrance simply, or memory, and sometimes passive memory. When we endeavour to remember what does not immediately, and of itself occur, it is called active memory, or recollection. A good memory has these several qualifications: 1. It is ready to receive and admit with great ease the various ideas, both of words and things, which are learned or taught.—2. It is large and copious to treasure up these ideas in great number and variety.—3. It is strong and durable to retain, for a considerable time, those words or thoughts which are committed to it.—4. It is faithful and active to suggest and recollect, upon every proper occasion, all those words or thoughts which it hath treasured up. As this faculty may be

injured by neglect and slothfulness, we will here subjoin a few of the best rules which have been given for the improvement of it.

1. We should form a clear and distinct apprehension of the things which we commit to memory.—2. Beware of every sort of intemperance, for that greatly impairs the faculties.—3. If it be weak, we must not overload it, but charge it only with the most useful and solid notions.—4. We should take every opportunity of uttering our best thoughts in conversation, as this will deeply imprint them.—5. We should join to the idea we wish to remember, some other idea that is more familiar to us, which bears some similitude to it, either in its nature, or in the sound of the word.—6. We should think of it before we go to sleep at night, and the first thing in the morning, when the faculties are fresh.—7. Method and regularity in the things we commit to the memory are necessary.—8. Often thinking, writing, or talking, on the subjects we wish to remember.—9. Fervent and frequent prayer. See *Watts on the Mind*, chap. 17; *Grry's Memoria Technica*; *Rogers's Pleasures of Memory*; *Reid's Intell. Powers of Man*, pp. 303, 310, 338, 356.

MENANDRIANS, the most ancient branch of Gnostics: thus called from Menander their chief, said by some, without sufficient foundation, to have been a disciple of Simon Magus, and himself a reputed magician.

He taught that no person could be saved unless he were baptized in his name; and he conferred a peculiar sort of baptism, which would render those who received it immortal in the next world; exhibiting himself to the world with the frenzy of a lunatic, more than the founder of a sect as a promised Saviour; for it appears by the testimonies of Irenæus, Justin, and Tertullian, that he pretended to be one of the æons sent from the pleroma, or celestial regions, to succour the souls that lay groaning under bodily oppression and servitude; and to maintain them against the violence and stratagems of the demons that hold the reins of empire in this sublunary world. As this doctrine was built upon the same foundation with that of Simon Magus, the ancient writers looked upon him as the instructor of Menander. See *SIMONIANS*.

MENDEANS, MENDICANTS, or BEGGING FRIARS, several orders of religious in popish countries, who having no settled revenues, are supported by the charitable contributions they receive from others.

This sort of society began in the thirteenth century, and the members of it, by the tenor of their institution, were to remain entirely destitute of all fixed revenues and possessions; though in process of time their number became a heavy tax upon the people. Innocent III. was the first of the popes who perceived the necessity of instituting such an order; and, accordingly he gave such mo-

nastic societies as made a profession of poverty the most distinguishing marks of his protection and favour. They were also encouraged and patronized by the succeeding pontiffs, when experience had demonstrated their public and extensive usefulness. But when it became generally known that they had such a peculiar place in the esteem and protection of the rulers of the church, their number grew to such an enormous and unwieldy multitude, that they became a burden, not only to the people, but to the church itself. The great inconvenience that arose from the excessive multiplication of the Mendicant orders was remedied by Gregory X., in a general council, which he assembled at Lyons in 1272; for here all the religious orders that had sprung up after the council held at Rome in 1215, under the pontificate of Innocent III., were suppressed; and the extravagant multitude of Mendicants, as Gregory called them, were reduced to a smaller number, and confined to the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Augustins, or hermits of St. Augustin.

As the pontiffs allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with person of every rank, of instructing the youth and multitude wherever they went; and as those monks exhibited in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they rose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration through all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided or cantoned out into four parts, with a view to these four orders: the first part being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustins. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there also their remains after death. Nor did the influence and credit of the Mendicants end here; for we find in the history of this and of the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence, in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations, not only remote from, but absolutely inconsistent with the monastic character and profession. However, the power of the Dominicans and

Franciscans greatly surpassed that of the other two orders, insomuch that these two orders were, before the Reformation, what the Jesuits have been since that happy and glorious period; the very soul of the hierarchy, the engines of the state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event, both in the religious and political world. By very quick progression their pride and confidence arrived at such a pitch, that they had the presumption to declare publicly, that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of Heaven, and their familiar connexions with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles they so deluded and captivated the miserable, and blinded the multitude, that they would not intrust any other but the Mendicants with the care of their souls. They retained their credit and influence to such a degree towards the close of the fourteenth century, that great numbers of both sexes, some in health, others in a state of infirmity, others at the point of death, earnestly desired to be admitted into the Mendicant order, which they looked upon as a sure and infallible method of rendering Heaven propitious. — Many made it an essential part of their last wills, that their bodies after death should be wrapped in old ragged Dominican or Franciscan habits, and interred among the Mendicants. For such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from Christ at the day of judgment, if they appeared before his tribunal associated with the Mendicant friars.

About this time, however, they fell under an universal odium; but, being resolutely protected against all opposition, whether open or secret, by the popes, who regarded them as their best friends and most effectual supports, they suffered little or nothing from the efforts of their numerous adversaries. In the fifteenth century, besides their arrogance, which was excessive, a quarrelsome and litigious spirit prevailed among them, and drew upon them justly the displeasure and indignation of many. By affording refuge at this time to the Beguins in their order, they became offensive to the bishops, and were hereby involved in difficulties and perplexities of various kinds. They lost their credit in the sixteenth century by their rustic impudence, their ridicu-



lous superstitions, their ignorance, cruelty, and brutish manners. They discovered the most barbarous aversion to the arts and sciences, and expressed a like abhorrence of certain eminent and learned men, who endeavoured to open the paths of science to the pursuits of the studious youth, recommended the culture of the mind, and attacked the barbarism of the age in their writings and discourses. Their general character, together with other circumstances, concurred to render a reformation desirable, and to accomplish this happy event.

Among the number of Mendicants are also ranked the Capuchins, Recollets, Minims, and others, who are branches or derivations from the former.

Buchanan tells us, the Mendicants in Scotland, under an appearance of beggary, lived a very luxurious life: whence one wittily called them not *Mendicant*, but *Munducant* friars.

**MEN OF UNDERSTANDING.** This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honoured with celestial visions, denied that any could arrive at perfect knowledge of the Holy Scriptures without the extraordinary succours of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the Gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. They also taught among other things, that Christ alone had merited eternal life and felicity for the human race; and that therefore men could not acquire this inestimable privilege by their own actions alone—that the priests, to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in Christ alone—that voluntary penance and mortification was not necessary to salvation.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.

**MENNONITES,** a sect in the United Provinces, in most respects the same with those in other places called *Anabaptists*. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish Church, and publicly embraced the communion of the Anabaptists.

Menno was born at Witmarsum, a village in the neighbourhood of Bolswert, in Friesland, in the year 1505, and died in 1561, in the duchy of Holstein, at the country-seat of a certain nobleman not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio, at Amsterdam, in the year 1651. About the year 1537, Menno was earnestly solicited by many of the sect with which he connected himself, to assume among them the rank and functions of a public teacher; and as he looked upon the persons who made this proposal to be exempt from the fanatical phrensy of their brethren at Munster, (though, according to other accounts, they were originally of the same stamp, only rendered somewhat wiser by their sufferings,) he yielded to their entreaties. From this period to the end of his life he travelled from one country to another with his wife and children, exercising his ministry, under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic Sea, and penetrated so far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the Anabaptists, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment. He possessed a natural and persuasive eloquence, and such a degree of learning as made him pass for an oracle in the estimation of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature than that of the furious and fanatical Anabaptists, (whose tumultuous proceedings have been recited under that article,) but somewhat more severe, though more clear and consistent than the doctrine of the wiser branches of

that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly, he condemned the plan of ecclesiastical discipline that was founded on the prospect of a new kingdom, to be miraculously established by Jesus Christ on the ruins of civil government, and the destruction of human rulers, and which had been the fatal and pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared publicly his dislike of that doctrine which pointed out the approach of a marvelous reformation in the church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets which several of the Anabaptists had maintained with respect to the lawfulness of polygamy and divorce; and, finally, considered as unworthy of toleration those fanatics who were of opinion, that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful, by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the baptism of infants; the millennium, or one thousand years' reign of Christ upon earth; the exclusion of magistrates from the Christian church, the abolition of war; and the prohibition of oaths enjoined by our Saviour; and the vanity, as well as the pernicious effects, of human science. But while Menno retained those doctrines in a general sense, he explained and modified them in such a manner as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was in consequence of the ministry of Menno, that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by an unexpected coalition formed themselves into one community.

Though the Mennonites usually pass for a sect of Anabaptists, yet M. Herman Schyn, a Mennonite minister, who has published their history and apology, maintains that they are not Anabaptists, either by principle or by

origin. However, nothing can be more certain than this fact, viz., that the first Mennonite congregations were composed of the different sorts of Anabaptists; of those who had been always inoffensive and upright, and of those who, before their conversion by the ministry of Menno, had been seditious fanatics; besides, it is alleged, that the Mennonites do actually retain at this day some of those opinions and doctrines which led the seditious and turbulent Anabaptists of old to the commission of so many and such enormous crimes; such particularly is the doctrine concerning the nature of Christ's kingdom, or of the church of the New Testament, though modified in such a manner as to have lost its noxious qualities, and to be no longer pernicious in its influence.

The Mennonites are subdivided into several sects, whereof the two principal are the *Flandrians*, or Flemings, and the *Waterlandians*. The opinions, says Mosheim, that are held in common by the Mennonites, seem to be all derived from this fundamental principle,—that the kingdom which Christ established upon earth is a visible church, or community, into which the holy and just alone are to be admitted; and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is now almost wholly renounced; nevertheless, from this ancient doctrine many of the religious opinions that distinguish the Mennonites from all other Christian communities seem to be derived. In consequence of this doctrine, they admit none to the sacrament of baptism but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy; they deny the lawfulness of repelling force by force: and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments: and they also refuse to confirm their testimony by an oath. The particular sentiments that divided the more considerable societies of the Mennonites are the following:—the rigid Mennonites, called the Flemings, maintain, with various degrees of rigour, the opinions of their founder Menno, as to the human nature of Christ, alleging that it was produced in the womb of the Virgin by the creating power of the Holy Ghost: the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command; the necessity of excommunicating and avoiding, as one would do the plague, not only avowed sinners, but also all those who depart, even in some slight instances pertaining to dress, &c., from the simplicity of their ancestors; the contempt due to human

learning; and other matters of less moment. However, this austere system declines, and the rigid Mennonites are gradually approaching towards the opinions and discipline of the more moderate, or Waterlandians.

The first settlement of the Mennonites in the United Provinces was granted them by William, Prince of Orange, towards the close of the sixteenth century; but it was not before the following century that their liberty and tranquillity were fixed upon solid foundations, when, by a confession of faith published in the year 1626, they cleared themselves from the imputations of those pernicious and detestable errors that had been laid to their charge. In order to appease their intestine discords, a considerable part of the Anabaptists of Flanders, Germany, and Friesland, concluded their debates in a conference held at Amsterdam in the year 1630, and entered into the bonds of fraternal communion, each reserving to themselves a liberty of retaining certain opinions. This association was renewed and confirmed by new resolutions in the year 1649; in consequence of which the rigorous laws of Menno and his successors were, in various respects, mitigated and corrected.

There is a colony of Mennonites, about 8000 in number, on the left bank of the river Moolchnaia, near the sea of Azof, who emigrated from East Prussia in 1803, because they would not submit to be enrolled in the new conscription. Their views of doctrine are perfectly in accordance with those expressed in the confessions of the reformed churches. They do not administer baptism by *immersion*, but by *pouring*. They are close communionists, admitting none into their fellowship who have not previously been baptized in adult age. They practise feet-washing as a religious ordinance; only it is done in private. Their elders and deacons are elected from among themselves by an unanimous vote, and they are installed into their office by prayer.

**MENOLOGIUM**, (from *μηνη*, the moon, and *λογος*, a discourse, &c.) in the Greek Church, nearly corresponds to the martyrologium of the Roman Church. It is a book in which the festivals of every month are recorded, with the names and biographies of the saints and martyrs, in the order in which they are read in the masses, &c.

**MERCY**, that particular species or modification of goodness which has for its objects beings who are in circumstances of misery and distress, and which consists in commiserating and pitying them under their sufferings, and in affording them such relief as can be extended to them consistently with the relative situation of him by whom the disposition is felt. Divine mercy is that attribute which compassionates the family of man, considered as miserable in consequence of the guilt which they have contracted by their voluntary and unprovoked rebellion against

the moral government of Jehovah; and which is exercised in such a way, and to such an extent, as the end and rectitude of that government require. It is not the simple act of pity which one individual in private life may display towards another individual, or a number of individuals, but it is a commiseration which, though infinite with respect to its source, and unlimited in its nature, abstractedly considered, is nevertheless combined in its exercise with the due influence of every consideration arising out of the public and official station which is occupied by God as the Rector of an universe of intelligent beings, whose interests as a whole cannot in justice be left out of view in the treatment of individuals. That a due regard is ever to be had to the good of the whole in every thing that is done for the benefit of any of the parts, is one of the firmest and most undoubted principles of all enlightened and equitable legislation. Mercy, in the sense in which it is too commonly taken, as exercised without any rational end or inducement, besides the bare impulse of the affections towards an isolated object, and consequently without the guidance and direction of an intelligent mind properly attentive to all conceivable results, would be no proof of moral excellence, but a blind and undistinguishing act, which in numberless instances would be productive of infinitely greater misery than it actually relieved, and thus deserve the name of cruelty rather than that of mercy.

In Jehovah, this attribute is ever regulated by the highest intelligence; its exercise is invariably accompanied with suitable displays of the divine purity; and its consequences combine with the relief and eternal felicity of its objects, the maintenance of the claims of divine moral government, and the advancement of the divine glory. That mercy is extended to any of the guilty children of men, is to be ascribed to the pure benevolence of the Deity; that it is not extended to all miserable offenders must be attributed to the same benevolence, in the character of the love of rectitude, or a just regard to the claims which are put forth by the vast community of intelligent existences over which he presides; and that it is shown to one sinner rather than another, is to be resolved into his holy, all wise, and benevolent sovereignty: "He will have mercy on whom he will have mercy."

What completely establishes these views of the mercy of God, is the consideration of the peculiar and exclusive medium through which he has chosen to dispense it—the atonement made by the infinitely precious blood of his Son when he died as the substitute of sinners. While every feature in this wondrous transaction is calculated to afford the most illustrious comment on the declaration, "He delighteth in mercy," the whole plan is most obviously designed to secure and uphold the

pillars of the divine government, and to unite in its grand results the glory of God and the happiness of his obedient creatures.

According to the circumstances and wants of those who are its objects, the divine mercy may be regarded as forgiving, relieving, comforting, and strengthening. It is rich, efficient, unmerited, absolutely free, immutable, and eternal.

MERIT signifies desert, or that which is earned; originally the word was applied to soldiers and other military persons, who, by their labours in the field, and by the various hardships they underwent during the course of a campaign, as also by other services they might occasionally render to the commonwealth, were said, *merere stipendia*, to merit, or earn their pay; which they might properly be said to do, because they yielded in real service an equivalent to the state for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word *merit*; from which it is very clearly to be seen that there can be no such thing as merit in our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God. This evidently appears, if we consider the imperfections of all our services, and the express declaration of the divine word. Eph. ii. 8, 9; Rom. xi. 5, 6; Tit. iii. 5; Rom. x. 1, 4. *The Doctrine of Merit stated*, vol. iii. ser. 1; *South's Sermon*; *Toplady's Works*, vol. iii. p. 471; *Hervey's Eleven Letters to Wesley*; *Robinson's Claude*, vol. ii. p. 218.

MERITS OF CHRIST, a term used to denote the influence or moral consideration resulting from the obedience of Christ; all that he wrought and all that he suffered for the salvation of mankind. See articles ATONEMENT, IMPUTATION, RIGHTEOUSNESS OF CHRIST.

MESSIAH signifies Anointed, the title given by way of eminence to our Saviour; meaning the same in Hebrew as Christ in Greek, and alludes to the authority he had to assume the characters of prophet, priest, and king, and that of Saviour of the world. The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and, being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse

to a twofold Messiah; one in a state of poverty and suffering, the other of splendour and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Armillus, Zech. xii. 10; the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Armillus; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world.

That Jesus Christ is the true Messiah, and actually come in the flesh, is evident, if we consider (as Mr. Fuller observes) that it is intimated that whenever he should come, the sacrifices and ceremonies of the Mosaic law were to be superseded by him, Ps. xl. 6—8; 1 Sam. xv. 22; Dan. ix. 27; Jer. xxxi. 31, 34; Heb. viii. 13. Now sacrifice and oblation have ceased. They *virtually* ceased when Jesus offered himself a sacrifice, and in a few years after, they actually ceased. A few of the ancient ceremonies are indeed adhered to, but as one of the Jewish writers acknowledges, "The sacrifices of the Holy Temple have ceased." Let every Jew therefore ask himself this question: Should Messiah the Prince come at some future period, how are the sacrifice and oblation to cease on his appearance, when they have already ceased near 1800 years?

Again, it is suggested in the Scripture, that the great body of sacred prophecy should be accomplished in him: Gen. iii. 16; xxi. 18; Is. xlix. 10; liii. 1. The time when he was to come is clearly marked out in prophecy: Is. xlix. 10; Hag. ii. 6—9; Dan. ix. 24. He actually came according to that time.—2. The place where Messiah should be born, and where he should principally impart his doctrine, is determined: Mic. v. 2; Is. ix. 2; and was literally fulfilled in Jesus.—3. The house or family from whom he should descend is clearly ascertained. So much is said of his descending from David, that we need not refer to particular proofs; and the rather as no Jew will deny it. The genealogies of Matthew and Luke, whatever varieties there are between them, agree in tracing his pedigree to David. And though in both it is traced in the name of Joseph, yet this appears to be only in conformity to the Jewish custom of tracing no pedigree in the name of a female. The father of Joseph, as mentioned by Luke, seems to have been his father by marriage only; so that it was, in reality, Mary's pedigree that is traced by Luke, though under her husband's name: and this being the natural line of descent, and that of Matthew the legal one, by which, as a king, he would have inherited the crown, there is no inconsistency between them.—4. The kind of miracles that Messiah should perform is specified: Is. xxxv. 5, 6. He actually performed the miracles there predicted, his enemies themselves being judges.—5. It was

prophesied that he should as a King be distinguished by his *lowliness*; entering into Jerusalem, not in a chariot of state, but in a much humbler style, Zech. ix. 9; this was really the case, Matt. xxi.—6. It was predicted that he should suffer and die by the hands of wicked men; Is. xlix. 7; liii. 9; Dan. ix. 26. Nothing could be a more striking fulfilment of prophecy than the treatment the Messiah met with in almost every particular circumstance.—7. It was foretold that he should rise from the dead; Is. liii. 11; Ps. lxviii. 18; xvi. 10; his resurrection is proved by indubitable evidence.—8. It was foretold that the great body of the Jewish nation would not believe in him, and that he would set up his kingdom among the Gentiles; Is. liii. 1; xlix. 4—6; vi. 9—12. Never was a prophecy more completely fulfilled than this, as facts evidently prove.

Lastly, It is declared that when the Messiah should come, the will of God would be perfectly fulfilled by him. Is. xlii. 1; xlix. 3—5. And what was his whole life but perfect conformity to him? He finished the work the Father gave him to do; never was there such a character seen among men. Well, therefore, may we say, Truly this was the Son of God. See article CHRISTIANITY, JESUS CHRIST.

There have been numerous false Messiahs which have arisen at different times. Of these the Saviour predicted, Matt. xxiv. 14. Some have reckoned as many as twenty-four, of whom we shall here give an account.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a fore-runner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hand.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529 the Jews and Samaritans rebelled against the Emperor Justinian, and set up one Julian for their king, and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571 was born Mohammed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs. See MOHAMMEDANISM.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, with many of those who followed him.

8. In the year 1138 the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fes, which brought

great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission? "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it—that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution upon his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise put to death.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down

his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah, of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666 appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded. As the history of this impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a fit time for an impostor to set up; and, accordingly, lying reports were carried about. It was said, that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who had been dispersed for many ages; that a ship was arrived in the north part of Scotland with sails and cordage of silk; that the mariners spake nothing but Hebrew; that on the sails was this motto, "The Twelve Tribes of Israel." Thus were credulous men possessed at that time.

Then it was that Sabatai Sevi appeared at Smyrna, and professed himself to be the Messiah. He promised the Jews deliverance and a prosperous kingdom. This which he promised they firmly believed. The Jews now attended to no business, discoursed of nothing but their return, and believed Sabatai to be the Messiah as firmly as we Christians believe any article of faith. A right reverend person, then in Turkey, meeting with a Jew of his acquaintance at Aleppo, he asked him what he thought of Sabatai? The Jew replied, that he believed him to be the Messiah: and that he was so far of that belief, that, if he should prove an impostor, he would then turn Christian. It is fit we should be particular in this relation, because the history is so very surprising and remarkable; and we have the account of it from those who were in Turkey.

Sabatai Sevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very bookish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it was expelled the city. He went thence to Salonichi, of old called Thessalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews' constitutions, and abolish one of their solemn fasts, and communicated his designs of professing himself the Messiah to one Nathan. He was pleased with it, and set up for his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not befitting, when the bridegroom was now come. Nathan prophesied that the Messiah should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with a faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messiah began to fill all places. Sabatai now resolves for Smyrna, and then for Constantinople. Nathan writes to him from Damascus, and thus he begins his letter:—"To the king, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the celestial Lion, Sabatai Sevi."

And now throughout Turkey, the Jews were in great expectation of glorious times. They now were devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long, that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax dropped on their flesh; some rolled in snow; others, in a cold season, would put themselves into cold water; and many buried themselves. Business was laid aside; superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai comes to Smyrna, where he was adored by the people, though the Chacham contradicted him, for which he was removed from his office. There he in writing styles himself the only and first-born Son of God, the Messiah, the Saviour of Israel. And though he met with some opposition, yet he prevailed there at last to that degree, that some of his followers prophesied, and fell into strange ecstasies: four hundred men and women prophesied of his growing kingdom; and young infants, who could hardly speak, would plainly pronounce Sabatai, Messiah, and the Son of God. The people

were for a time possessed, and voices heard from their bowels: some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which, says the relater, were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed.

Now the impostor swells and assumes. Whereas the Jews, in their synagogues were wont to pray for the Grand Seignior, he orders those prayers to be forborne for the future, thinking it an indecent thing to pray for him who was shortly to be his captive; and instead of praying for the Turkish emperor, he appoints prayers for himself. He also elected princes to govern the Jews in their march towards the Holy Land, and to administer justice to them when they should be possessed of it. These princes were men well known in the city of Smyrna at that time. The people were now pressing to see some miracle to confirm their faith, and to convince the Gentiles. Here the impostor was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the Cadi (or justice of peace,) some affirmed they saw a pillar of fire between him and the Cadi; and after some had affirmed it, others were ready to swear it, and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messiah, was to be shunned as an excommunicated person. The impostor now declares that he was called of God to see Constantinople, where he had much to do. He ships himself, to that end, in a Turkish saick, in January, 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The Vizier, upon the news, sends for him, and confines him in a loathsome prison. The Jews pay him their visits; and they of this city are as infatuated as those in Smyrna. They forbid traffic, and refuse to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this occasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote the following letter to the Jews:

"To you of the nation of the Jews, who expect the appearance of the Messiah, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction to these your just debts; which, if you refuse to do, and not obey us herein, know you that then you are not to enter with us into our joys and dominions."

Sabatai remained a prisoner in Constantinople for the space of two months. The Grand Vizier, designing for Candia, thought

it not safe to leave him in the city during the Grand Seignior's absence and his own. He, therefore, removed him to the Dardanelles, a better air, indeed, but yet out of the way, and consequently importing less danger to the city : which occasioned the Jews to conclude that the Turks could not, or durst not, take away his life ; which had, they concluded, been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle where he was a prisoner ; not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places ; they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence ; they raised the price of their lodgings and provisions, and put their price upon those who desired to see Sabatai for their admittance. This profit stopped their mouths, and no complaints were for this cause sent to Adrianople.

Sabatai, in his confinement, appoints the manner of celebrating his own nativity. He commands the Jews to keep it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations and music. He obligeth them to acknowledge the love of God, in giving them that day of consolation for the birth of their King Messiah, Sabatai Sevi, his servant and first-born Son in love.

We may observe by the way, the insolence of this impostor. This day was a solemn day of fasting among the Jews, formerly in memory of the burning of the temple by the Chaldees : several other sad things happened in this month, as the Jews observe ; that then, and upon the same day, the second temple was destroyed ; and that in this month it was decreed in the wilderness that the Israelites should not enter into Canaan, &c. Sabatai was born on this day ; and, therefore, the fast must be turned into a feast : whereas, in truth, it had been well for the Jews had he not been born at all ; and much better for himself, as will appear from what follows.

The Jews of that city paid Sabatai Sevi great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown : they attributed the same titles and prophecies to him which we apply to our Saviour. He was also, during this imprisonment, visited by pilgrims from all parts, that had heard his story. Among whom Nehemiah Cohen, from Poland, was one—a man of great learning in the Kabbala and eastern tongues ; who desired a conference with Sabatai, and at the conference maintained, that, according to the Scripture, there ought to be a twofold Messiah ; one the son of Ephraim, a poor and despised teacher of the law, the other the son of David, to be a conqueror. Nehemiah was content to be the former, the son of Ephraim,

and to leave the glory and dignity of the latter to Sabatai. Sabatai, for what appears, did not dislike this. But here lay the ground of the quarrel : Nehemiah taught that the son of Ephraim ought to be the forerunner of the son of David, and to usher him in ; and Nehemiah accused Sabatai of too great forwardness in appearing as the son of David, before the son of Ephraim had led him the way. Sabatai could not brook this doctrine ; for he might fear that the son of Ephraim, who was to lead the way, might pretend to be the son of David, and so leave him in the lurch ; and, therefore, he excluded him from any part or share in this matter ; which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah, being disappointed, goes to Adrianople, and informs the great ministers of state against Sabatai, as a lewd and dangerous person to the government, and that it was necessary to take him out of the way. The Grand Seignior, being informed of this, sends for Sabatai, who, much dejected, appears before him. The Grand Seignior requires a miracle, and chooses one himself ; and it was this : that Sabatai should be stripped naked, and set as a mark for his archers to shoot at ; and if the arrows did not pierce his flesh, he would own him to be the Messiah. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon which he consented to turn Mohammedan, to the great confusion of the Jews. And yet some of the Jews were so vain as to affirm that it was not Sabatai himself, but his shadow, that professed his religion, and was seen in the habit of a Turk : so great was their obstinacy and infidelity, as if it were a thing impossible to convince these deluded and infatuated wretches.

After all this, several of the Jews continued to use the forms, in their public worship, prescribed by this Mohammedan Messiah, which obliged the principal Jews of Constantinople to send to the synagogue of Smyrna to forbid this practice. During these things, the Jews instead of minding their trade and traffic, filled their letters with news of Sabatai their Messiah, and his wonderful works. They reported that, when the Grand Seignior sent to take him, he caused all the messengers that were sent to die ; and when other Janizaries were sent, they all fell dead by a word from his mouth ; and, being requested to do it, he caused them to revive again. They added, that though the prison where Sabatai lay was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train ; that the shackles which were upon his neck and feet did not fall off, but were turned into gold, with which Sabatai gratified his followers. Upon the



fame of these things, the Jews of Italy sent legates to Smyrna, to inquire into the truth of these matters. When the legates arrived at Smyrna, they heard of the news that Sabatai was turned Turk, to their very great confusion; but, going to visit the brother of Sabatai, he endeavoured to persuade them that Sabatai was still the true Messiah; that it was not Sabatai that went about in the habit of a Turk, but his angel or spirit; that his body was taken into heaven, and should be sent down again when God should think it a fit season. He added, that Nathan, his fore-runner, who had wrought many miracles, would soon be at Smyrna; that he would reveal hidden things to them, and confirm them. But this Elias was not suffered to come into Smyrna, and although the legates saw him elsewhere, they received no satisfaction at all.

24. The last false Christ that made any considerable number of converts was one Rabbi Mordecai, a Jew of Germany: he appeared in the year 1632. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life. What became of him afterwards does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour, as can well be given. See *Johannes à Lent's Hist. of False Messiahs*; *Jortin's Rem. on Eccl. Hist.* vol. iii. p. 330; *Kidder's Demonstrations of the Messias*; *Harri's Sermon on the Messias*; *The Eleventh Volume of the Modern Part of the Universal History*; *Simpson's Key to the Prophecies*, sec. 9; *Macclellan on the Prophecies relating to the Messias*; *Fuller's Jesus the true Messias*.

MISS-JOINERS, a name given upwards of a century ago to chaplains kept by the nobility and others in high life; whose situation in the family appears to have been any thing but agreeable. They were generally expected to rise from table after the second course; and if they ever attempted to sit the dinner out, it generally cost them their place. At an annual dinner given at that time, on St. Stephen's Day, by the Archbishop of Canterbury, the chaplain used to come in and say grace, and retired immediately, till wanted to bless after dinner.

METHODIST, a term frequently applied by the world to a person who becomes religious, without reference to any particular sect or party, and to such members of the Church of England as are evangelical and zealous in their preaching.

METHODISTS, DIALECTIC, those popish doctors who arose in France about the middle of the seventeenth century, in opposition to the Huguenots, or Protestants. These Methodists, from their different manner of treating the controversy with their opponents, may

be divided into two classes. The one comprehends those doctors whose method of disputing with the Protestants was disingenuous and unreasonable, and who followed the example of those military chiefs who shut up their troops in entrenchments and strongholds, in order to cover them from the attacks of the enemy. Of this number were the Jesuit Veron, who required the Protestants to prove the tenets of their church by plain passages of Scripture, without being allowed the liberty of illustrating those passages, reasoning upon them, or drawing any conclusions from them; Nihusius, an apostate from the Protestant religion; the two Wallenburgs, and others, who confined themselves to the business of answering objections; and Cardinal Richlieu, who confined the whole controversy to the single article of the divine institution and authority of the church. The Methodists of the second class were of opinion that the most expedient manner of reducing the Protestants to silence, was not to attack them by piecemeal, but to overwhelm them at once by the weight of some general principle, or presumption, or some universal argument, which comprehended or might be applied to all the points contested between the two churches; thus imitating the conduct of those military leaders, who, instead of spending their time and strength in sieges and skirmishes, endeavoured to put an end to the war by a general and decisive action. Some of these polemics rested the defence of Popery upon prescription; others upon the wicked lives of Protestant princes who had left the Church of Rome; others, the crime of religious schism; the variety of opinions among Protestants with regard to doctrine and discipline, and the uniformity of the tenets and worship of the Church of Rome; and thus, by urging their respective arguments, they thought they should stop the mouths of their adversaries at once.

METHODISTS, PROTESTANT, *origin of*.—It is not generally known that the name of Methodist had been given long before to a religious sect in England, or at least to a party in religion which was distinguished by some of the same marks as are supposed to apply to the Methodists. John Spence, who was librarian of Sion College in 1657, in a book which he published, says, "Where are now our Anabaptists and plain pikestaff Methodists, who esteem all flowers of rhetoric in sermons no better than stinking weeds?" But the denomination to which we here refer, was founded, in the year 1729, by one Mr. Morgan, and Mr. John Wesley. In the month of November in that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student; Mr. Morgan, commoner of Christ Church; and Mr. Kirkham, of Merton College. Not

long afterwards, two or three of the pupils of Mr. John Wesley obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also who were confined in the castle. Two years after they were joined by Mr. Ingham of Queen's College, Mr. Broughton, and Mr. Hervey; and, in 1735, by the celebrated Mr. Whitefield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians, who were called Methodists, because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time that this society was formed, it is said that the whole kingdom of England was tending fast to infidelity. "It is come," says Bishop Butler, "I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence. Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent; and so prosperous was the scheme, that they quickly increased their fund to eighty pounds per annum. This, which one should have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution; some of the seniors of the university began to interfere, and it was reported "that the college censors were going to blow up the *golly club*." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue, so that their society still continued, though they had suffered a severe loss, in 1730, by the death of Mr. Morgan, who, it is said, was the founder of it. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival they were at first favourably received, but in a short time lost the affection of the people; and, on account of some difference with the storekeeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon

succeeded by Mr. Whitefield, whose repeated labours in that part of the world are well known.

II. *Methodists—divisions, tenets, and government of.* After Mr. Whitefield returned from America in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of perfection and universal redemption, and very strongly against election; a doctrine which Mr. Whitefield believed to be scriptural. The difference, therefore, of sentiments between these two great men caused a separation. Mr. Wesley preached in a place called the Foundery, where Mr. Whitefield preached but once, and no more. Mr. Whitefield then preached to very large congregations out of doors, and soon after, in connexion with Mr. Cennick, and one or two more, began a new house, in Kingswood, Gloucestershire, and established a school that favoured Calvinistical preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitefield, and distinguished by the names of Arminian and Calvinistic Methodists.

#### [1.] ARMINIAN METHODISTS.

1. *Original Wesleyans.*—These constitute the great body of the Arminian Methodists, who hold the chapels, schools, &c., built or founded by the great father of Methodism, and consider themselves as representatives to the present generation of what that system was when originally established.

The doctrines of the Wesleyan Methodists, according to their own account, are the same as the Church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his appeal to men of reason and religion, thus declares his sentiments:—"All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak, signifies present forgiveness, and consequently acceptance with God: I believe the condition of this is faith: I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day, Heb. xii. 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation I mean not barely

deliverance from hell, but a present deliverance from sin. Faith, in general, is a divine supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost."

So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the Church of England. One of Mr. Wesley's preachers bears this testimony of him and his sentiments: "The Gospel, considered as a general plan of salvation, he viewed as a display of the divine perfections, in a way agreeable to the nature of God; in which all the divine attributes harmonize, and shine forth with peculiar lustre.—The Gospel, considered as a means to attain an end, appeared to him to discover as great fitness in the means to the end as can possibly be discovered in the structure of natural bodies, or in the various operations of nature, from a view of which we draw our arguments for the existence of God.—Man he viewed as blind, ignorant, wandering out of the way, with his mind estranged from God.—He considered the Gospel as a dispensation of mercy to men, holding forth pardon, a free pardon of sin to all who repent and believe in Christ Jesus. The Gospel, he believed, inculcates universal holiness, both in heart and in the conduct of life.—He showed a mind well instructed in the oracles of God, and well acquainted with human nature. He contended, that the first step to be a Christian is to repent; and that, till a man is convinced of the evil of sin, and is determined to depart from it; till he is convinced that there is a beauty in holiness, and something truly desirable in being reconciled to God, he is not prepared to receive Christ. The second important and necessary step, he believed to be faith, agreeable to the order of the apostle, 'Repentance toward God, and faith toward our Lord Jesus Christ.' Acts xx. 20, 21. In explaining sanctification,

he accurately distinguished it from justification, or the pardon of sin. Justification admits us into a state of grace and favour with God, and lays the foundation of sanctification, or Christian holiness, in all its extent. There has been a great clamour raised against him because he called his view of sanctification by the word *perfection*; but he often explained what he meant by this term. He meant by the word *perfection*, such a degree of the love of God, and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man; and that this should be our state of mind in every situation and in every circumstance of life.—He maintained that God is a God of love, not to a part of his creatures only, but to all; that He who is the Father of all, who made all, who stands in the same relation to all his creatures, loves them all; that he loved the world, and gave his Son a ransom for all, without distinction of persons. It appeared to him, that to represent God as partial, as confining his love to a few, was unworthy our notions of the Deity. He maintained that Christ died for all men; that he is to be offered to all; that all are to be invited to come to him; and that whosoever comes in the way which God has appointed may partake of his blessings. He supposed that sufficient grace is given to all, in that way and manner which is best adapted to influence the mind. He did not believe salvation was by works. So far was he from putting works in the place of the blood of Christ, that he only gave them their just value: he considered them as the fruits of a living operative faith, and as the measure of our future reward; for every man will be rewarded not for his works, but according to the measure of them. He gave the whole glory of salvation to God, from first to last. He believed that man would never turn to God, if God did not begin the work: he often said that the first approaches of grace to the mind are irresistible; that is, that a man cannot avoid being convinced that he is a sinner; that God, by various means, awakens his conscience; and, whether the man will or no, these convictions approach him." In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the Minutes of Conference:—"Q. In what sense is Adam's sin imputed to all mankind? A. In Adam all died, *i. e.* 1. Our bodies then became mortal.—2. Our souls died, *i. e.* were disunited from God. And hence,—3. We are all born with a sinful, devilish nature; by reason whereof,—4. We are children of wrath, liable to death eternal, Rom. v. 18; Eph. ii. 3. Q. In what sense is the righteousness of Christ imputed to all mankind, or to believers? A. We do not find it expressly affirmed in Scrip-

trials and discipline, and for the examination of their moral conduct: that those who were to administer with him in holy things might be thoroughly furnished for every good work.

The first conference was held in June, 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts, to confer with them on the affairs of the societies.

"Monday, June 25," observes Mr. Wesley, "and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our practice."

Since that time a conference has been held annually, Mr. Wesley himself having presided at forty-seven. The subjects of their deliberations were proposed in the form of questions, which were amply discussed; and the questions, with the answers agreed upon, were afterwards printed under the title of "Minutes of several Conversations between the Rev. Mr. Wesley and others, commonly called Minutes of Conference."

As to their preachers, the following extract from the above-mentioned Minutes of Conference will show us in what manner they are chosen and designated: "Q. How shall we try those who think they are moved by the Holy Ghost to preach? A. Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?"

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved thereto by the Holy Ghost."

"Q. What method may we use in receiving a new helper? A. A proper time for doing this is at a conference, after solemn fasting and prayer. Every person proposed is then to be present, and each of them may be asked,—

"Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a helper? Will you

keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit them from house to house? Will you recommend fasting both by precept and example?"

"We then may receive him as a probationer, by giving him the Minutes of the Conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.' Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the itinerant preachers, as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the society on trial. 2. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes. 4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men, who are called local preachers, are selected the itinerant preachers, who are first proposed at a quarterly meeting of the stewards, and local preachers of the circuit; then at a meeting of the travelling preachers of the district; and, lastly, in the conference; and, if accepted, are nominated for a circuit. 7. Their characters and conduct are examined annually in the conference; and, if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the Gospel, are expelled, and thereby deprived of all the privileges even of private members of the society."

The following extract from "The Larger Minutes," will show what are considered to be the office and duty of a Methodist preacher:—"Q. What is the office of a Christian minister? A. To watch over souls, as he that must give an account. To feed and guide the flock. Q. How shall he be fully qualified for his great work? A. By walking closely with God, and having his work greatly at heart; by understanding and loving every branch of our discipline;

and by carefully and constantly observing the twelve rules of a helper; viz.—1. Be diligent; never be unemployed; never be triflingly employed; never waste away time, nor spend more time at any place than is strictly necessary. 2. Be serious; let your motto be, *holiness to the Lord*; avoid all lightness, jesting, and foolish talking. 3. Converse sparingly and cautiously with women, particularly with young women. 4. Take no step towards marriage without solemn prayer to God, and consulting with your brethren. 5. Believe evil of no one, unless fully proved take heed how you credit it: put the best construction you can on every thing,—you know the judge is always supposed to be on the prisoner's side. 6. Speak evil of no one, else *your* word especially would eat as doth a canker; keep your thoughts within your own breast, till you come to the person concerned. 7. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart; make all haste to cast the fire out of your bosom. 8. Do not affect the gentleman; a preacher of the Gospel is the servant of all. 9. Be ashamed of nothing but sin, no, not of cleaning your own shoes when necessary. 10. Be punctual; do every thing exactly at the time; and do not mend our rules, but keep them, and that for conscience' sake. 11. You have nothing to do but to save souls; and therefore spend and be spent in this work; and go always, not only to those who want you, but to those who want you most. 12. Act in all things, not according to your own will, but as a son in the gospel, and in union with your brethren. As such, it is your part to employ your time as our rules direct; partly in preaching and visiting from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which the conference shall advise, at those times and places which they shall judge most for his glory."

"Observe:—It is not your business to preach so many times, and to take care merely of this and that society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance; and with all your power to build them up in that holiness without which they cannot see the Lord; and, remember, a *Methodist preacher is to mind every point, great and small, in the Methodist discipline*; therefore you will need all the grace and all the sense you have, and to have all your wits about you."

The discipline of the Methodists is rigidly uniform. No deviation whatever from prescribed rules is permitted. Every preacher, and indeed every member, is to render unqualified obedience to the dictates of the conference; the legal number of the preachers constituting which is one hundred, though it

is often attended by about three hundred and fifty ministers. From the minutes of the conference held in 1840, it appears that the number of persons in the societies were as follows:—In Great Britain, 323,178; in Ireland, 27,047; and in foreign stations, 78,504. Their regular preachers were 1,078 in Great Britain; 159 in Ireland; and 345, including assistant Missionaries, in foreign stations.

2. *New Connexion*.—Since Mr. Wesley's death, his people have been divided; but this division, it seems, respects discipline more than sentiment. Mr. Wesley professed a strong attachment to the established church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But in the latter part of his time he thought proper to ordain some bishops and priests for America and Scotland; but as one or two of the bishops have never been out of England since their appointment to the office, it is probable that he intended a regular ordination should take place when the state of the connexion might render it necessary. During his life, some of the societies petitioned to have preaching in their own chapels, in church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused; and, where it could be conveniently done, sent some of the clergymen who officiated at the New Chapel in London, to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take the plan as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this cause, so agreeable to the spirit of Christianity and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the connexion, paved the way for a plan of pacification, by which it was stipulated, that in every society where a threefold majority of classleaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them. The spirit of inquiry being roused, did not stop here; for it appeared agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question: many of the preachers and people thought that an annual delegation of the general stewards of the circuits, to sit either in the conference or the district meetings, in order to

assist in the disbursement of the yearly collection, the Kingswood School collection, and the preachers' fund, and in making new or revising old laws, would be a bond of union between the conference and connexion at large, and do away the very idea of arbitrary power among the travelling preachers. In order to facilitate this good work, many societies, in various parts of the kingdom, sent delegates to the conference held at Leeds, in 1797: they were instructed to request, that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property. The preachers proceeded to discuss two motions:— Shall delegates from the societies be admitted into the conference? Shall circuit stewards be admitted into the district meetings? Both motions were negatived, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy. In order that it might be carried into immediate effect, they formed themselves into a regular meeting, in Ebenezer Chapel,—Mr. William Thom being chosen president, and Mr. Alexander Kilham, secretary. The meeting proceeded to arrange the plan for supplying the circuits of the New Connexion with preachers; and desired the president and secretary to draw up the rules of church government, in order that they might be circulated through the societies for their approbation. Accordingly, a form of church government, suited to an itinerant ministry, was printed by these two brethren, under the title of "Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance, of the members of the Methodist Itinerancy." The plan was examined by select committees in the different circuits of the connexion, and, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members choose the class leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, we must refer the reader to the "General Rules of the United Societies of Methodists in the New Connexion."

In 1840, the New Connexion Methodists had 303 chapels, 53 circuits, and 969 travelling and local preachers. Their numbers amounted to 21,735.

3. *Primitive Methodists, the, or Ranters*, who are in general very illiterate, and extremely noisy in their public demeanour, (proceeding, for instance, through the streets singing hymns,) broke off from the grand body of the Methodists, some years ago, on the ground that the original spirit of Methodism was not kept up among its members. They allow females to preach in promiscuous assemblies; a practice condemned by the conference. They have 403 chapels; the number of their preachers, chiefly local, is 2,700; and that of their members 33,720.

4. *Independent Methodists*, and

5. *Wesleyan Protestant Methodists*, are two minor bodies that have recently separated, in consequence of what they deemed acts of arbitrary and unconstitutional power on the part of the conference, and the claiming of an authority which they conceived to be unwarranted by the New Testament. One of the latter body goes so far as to say, that the power which has hitherto been exercised by the Methodist conference, agrees in all things with that of the princes of this world, who rule over men only for their own honour and advantage; but is utterly incompatible with the power of moral suasion, and the power of Christian charity. The "Independents" have upwards of an hundred lay-preachers, and about 4,000 members; the "Protestants," who reside chiefly in and about Leeds, are rapidly on the increase, and their cause has been warmly espoused by many in London, who were weary of the yoke imposed upon them by the conference. What gave rise to the Independent branch was, we understand, a refusal on the part of the conference to admit lay-members to a share in the administration of the discipline and other affairs of the society. These bodies have recently merged in the Wesleyan Methodist association, which contains 27,384 members.

6. *Bryanites*, so called from a Mr. Bryan, one of their preachers, have about 13,000 members. They differ very little from Ranters.

7. *Episcopal Methodist Church in the United States*. This community, arising out of the labours of Mr. Wesley and some early preachers, was regularly formed in 1784, when Dr. Coke, a presbyter of the Church of England, having been ordained, was sent out in the capacity of superintendent of the Methodist societies in America. It recognizes three orders of ministers:—bishops, elders, and deacons, whose duties are partly stationary and partly of a travelling character; besides whom, they employ local preachers, who preach generally on the Lord's day, and occasionally during the week. The number in this connexion, in 1833, were as follows:—489,983 whites, 74,447 people of colour, 21,338 Indians; 2,230 travelling preachers; 123 superintendents; and 5 bishops.

## [2.] CALVINISTIC METHODISTS.

Under this term are generally comprised three distinct connexions.

1. *The Tabernacle Connexion*, or that formed by Mr. Whitefield, and so called from the name given to several of his places of worship in London, Bristol, &c. In some of the chapels in this connexion the service of the Church of England is read; in others the worship is conducted much in the same way as among the Congregationalists; while, in all, the system of supply is more or less kept up, consisting in the employment, for a month or six weeks, of ministers from different parts of the country, who either take the whole duty, or assist the resident minister. Some of the congregations consist of several thousand hearers; and, by the blessing of God on the rousing and faithful sermons which are usually delivered to them, very extensive good is effected in the way of conversion. Most of the ministers now employed as supplies in this connexion, are of the Congregational order, to which, of late years, there appears to be a gradual approximation; and it is not improbable that ere long both bodies will coalesce.

2. *Lady Huntingdon's Connexion*.—For an account of the origin of this section of Calvinistic Methodists, see the article HUNTINGDON, COUNTESS OF.—The number of chapels belonging to this body, at the present time, is about sixty, in all of which the liturgy of the Church of England is read, and most of her forms scrupulously kept up. The ministers, who used formerly to supply at different chapels in the course of the year, are now become more stationary, and have assumed more of the pastoral character. They have a respectable college at Cheshunt, in Hertfordshire.

3. *The Welsh Calvinistic Methodists*.—This body, which is now very numerous, takes its date from the year 1735, much about the time that Methodism began in England; and is to be traced to the zealous labours of Howel Harris, Esq. of Trevecca, in Brecknockshire, who had intended to take orders in the Church of England, but was so shocked at the impiety which he witnessed among the students at Oxford, that he abandoned his purpose; and, returning to his native place, began to exert himself for the salvation of sinners, both in his own parish and in those which adjoined it. A great revival was the result; and it being found necessary to have private conversations with such as were under concern about their souls, beyond what Mr. Harris could attend to, he formed societies in which they could be carried on by experienced individuals appointed for the purpose. Notwithstanding the opposition that he met with, he was so successful in his exertions, that in the course of four years, not fewer than three hundred societies were formed in

South Wales. It was not long before this zealous servant of Christ was joined by several ministers who left the established church, who became itinerants, and diffused the knowledge of the Gospel very widely in the principality.

The first association was held about the year 1743, since which time associations have been held quarterly; and the connexion continued to receive fresh accessions, both from among the ministers and members of the establishment, till the year 1785, when it was joined by the Rev. Thomas Charles, A. B. of Bala, who, in addition to other zealous labours in the gospel, set himself to organize the body, according to a more regular plan; so that to him its members now look as the principal instrument in reducing them to their present order.

Their constitution consists of the following combinations:—1. *Private Societies*. These include such, and such only, as discover some concern about their souls, their need of Christ, a diligent attendance on the means of grace, freedom from doctrinal errors, and an unblameable walk and conversation, together with their children; and who meet once every week privately, under the superintendence of two or more leaders. These societies are subject, as it regards subordination and government, to—2. *The Monthly Societies*, the members of which are exclusively preachers, or leaders of private societies within the county, and such of the officers from neighbouring counties as may conveniently attend. These take cognizance of the state of all the private societies within their bounds, particularly that there be nothing, either in doctrine or discipline, contrary to the word of God, or dissonant from the rules of the connexion. 3. *The Quarterly Societies, or Associations*, which are convened once every quarter of a year, both in South and North Wales. At every such association the whole connexion is supposed to be present, through its representatives, the preachers and leaders; and accordingly the decisions of this meeting are deemed of authority on every subject relating to the body through all its branches.

The number of Calvinistic Methodists in Wales is very great, and is increasing from year to year. Their chapels more than treble the churches. In almost every village neat stone buildings, built expressly for places of dissenting worship, are to be met with, and most of these belong to this body: and had it not been for their exertions and those of the Independents, &c., the inhabitants of most parts of the principality must have remained in the grossest state of ignorance; the gospel being very seldom preached in the pulpits of the establishment.

They are high in their Calvinistic sentiments, taking the strictly commercial view of the atonement of Christ, and regarding the work of redemption as possessing no aspect

or bearing but what regards the elect. See *History of Methodism; Gillis's Life of Whitefield, and Works; Coke's Life of Wesley; Macquarrie's Shower; Wesley's Works; Benson's Vindication and Apology for the Methodists; Fletcher's Works; Boque and Bennett's History of the Dissenters*, vol. iii.; *Walker's Address to the Methodists; The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists in Wales.*

METROPOLITAN, a bishop of a mother-church, or of the chief church in the chief city. See articles BISHOP, EPISCOPACY.

MICHAELIS, JOHN HENRY, a learned divine and oriental scholar, was born at Kettenberg, in Germany, in 1668. He studied at the University of Leipsic, and afterwards at Halle, where he became professor of Greek literature in 1699. He subsequently obtained the office of librarian to the university, and at length was appointed to the chair of divinity and the oriental languages. In 1720 he published, at Halle, a valuable edition of the Hebrew Bible, with various readings from manuscripts and printed editions, and the masoretic commentary and annotations of the Rabbins. A kind of appendix to this work at the same time appeared under the title of "Annotationes Philologico-Exegetice in Hagiographiis," Halle, 1720, in three vols. 4to. He was also the author of a Hebrew Grammar, and other works. He died in 1738.

MICHAELIS, SIR JOHN DAVID, son of Christian Benedict, and nephew of John Henry Michaelis, was born at Halle in 1717. He was educated at the university of his native place, and devoted himself to the clerical profession. Having visited England, he became acquainted with Bishop Lowth, and other learned men, and for a while officiated as minister at the German Chapel, St. James's Palace. Returning to Germany, he was made professor of theology and oriental literature at the University of Gottingen, of which he was also librarian. He was appointed director of the Royal Society of Gottingen; and by his writings and lectures he contributed greatly to the celebrity of that university as a school of theological literature. The Order of the Polar Star was conferred upon Professor Michaelis in 1775, by the king of Sweden; and in 1786 he was made an aulic counsellor of Hanover. He died in 1791, at the age of seventy-five. His works are very numerous, amounting to about fifty different publications, mostly relating to Scripture criticism, and the oriental languages and literature. Among the most valued are his "Introduction to the New Testament," which has been translated into English by Bishop Marsh; his "Commentaries on the Law of Moses," of which there is an English version by Dr. Smith, a clergyman of the Church of Scotland; his "Spicilegium Geo-

graphie Hebræorum;" his "Supplementa ad Lexica Hebraica;" his "Biblical and Oriental Library;" and his "Translation of the Bible, with Notes, for the Unlearned."

The adherence of Michaelis to the established system of Lutheranism, and his outward respect for the Christian religion, have principally been attributed to the impressions made upon his mind by the intercourse of the Pietists, and especially by the education which he received from his excellent father. Too light-minded, as he himself acknowledges, to adopt their tone of pious feeling, he nevertheless retained a certain conviction of the truth of Christianity; endeavoured, by new and singularly ingenious theories, to remove objections to it; and, much to the surprise of his younger contemporaries, whose rationalistic views were ripening apace, he held, to the last, many parts of the older system, which they had either modified or thrown aside. The melancholy consequences, however, of this merely natural persuasion, are abundantly manifest. Destitute of that conviction which can alone give a comprehensive insight into the real character of revelation, and the harmonious relation of its several parts, he had no guide to enable him to perceive what might be safely admitted without detriment to the system itself; he consequently, according to the usual custom of persons taking only a partial view of subjects, frequently opposed the objection, instead of the principle on which the objection was founded; endeavoured to remove it by theories in conformity with mere human systems, and strengthened it equally by his concessions and by his own inadequate and arbitrary defences. Possessed of no settled principles, every minute difficulty presented itself with intrinsic force and perplexity to his mind; his belief was a reed ready to be shaken by every fresh breeze; all that he had previously gained seemed again staked on the issue of each petty skirmish; and, in the very descriptive comparison of Lessing, he was like the timid soldier who loses his life before an outpost, without once seeing the country of which he would gain possession. The theological opinions of this celebrated man are never to be trusted; and, indeed, the serious student cannot but be disgusted with the levity which too frequently appears in his writings, and the gross obscenity which occasionally defiles them, (as it did much more offensively his oral lectures;) the result of his intemperate habits and low moral character.

MILITANT, from *militans*, fighting; a term applied to the Church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the church triumphant in heaven.

MILLENARIANS, or CHILIASTS, a name given to those who believe that the saints will



reign on earth with Christ a thousand years. See next article.

MILLENNIUM, "a thousand years," generally employed to denote the thousand years under which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other Scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the church in which such views of the millennium were not admitted by individual divines, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that they were never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century, the millenarians held the following tenets:—

1. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years.

2. That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time.

3. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants.

4. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were derived from several passages in Scripture, which the millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following:

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection."

Rev. xx. 1—6. This passage all the ancient millenarians took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and new earth, wherein dwelleth righteousness."

These views were recently revived in this country by Mr. Irving, and a party who arrogated to themselves the exclusive epithet of "The Students of Prophecy;" and, partly in consequence of the wild and fanatical manner in which they were propounded, — partly owing to the absurd notions and practices, such as the gift of tongues, the working of miracles, &c., which were connected with them, they produced a considerable impression, principally on clergymen and laymen of the Church of England. The very few Dissenters that were led away by them, were such as originally attended Mr. Irving's ministry.

We may observe the following things respecting the millennium:—1. That the Scriptures afford us ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed, Rev. xx. 4, 7; Psal. lxxii. 11; Isa. ii. 2, 4; xi. 9; xlix. 23; lx. 1; Dan. vii. 27.—2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by constant propagation to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.—3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons



which the word of God enjoins. An able minister will have something of all these united in him, though he may not excel in all; and it becomes every one who is a candidate for the ministry to get a clear idea of each, that he may not be deficient in the discharge of that work which is the most important that can be sustained by mortal beings. Many volumes have been written on this subject, but we must be content in this place to offer only a few remarks relative to it. In the first place, then, it must be observed, that ministers of the Gospel *ought to be sound as to their principles*. They must be men whose hearts are renovated by divine grace, and whose sentiments are derived from the sacred oracles of divine truth. A minister without principles will never do any good; and he who professes to believe in a system, should see to it that it accords with the word of God. His mind should clearly perceive the beauty, harmony, and utility of the doctrines, *while* his heart should be deeply impressed with a sense of their value and importance.—2. *They should be mild and affable as to their dispositions and deportment*. A haughty, imperious spirit is a disgrace to the ministerial character, and generally brings contempt. They should learn to bear injuries with patience, and be ready to do good to every one; be courteous to all without cringing to any; be affable without levity, and humble without pusillanimity; conciliating the affections without violating the truth; connecting a suavity of manners with a dignity of character; obliging without flattery; and throwing off all reserve, without running into the opposite extreme of volubility and trifling.—3. *They should be superior as to their knowledge and talents*. Though many have been useful without what is called learning, yet none have been so without some portion of knowledge and wisdom. Nor has God Almighty ever sanctified ignorance, or consecrated it to his service; since it is the effect of the fall, and the consequence of our departure from the fountain of intelligence. Ministers, therefore, especially, should endeavour to break these shackles, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, especially, in the original languages. The scheme of salvation by Jesus Christ should be well understood, with all the various topics connected with it. And in the present day, a knowledge of history, natural and mental philosophy, logic, mathematics, and rhetoric, are peculiarly requisite. A clear judgment, also, with a retentive memory, inventive faculty, and a facility of communication, should be obtained.—4. *They should be diligent as to their studies*. Their time especially should be improved, and not lost by too much sleep, formal visits, indolence, reading useless books, studying useless

subjects. Every day should have its work, and every subject its due attention. Some advise a chapter in the Hebrew Bible, and another in the Greek Testament, to be read every day. A well-chosen system of divinity should be accurately studied. The best definitions should be obtained, and a constant regard paid to all those studies which savour of religion, and have some tendency to public work.—5. *Ministers should be extensive as to their benevolence and candour*. A contracted, bigoted spirit ill becomes those who preach a Gospel which breathes the purest benevolence to mankind. This spirit has done more harm among all parties than many imagine; and is one of the most powerful engines the devil makes use of to oppose the best interests of mankind; and it is lamentable to observe how sects and parties have all, in their turns, anathematized each other. Now, while ministers ought to contend earnestly for the faith once delivered to the saints, they must remember that men more or less think differently from each other; that prejudice of education has great influence; that difference of opinion as to things nonessential is not of such importance as to be a ground of dislike. Let the ministers of Christ, then, pity the weak, forgive the ignorant, bear with the sincere though mistaken zealot, and love all who love the Lord Jesus Christ.—6. *Ministers should be zealous and faithful in their public work*. The sick must be visited; children must be catechised; the ordinances administered; and the word of God preached. These things must be taken up, not as a matter of duty only, but of pleasure, and executed with faithfulness; and, as they are of the utmost importance, ministers should attend to them with all that sincerity, earnestness, and zeal which that importance demands. An idle, frigid, indifferent minister is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself.—7. *Lastly, ministers should be consistent as to their conduct*. No brightness of talent, no superiority of intellect, no extent of knowledge, will ever be a substitute for this. They should not only possess a luminous mind, but set a good example. This will procure dignity to themselves, give energy to what they say, and prove a blessing to the circle in which they move. In fine, they should be men of prudence and prayer, light and love, zeal and knowledge, courage and humility, humanity and religion. See DECLAMATION, ELOQUENCE, PREACHING, and SERMONS, in this work; *Dr. Smith's Lect. on the Sacred Office*; *Gerard's Pastoral Care*; *Macgill's Address to Young Clergymen*; *Chrysostom on the Priesthood*; *Baxter's Reformed Pastor*; *Burnet's Pastoral Cure*; *Watts's Humble Attempt*; *Dr. Edwards's Preacher*; *Mason's Student and Pastor*; *Gibbon's Christian Minister*; *Mather's Student and Preacher*; *Oster-*

*Wolf's Lectures on the Sacred Ministry; Robinson's Claude; Doddridge's Lectures on Preaching and the Ministerial Office; Bridges' Christian Ministry.*

**MINISTERIAL CALL**, a term used to denote that right or authority which a person receives to preach the Gospel. This call is considered as twofold, *divine* and *ecclesiastical*. The following things seem essential to a divine call: 1. A holy, blameless life.—2. An ardent and constant inclination and zeal to do good.—3. Abilities suited to the work: such as knowledge, aptness to teach, courage, &c.—4. An opportunity afforded in Providence to be useful. An *ecclesiastical* call consists in the election which is made of any person to be a pastor. But here the Episcopalian and the Dissenter differ; the former believing that the choice and call of a minister rest with the superior clergy, or those who have the gift of an ecclesiastical benefice; the latter supposes that it should rest on the suffrage of the people to whom he is to minister. The Churchman reasons thus: "Though the people may be competent judges of the abilities of their tradesmen, they cannot be allowed to have an equal discernment in matters of science and erudition. Daily experience may convince us how injudiciously preferment would be distributed by popular elections. The modesty of genius would stand little chance of being distinguished by an ignorant multitude. The most illiterate, the most impudent, those who could most dexterously play the hypocrite, who could best adapt their preaching to the fanaticism of the vulgar, would be the only successful candidates for public favour. Thus moderation and literature would soon be banished, and a scene of corruption, confusion, and madness, would prevail." But specious as these arguments seem, they have but little force on the mind of the Congregationalist, who thus reasons: "The church being a voluntary society, none imposed upon her members by men can be related to them as their pastor without their own consent. None can so well judge what gifts are best suited to their spiritual edification as Christians themselves. The Scriptures allow the election of pastors in ordinary cases to adult Christians, and to none else, Acts i. 15—26; vi. 1—6; xiv. 23. Christ requires his people to *try* the spirits, which supposeth their ability to do so, and their power to choose such only as they find most proper to edify their souls, and to refuse others, 1 John iv. 1. The introduction of ministers into their office by *patronage*, of whatever form, hath its origin from popery, tends to establish a tyranny over men's consciences, which and whom Christ hath made free, and to fill pulpits with wicked and indolent clergymen. Whoever will attentively examine the history of the primitive times, will find that all ecclesiastical officers for the first three hundred years were elected

by the people." We must refer the reader for more on this subject to the articles CHURCH, EPISCOPACY, and CONGREGATIONALISTS.

**MINISTRY, GOSPEL**, an ordinance appointed for the purpose of instructing men in the principles and knowledge of the Gospel, Eph. iv. 8, 11. Rom. x. 15. Heb. v. 4. That the Gospel ministry is of divine origin, and intended to be kept up in the church, will evidently appear, if we consider the promises that in the last and best times of the New Testament dispensation there would be an instituted and regular ministry in her, Eph. iv. 8, 11. Tit. i. 5. 1 Pet. v. 1 Tim. i.; also from the names of office peculiar to some members in the church, and not common to all, Eph. iv. 8, 11; from the duties which are represented as reciprocally binding on ministers and people, Heb. xiii. 7, 17. 1 Pet. v. 2, 3, 4; from the promises of assistance which were given to the first ministers of the new dispensation, Matt. xxviii. 20; and from the importance of a Gospel ministry, which is represented in the Scripture as a very great blessing to them who enjoy it, and the removal of it as one of the greatest calamities which can befall any people, Rev. ii. and iii. See books under article MINISTER.

**MIRACLE**, in its original sense, is a word of the same import with wonder; but, in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature."

That the visible world, says Dr. Gleg, is governed by stated general rules, or that there is an order of causes and effects established in every part of the system of nature which falls under our observation, is a fact which cannot be controverted. If the Supreme Being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that in the particular system to which we belong he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phenomena result, we have the same evidence that he has subjected those agents to certain fixed laws, commonly called the *laws of nature*. On either hypothesis, effects which are produced by the regular operation of these laws, or which are conformable to the established course of events, are properly called *natural*; and every deviation from this constitution of the natural system, and the correspondent course of events in it, is called a *miracle*.

If this definition of a miracle be just, no event can be deemed miraculous merely because it is strange, or even to us unaccountable; since it may be nothing more than a regular effect of some unknown law of nature. In this country earthquakes are rare; and for monstrous births, perhaps, no particular and satisfactory account can be given: yet an earthquake is as regular an effect of the est-

lished laws of nature as any of those with which we are most intimately acquainted; and, under circumstances in which there would always be the same kind of production, the monster is nature's genuine issue. It is, therefore, necessary, before we can pronounce any effect to be a true miracle, that the circumstances under which it is produced be known, and that the common course of nature be in some degree understood; for in all those cases in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from its course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to prevent all possibility of a dispute.

Thus, were a physician to cure a blind man of a cataract, by anointing his eyes with a chemical preparation which we had never before seen, and to the nature and effects of which we are absolute strangers, the cure would undoubtedly be wonderful, but we could not pronounce it to be miraculous, because, for any thing known to us, it might be the natural effect of the operation of the unguent on the eye. But were he to recover his patient merely by commanding him to see, or by anointing his eyes with spittle, we should, with the utmost confidence, pronounce the cure to be a miracle; because we know perfectly that neither the human voice nor human spittle have, by the established constitution of things, any such power over the diseases of the eye.

If miracles be effects deviating from the established constitution of things, we are certain that they will never be performed on trivial occasions. The constitution of things was established by the Creator and Governor of the universe, and is undoubtedly the offspring of infinite wisdom, pursuing a plan for the best of purposes. From this plan no deviation can be made but by God himself, or by some powerful being acting with his permission. The plans devised by wisdom are steady in proportion to their perfection, and the plans of infinite wisdom must be absolutely perfect. From this consideration, some men have ventured to conclude that no miracle was ever wrought, or can rationally be expected; but maturer reflection must soon satisfy us that all such conclusions are hasty.

Man is unquestionably the principal creature in this world, and apparently the only one in it who is capable of being made acquainted with the relation in which he stands to his Creator. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operation beyond the limits of this earth were established chiefly, if not solely, for the good of mankind; and if, in any par-

ticular circumstances, that good can be more effectually promoted by an occasional deviation from those laws, such a deviation may be reasonably expected.

We know from history, that almost all mankind were once sunk into the grossest ignorance of the most important truths; that they knew not the Being by whom they were created and supported; that they paid divine adoration to stocks, stones, and the vilest reptiles! and that they were slaves to the most impious, cruel, and degrading superstitions.

From this depraved state it was surely not unworthy of the Divine Being to rescue his helpless creatures, to enlighten their understandings, that they might perceive what is right, and to present to them motives of sufficient force to engage them in the practice of it. But the understandings of ignorant barbarians cannot be enlightened by arguments; because of the force of such arguments as regard moral science they are not qualified to judge. The philosophers of Athens and Rome inculcated, indeed, many excellent moral precepts, and they sometimes ventured to expose the absurdities of the reigning superstition; but their lectures had no influence upon the multitude; and they had themselves imbibed such erroneous notions respecting the attributes of the Supreme Being, and the nature of the human soul, and converted those notions into first principles, of which they would not permit an examination, that even among them a thorough reformation was not to be expected from the powers of reasoning. It is likewise to be observed, that there are many truths of the utmost importance to mankind, which unassisted reason could never have discovered. Amongst these, we may confidently reckon the immortality of the soul, the terms upon which God will save sinners, and the manner in which that all-perfect Being may be acceptably worshipped; about all of which philosophers were in such uncertainty, that, according to Plato, "Whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God."

An immediate revelation from heaven, therefore, was the only method by which infinite Wisdom and perfect Goodness could reform a bewildered and vicious race. But this revelation, at whatever time we suppose it given, must have been made directly either to some chosen individuals commissioned to instruct others, or to every man and woman for whose benefit it was ultimately intended. Were every person instructed in the knowledge of his duty by immediate inspiration, and were the motives to practise it brought home to his mind by God himself, human nature would be wholly changed: men would not be moral agents, nor by consequence be capable either of reward or of punishment. It remains, therefore,

that if God has been graciously pleased to enlighten and reform mankind, without destroying that moral nature which man possesses, he can have done it only by revealing his truth to certain chosen instruments, who were the immediate instructors of their contemporaries, and through them have been the instructors of succeeding ages.

Let us suppose this to have been actually the case, and consider how those inspired teachers could communicate to others every truth which had been revealed to themselves. They might easily, if it were part of their duty, deliver a sublime system of natural and moral science, and establish it upon the common basis of experiment and demonstration; but what foundation could they lay for those truths which unassisted reason cannot discover, and which when they are revealed, appear to have no necessary relation to any thing previously known? To a bare affirmation that they had been immediately received from God, no rational being could be expected to assent. The teachers might be men of known veracity, whose simple assertion would be admitted as sufficient evidence for any fact in conformity with the laws of nature; but as every man has the evidence of his own consciousness and experience that revelations from heaven are deviations from these laws, an assertion so apparently extravagant would be rejected as false, unless supported by some better proof than the mere affirmation of the teacher. In this state of things, we can conceive no evidence sufficient to make such doctrines be received as the truths of God, but the power of working miracles committed to him who taught them. This would, indeed, be fully adequate to the purpose; for if there were nothing in the doctrines themselves impious, immoral, or contrary to truths already known, the only thing which could render the teacher's assertion incredible would be its implying such an intimate communion with God as is contrary to the established course of things, by which men are left to acquire all their knowledge by the exercise of their own faculties. Let us now suppose one of those inspired preachers to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that, for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity be removed by this miracle? and his assertion that he had received such and such doctrines from God be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural

power was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural knowledge. A palpable deviation from the known laws of nature in one instance, is a sensible proof that such a deviation is possible in another; and in such a case as this, it is the witness of God to the truth of a man.

Miracles, then, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the sole evidence of its truth and divinity. The pretended miracles mentioned by Pagan historians and poets, are not said to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry. Many of them may be clearly shown to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages long prior to the era of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

But the miracles recorded of Moses and of Christ bear a very different character. None of them are represented as wrought on trivial occasions. The writers who mention them were eye-witnesses of the facts, which they affirm to have been performed publicly, in attestation of the truth of their respective systems. They are, indeed, so incorporated with these systems, that the miracles cannot be separated from the doctrines; and if the miracles be not really performed, the doctrines cannot possibly be true. Besides all this, they were wrought in support of revelations, which opposed all the religious systems, superstitions, and prejudices of the age in which they were given; a circumstance which of itself sets them, in point of authority, infinitely above the Pagan prodigies, as well as the lying wonders of the Romish Church.

It is indeed, we believe, universally admitted, that the miracles mentioned in the Book of Exodus, and in the four Gospels, might, to those who saw them performed, be sufficient evidence of the divine inspiration of Moses and of Christ; but to us it may be thought that they are no evidence whatever, as we must believe in the miracles themselves, if we believe in them at all, upon the bare authority of human testimony. Why, it has been sometimes asked, are not miracles wrought in all ages and countries? If the religion of Christ was to be of perpetual duration, every generation of men ought to have complete evidence of its truth and divinity.

To the performance of miracles in every age and in every country, perhaps the same objections lie, as to the immediate inspiration of every individual. Were those miracles universally received as such, men would be so overwhelmed with the *number* rather than with the *force* of their authority, as hardly to remain masters of their own conduct; and in that case the very end of all miracles would be defeated by their frequency. The truth, however, seems to be, that miracles so frequently repeated would not be received as such, and of course would have no authority; because it would be difficult, and, in many cases impossible, to distinguish them from natural events. If they recurred regularly at certain intervals, we could not prove them to be deviations from the known laws of nature, because we should have the same experience for one series of events as for the other; for the regular succession of preternatural effects, as for the established constitution and course of things.

Be this, however, as it may, we shall take the liberty to affirm, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind, though not so striking to vulgar apprehension, as those had who were contemporary with Christ and his Apostles, and who actually saw the mighty works which he performed. Mr. Hume, indeed, endeavoured to prove, that "no testimony is sufficient to establish a miracle;" and the reasoning employed for this purpose is, that "a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be; whereas our experience of human veracity, which (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception." This boasted and plausible argument has, with equal candour and acuteness, been examined by Dr. Campbell, in his *Dissertation on Miracles*, who justly

observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr. Hume calls firm and unalterable experience; and that if, in certain circumstances, we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under the immediate observation of our own senses.

We need not waste time here in proving that the miracles, as they are presented in the writings of the New Testament, were of such a nature, and performed before so many witnesses, that no imposition could possibly be practised on the senses of those who affirm that they were present. From every page of the Gospels this is so evident, that the philosophical adversaries of the Christian faith never suppose the apostles to have been themselves deceived, but boldly accuse them of bearing false witness. But if this accusation be well-founded, their testimony itself is as great a miracle as any which they record of themselves, or of their Master. For if they sat down to fabricate their pretended revelation, and to contrive a series of miracles to which they were unanimously to appeal for its truth, it is plain, since they proved successful in their daring enterprise, that they must have clearly foreseen every possible circumstance in which they could be placed, and have prepared consistent answers to every question that could be put to them by their most inveterate and most enlightened enemies; by the statesman, the lawyer, the philosopher and the priest. That such foreknowledge as this would have been miraculous, will not surely be denied; since it forms the very attribute which we find it most difficult to allow even to God himself. It is not, however, the *only* miracle which this supposition would compel us to swallow. The very *resolution* of the apostles to propagate the belief of false miracles in support of such a religion as that which is taught in the New Testament, is as great a miracle as human imagination can easily conceive.

When they formed this design, either they must have hoped to succeed, or they must have foreseen that they should fail in their undertaking; and, in either case, they "chose evil for its own sake." They could not, if they foresaw that they should fail, look for any thing but that contempt, disgrace, and persecution, which were then the inevitable consequences of an unsuccessful endeavour to overthrow the established religion. Nor could their prospects be brighter upon the supposition of their success. As they knew themselves to be false witnesses, and impious deceivers, they could have no hopes beyond the grave; and by determining to oppose all the religious systems, superstitious, and preju-

dices of the age in which they lived, they wilfully exposed themselves to inevitable misery in the present life, to insult and imprisonment, to stripes and death. Nor can it be said that they might look forward to power and affluence, when they should, through sufferings, have converted their countrymen; for so desirous were they of obtaining nothing but misery, as the end of their mission, that they made their own persecution a test of the truth of their doctrines. They introduced the Master from whom they pretended to have received these doctrines, as telling them, that "they were sent forth as sheep in the midst of wolves; that they should be delivered up to councils, and scourged in synagogues; that they should be hated of all men for his name's sake; that the brother should deliver up the brother to death, and the father the child; and that he who took not up his cross, and followed after him, was not worthy of him." The very system of religion, therefore, which they invented, and resolved to impose upon mankind, was so contrived, that the worldly prosperity of its first preachers, and even their exemption from persecution, was incompatible with its success. Had these clear predictions of the Author of that religion under whom the apostles acted only as ministers, not been verified, all mankind must have instantly perceived that their pretence to inspiration was false, and that Christianity was a scandalous and impudent imposture. All this the apostles could not but foresee when they formed their plan for deluding the world. Whence it follows, that when they resolved to support their pretended revelation by an appeal to forged miracles, they wilfully, and with their eyes open, exposed themselves to inevitable misery, whether they should succeed or fail in their enterprise; and that they concerted their measures so as not to admit of a possibility of recompense to themselves, either in this life or that which is to come. But if there be a law of nature, for the reality of which we have better evidence than we have for others, it is, that "no man can choose misery for its *own sake*," or make the acquisition of it the ultimate end of his pursuit. The existence of other laws of nature we know by testimony, and our own observation of the regularity of their effects. The existence of this law is made known to us not only by these means, but also by the still clearer and more conclusive evidence of our own consciousness.

Thus, then, do miracles force themselves upon our assent in every possible view which we can take of this interesting subject. If the testimony of the first preachers of Christianity were true, the miracles recorded in the Gospel were certainly performed, and the doctrines of our religion are derived from heaven. On the other hand, if that testimony

were false, either God must have miraculously effaced from the minds of those by whom it was given, all the associations formed between their sensible ideas and the words of language, or he must have endowed those men with the gifts of prescience, and have impelled them to fabricate a pretended revelation for the purpose of deceiving the world, and involving themselves in certain and foreseen destruction.

The power necessary to perform the one series of those miracles may, for any thing known to us, be as great as that which would be requisite for the performance of the other; and, considered merely as exertions of preternatural power, they may seem to balance each other, and to hold the mind in a state of suspense; but when we take into consideration the different purposes for which these opposite and contending miracles were wrought, the balance is instantly destroyed. The miracles recorded in the Gospels, if real, were wrought in support of a revelation which, in the opinion of all by whom it is received, has brought to light many important truths, which could not otherwise have been made known to men; and which, by the confession of its adversaries, contains the purest moral precepts by which the conduct of mankind was ever directed. The opposite series of miracles, if real, was performed to enable, and even to compel, a company of Jews, of the lowest rank and of the narrowest education, to fabricate, with the view of inevitable destruction to themselves, a consistent scheme of falsehood, and by an appeal to forged miracles to impose it upon the world as a revelation from heaven. The object of the former miracles is worthy of a God of infinite wisdom, goodness, and power; the object of the latter is absolutely inconsistent with wisdom and goodness, which are demonstrably attributes of that Being by whom alone miracles can be performed. Whence it follows, that the supposition of the apostles bearing *false* testimony to the miracles of their Master, implies a series of deviations from the laws of nature infinitely less probable in themselves than those miracles: and therefore, by Mr. Hume's maxim, we must necessarily reject the supposition of falsehood in the testimony, and admit the reality of the miracles. So true it is, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind as those had who were contemporary with Christ and his apostles, and were actual witnesses to their mighty works.

The power of working miracles is supposed by some to have been continued no longer than the apostles' days. Others think that it was continued long after. It seems pretty clear, however, that miracles ceased as those persons passed off the stage who had the power of working them conferred upon them



by the apostles. As for what Augustine says of those wrought at the tombs of the martyrs, and some other places, in his time, the evidence is not such as we desire in facts of importance. The controversy concerning the time when miraculous powers ceased was carried on by Dr. Middleton, in his *Free Inquiry into the Miraculous Powers, &c.*; by Mr. Yate, Mr. Toll, and others, who suppose that miracles ceased with the apostles. On the contrary side appeared Dr. Stebbing, Dr. Chapman, Mr. Parker, Mr. Brooke, and others.

As to the miracles of the Romish Church, it is evident, as Doddridge observes, that many of them were ridiculous tales, according to their own historians; others were performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling; and it is particularly remarkable, that they were hardly ever wrought where they seem most necessary, *i. e.* in countries where those doctrines are renounced which that church esteems of the highest importance. See *Fleetwood, Clarapede, Combeure, Campbell, Lardner, Farmer, Adams, and Weston, on Miracles*; article *Miracle, Encyclop. Brit.*; *Doddridge's Lec.*, lec. 101 and 135; *Leland's View of Deistical Writers*, letters 3, 4, 7; *Hurston on the Spirit*, p. 299, &c.

On the subject of the cessation of miracles, and the fictitious miracles of the modern Millenarians, see *Modern Fanaticism Unriddled*.

**MIRACULOUS CONCEPTION**, the production of the human nature of our Lord, out of the ordinary course of generation, by the immediate operation of the Holy Ghost on the womb of the Virgin Mary. This dogma is clearly taught in Matt. i. 18—25, and Luke i. 35, in the former of which it is expressly declared to be a fulfilment of the celebrated prediction, Isaiah vii. 14. To evade the force of these passages, which are felt to be destructive to their system, our modern Socinians have attempted to invalidate the genuineness of the chapters in which they occur, and have actually, without the slightest critical authority, printed them in italics in their late version of the New Testament, as if they formed no part of the inspired text. To what shifts will not men suffer themselves to be reduced when they are desirous of carrying a favourite point! The importance of the doctrine is thus expressed by Bishop Horsley:—

“It were not difficult to show that the miraculous conception, once admitted, naturally brings after it the great doctrines of the atonement and the incarnation. The miraculous conception of our Lord evidently implies some higher purpose of his coming than the mere business of a teacher. The business of a teacher might have been performed by a

mere man, enlightened by the prophetic spirit. For whatever instruction men have the capacity to receive, a man might have been made the instrument to convey. Had teaching, therefore, been the sole purpose of our Saviour's coming, a mere man might have done the whole business, and the supernatural conception had been an unnecessary miracle. He, therefore, who came in this miraculous way, came upon some higher business, to which a mere man was unequal. He came to be made a sin offering for us, that we might be made the righteousness of God in him.”

**MIRTH**, joy, gaiety, merriment. It is distinguished from cheerfulness thus: Mirth is considered as an act; cheerfulness an habit of the mind. Mirth is short and transient; cheerfulness fixed and permanent. “Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.” Mirth is sinful, 1. When men rejoice in that which is evil. 2. When unreasonable. 3. When tending to commit sin. 4. When a hinderance to duty. 5. When it is blasphemous and profane.

**MISSANTHROPIST**, *μισανθρωπος*, a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind: to exercise a degree of candour consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society, to add at least something to the general interests of mankind. The misanthropist, therefore, is an ungenerous and dishonourable character. Disgusted with life, he seeks a retreat from it: like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large:—

“He is a man,” says Saurin, “who avoids society only to free himself from the trouble of being useful to it. He is a man, who considers his neighbours only on the side of their defects, not knowing the art of combining their virtue with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty than in devising means

to reform them. He is a man, who talks of nothing but banishing and executing, and who, because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns and societies, and of living in dens or deserts."

**MISER**, a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity; who denies himself even the comforts of life to accumulate wealth. Avarice, says Saurin, may be considered in two different points of light. It may be considered in those men, or rather those public bloodsuckers, or as the officers of the Roman Emperor Vespasian were called, those sponges of society, who, infatuated with this passion, seek after riches as the supreme good, determine to acquire it by any methods, and consider the ways that lead to wealth, legal or illegal, as the only road for them to travel.

Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practising low methods, incompatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon.

How many forms doth avarice take to disguise itself from the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is prudence, which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is charity, which requires him not to give society examples of prodigality and parade. Sometimes it is parental love, obliging him to save something for his children. Sometimes it is circumspection, which requires him not to supply people who make an ill use of what they get. Sometimes it is necessity, which obliges him to repel artifice by artifice. Sometimes it is conscience, which convinces him, good man, that he hath already exceeded in compassion and alms-giving, and done too much. Sometimes it is equity, for justice requires that every one should enjoy the fruit of his own labours, and those of his ancestors. Such, alas! are the awful pretexts and subterfuges of the miser. *Saurin's Ser.*, vol. v. ser. 12. See **AVARICE**, **COVETOUSNESS**.

**MISHNAH** (from מִשְׁנָה, *iteravit*.) a part of the Jewish Talmud.

The Mishnah contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mishnah.

The Mishnah consists of various traditions of the Jews, and of explanations of several passages of Scripture: these traditions serving as an explication of the written law, and supplements to it, are said to have been delivered to Moses during the time of his abode on the Mount: which he afterwards communicated to Aaron, Eleazar, and his servant Joshua. By these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Prideaux's account, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the great synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho: and from him they came down in regular succession to Simeon, who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all, to Rabbi Judah the Holy, who committed them to writing in the Mishnah. But Dr. Prideaux, rejecting the Jewish fiction, observes, that after the death of Simeon the Just, about 299 years before Christ, the Mishnaical doctors arose, who, by their comments and conclusions added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue: so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and therefore the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of sixty-three. *Prid. Connex.*, vol. ii. p. 468, &c., ed. 9. This learned author computes, that the Mishnah was composed about the 150th year of our Lord; but Dr. Lightfoot says, that Rabbi Judah compiled the Mishnah about the year of Christ 190, in the latter end of the reign of Commodus; or as some compute, in the year of Christ 220. Dr. Lardner is of opinion that this work could not have been finished before the year 190, or later. Thus the book called the Mishnah was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own and others from the learned Maimonides, &c. in six volumes. fol. Amster. A.D. 1698—1703. See **TALMUD**. It is written in a much purer style, and is not nearly so full of dreams and visions as the Gemara.

**MISREPRESENTATION**, the act of wilfully

representing a thing otherwise than it is. "This," as an elegant writer observes, "is one of the greatest mischiefs of conversation. Self-love is continually at work to give to all we say a bias in our own favour. How often in society, otherwise respectable, are we pained with narrations in which prejudice warps, and self-love blinds!—How often do we see that withholding part of a truth answers the worst ends of a falsehood! How often regret the unfair turn given to a cause by placing a sentiment in one point of view, which the speaker had used in another! the letter of truth preserved, where its spirit is violated! a superstitious exactness scrupulously maintained in the underparts of a detail, in order to impress such an idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistaking the leading principle! How may we observe a new character given to a fact by a different look, tone, or emphasis, which alters it as much as words could have done! the false impression of a sermon conveyed, when we do not like the preacher, or when through him we wish to make religion itself ridiculous; the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage divested of its context! the bringing together detached portions of a subject, and making those parts ludicrous, when connected, which were serious in their distinct position! the insidious use made of a sentiment by representing it as the *opinion* of him who had only brought it forward in order to expose it! the relating opinions which had merely been put hypothetically, as if they were the avowed principles of him we would discredit! that subtle falsehood which is so made to incorporate with a certain quantity of truth, that the most skilful moral chemist cannot analyse or separate them! for a good *misrepresenter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too much truth would defeat the end of his mischief, and too little would destroy the belief of the hearer. All that indefinable ambiguity and equivocation; all that prudent deceit, which is rather implied than expressed; those more delicate artifices of the school of Loyola and of Chesterfield, which allow us, when we dare not deny a truth, yet so to disguise and discolour it, that the truth we relate shall not resemble the truth we heard; these, and all the thousand shades of simulation and dissimulation, will be carefully guarded against in the conversation of vigilant Christians." *H. More on Education*, vol. ii. p. 91.

**MISSAL**, the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which, in the ancient Christian church, signified every part of divine service. It was formed by collecting the separate liturgical

books formerly used in the religious services, particularly the *Oratorium*, *Lectioarium*, *Evangelium*, *Antiphonarium*, the *Canon*, &c., for the convenience of the priest. Some of these prayers and ceremonies are very ancient. Pius V. required, in 1570, that the missal which had been revised under his direction, should be adopted by the whole Catholic Church; and this form has been retained till the present time; the changes introduced by Clement VIII and Urban VIII. being little more than the alteration of a few sentences, and the addition of some new masses to those already in use.

**MISSIONARY SOCIETY**, an establishment composed of persons zealous for the glory of God and the salvation of souls, for the purpose of spreading the gospel in heathen and Mohammedan countries. No man possessed of the least degree of feeling or compassion for the human race can deny the necessity and utility of Christian missions. Whoever considers that by far the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design and applaud the principles of those who engage in so benevolent a work. We shall not, however, in this place, enter into a defence of missions, but shall present the reader with a short view of those that have been established.

In the sixteenth century, the *Romish Church* particularly exerted herself for the propagation of her religion. The Portuguese and Spaniards pretend to have done mighty exploits in the spread of the Christian faith in Asia, Africa, and America; but, when we consider the superstitions they imposed on some, and the dreadful cruelties they inflicted on others, it more than counterbalances any good that was done. For a time, the Dominicans, Franciscans, and other religious orders, were very zealous in the conversion of the heathen; but the Jesuits outdid them all in their attempts in the conversion of African, Asian, and American infidels. Xavier spread some hints of the Romish religion through the Portuguese settlements in the East Indies, through most of the Indian continent, and of Ceylon. In 1549 he sailed to Japan, and laid the foundation of a church there, which at one time was said to have consisted of about 600,000 Christians. After him, others penetrated into China, and founded a church, which continued about 170 years. About 1580, others penetrated into Chili and Peru, in South America, and converted the natives. Others bestirred themselves to convert the Greeks, Nestorians, Monophysites, Abyssinians, and the Egyptian Copts. "It is, however," as one observes, "a matter of doubt whether the disciples of a Xavier, or the con-

verts of a Loyola and Dominic, with their partisans of the Romish Church, should be admitted among the number of Christians, or their labours be thought to have contributed to the promotion or to the hinderance of the religion of Christ. Certain it is, that the methods these men pursued tended much more to make disciples to themselves and the pontiffs of Rome, than to form the mind to the reception of evangelical truth." With ardent zeal, however, and unwearied industry, these apostles laboured in this work. In 1622 we find the pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban added the college *for the propagation of the faith*; in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the same purposes. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and others, disputed the palm with them. The new world and the Asiatic regions were the chief field of their labours. They penetrated into the uncultivated recesses of America. They visited the nutrid regions of Siam, Tonquin, and Cochín-China. They entered the vast empire of China itself, and numbered millions among their converts. They dared to front the dangers of the tyrannical government of Japan. In India they assumed the garb and austerities of the Brahmins, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings, however, were very great; and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off, with, at last, a final expulsion from the empires. In Africa the Capuchins were chiefly employed, though it does not appear that they had any considerable success. And in America their laborious exertions have had but little influence, we fear, to promote the real conversion of the natives to the truth.

In the year 1621, the Dutch opened a church in the city of Batavia, and from hence ministers were sent to Amboyna. At Leyden, ministers and assistants were educated for the purpose of missions under the famous Wakeus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c.; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c.

About 1703, Frederick IV., of Denmark, applied to the university of Halle, in Germany, for missionaries to preach the gospel on the coast of Malabar, in the East Indies; and Messrs. Ziegenbalg and Plutsche were

the first employed on this important mission; to them others were soon added, who laboured with considerable success. It is said that upwards of 18,000 Gentooes have been brought up to the profession of Christianity.

A great work has been carried on among the Indian nations in North America. One of the first and most eminent instruments in this work was the excellent Mr. Elliot, commonly called the Indian apostle, who, from the time of his going to New England, in 1631, to his death, in 1690, devoted himself to this great work by his lips and pen, translating the Bible and other books into the native dialect. Some years after this, Thomas Mayhew, Esq., governor and patentee of the islands of Martha's Vineyard, and some neighbouring islands, greatly exerted himself in the attempt to convert the Indians in that part of America. His son John gathered and founded an Indian church, which, after his death, not being able to pay a minister, the old gentleman himself, at seventy years of age, became their instructor for more than twenty years; and his grandson and great-grandson both succeeded him in the same work. Mr. D. Brainerd was also a truly pious and successful missionary among the Susquehannah and Delaware Indians. His journal contains instances of very extraordinary conversions.

But the Moravians have exceeded all in their missionary exertions. They have various missions; and, by their persevering zeal, it is said, upwards of 23,000 of the most destitute of mankind, in different regions of the earth, have been brought to the knowledge of the truth. Vast numbers in the Danish islands of St. Thomas, St. Jau, and St. Croix, and the English islands of Jamaica, Antigua, Nevis, Barbadoes, St. Kitts, and Tobago, have, by their ministry, been called to worship God in spirit and in truth. In the inhospitable climes of Greenland and Labrador, they have met with wonderful success, after undergoing the most astonishing dangers and difficulties. The Arrowack Indians, and the negroes of Surinam and Berbice, have been collected into bodies of faithful people by them. Canada and the United States of North America have, by their instrumentality, afforded happy evidences of the power of the gospel. Even those esteemed the last of human beings, for brutishness and ignorance, the Hottentots, have been formed into their societies; and upwards of seven hundred are said to be worshipping God at Bavians Cloof, near the Cape of Good Hope. We might also mention their efforts to illumine the distant East, the coast of Coromandel, and the Nicobar islands; their attempts to penetrate into Abyssinia, to carry the gospel to Persia and Egypt, and to ascend the mountains of Caucasus. In fact, where shall

we find the men who have laboured as these have? Their invincible patience, their well-regulated zeal, their self-denial, their constant prudence, deserve the meed of highest approbation. Nor are they wearied in so honourable a service; for they have numerous missionaries still employed in different parts of the world. See MORAVIANS.

Good has been also done by the Wesleyan Methodists, who are certainly not the least in missionary work. They have several missionaries in the British dominions in America, and in the West Indies. They have some thousands of members in their societies in those parts. See METHODISTS.

In 1791, a society was instituted among the Baptists, called "The Particular Baptist Society for propagating the Gospel among the Heathen;" under the auspices of which missionaries were sent to India, where they have had considerable success, particularly in the translation of the Scriptures into many of the Indian languages and dialects. They have also missionaries in the West Indies, where their efforts have been signally blessed in the conversion of the poor negroes.

In the year 1795, the *London Missionary Society* was formed. According to its constitution, it is not confined to one body of people, but consists of Episcopalians, Presbyterians, and Independents, who hold an annual meeting in London in May. Missions have been established by this society in the South Seas, the West Indies, South Africa, India, China, and Siberia, in most of which places the labours of its devoted agents have been remarkably blessed, especially in the islands of the Pacific, where are upwards of twenty, on which idolatry has been entirely abolished, several Christian churches have been formed, and some thousands of the natives give satisfactory evidence of genuine conversion. According to the report for 1840, the society had 116 stations, with 173 European missionaries, besides 66 printers, schoolmasters, &c., and native teachers, amounting altogether to nearly 400. About 20,000 children and adults receive instruction in the schools. The annual expenditure now amounts to upwards of 80,000*l*.

Besides the above-mentioned societies, others have been formed, in connexion with the Established Church. In 1699, a society was instituted in England for Promoting Christian Knowledge. In 1701, another was formed for the Propagation of the Gospel in Foreign Parts. In Scotland, about the year 1700, a society was instituted for the Propagation of Christian Knowledge. In 1800, the Church Missionary Society was formed. Its stations are 56 in number,—in India, West Africa, Australia, the Mediterranean, the West Indies, and British America. Its expenditure for 1831, was 44,266*l*. 13*s*. 9*d*.

Societies for spreading the Gospel also have

been instituted in various other places, especially in the United States, where there exists a most active society, called the "Board of Foreign Missions," the missionaries of which are labouring in the Sandwich islands, Palestine, Armenia, the Greek islands, and India. From the whole, it seems evident that the light and knowledge of the glorious gospel will be more diffused than ever throughout the earth. And who is there that has any concern for the souls of men, any love for truth and religion, but what must rejoice at the formation, number, and success of those institutions, which have not the mere temporal concerns of men, but their everlasting welfare, as their object? My heart overflows with joy, and mine eyes with tears, when I consider the happy and extensive effects which are likely to take place. The untutored mind will receive the peaceful principles of religion and virtue; the savage barbarian will rejoice in the copious blessings, and feel the benign effects of civilization; the ignorant idolator will be directed to offer up his prayers and praises to the true God, and learn the way of salvation through Jesus Christ. The habitations of cruelty will become the abodes of peace and security, while ignorance and superstition shall give way to the celestial blessings of intelligence, purity, and joy. Happy men, who are employed as instruments in this cause; who forego your personal comforts, relinquish your native country, and voluntarily devote yourselves to the most noble and honourable of services! Peace and prosperity be with you! *Miller's History of the Propagation of Christ; Kennett's ditto; Gillies's Historical Collection; Cary's Enquiry respecting Missions; Loshell's History of the Moravian Missions; Crantz's History of Greenland; Horne's Letters on Missions; Sermons and Reports of the London Missionary Society; Choult's Origin and History of Missions. Williams' and Edwards' Missionary Gazetteers.*

MITRE, a sacerdotal ornament worn on the head by bishops and certain abbots, on solemn occasions, being a sort of cap, pointed and cleft at the top. His holiness the pope uses four different mitres, which are more or less richly adorned, according to the nature of the festivals on which they are assumed. The mitre is frequently met with in early Christian manuscripts, in illuminated missals, and upon the oldest ecclesiastical monuments. A statue of St. Peter, erected in the seventh century, bears this mark of distinction in the shape of a round, high, and pyramidal mitre, such as those which the popes have since worn, and offers, perhaps, one of the earliest instances of its usage in churches.

MCLEAN, ARCHIBALD, an eminent Baptist writer, was born on the 1st of May, 1733, O. S., at East Kilbride, a small village about eight miles south of Glasgow. His father was a native of the Highlands, where he

passed his youth. He was the third in descent from Brolus, eldest son of Duart, the chief of the clan of the M'Leans. His father was a farmer, but his agricultural pursuits, however, proved unsuccessful; and in the course of a few years, the family became reduced to considerable straits and difficulties. But as adversity rarely produces much alteration in the breast of a true Highlander, several of the friends of his youth continued to visit him, whenever they had occasion to pass through that part of the country where he resided. Among these was a Highland laird, who took notice of young Archibald, and requested his parents would let him go with him to the Highlands as a companion to his own son, a youth, about the same age. This request was complied with, and he proceeded to the Isle of Mull, where he continued about six months, and learned to speak and read the Gaelic tongue. On his return from the Highlands he was sent to school, and in a few years acquired a competent knowledge of the elementary branches of education,—the reading and writing his mother-tongue, arithmetic, and the Latin language. In a subsequent period of his life, he also became sufficiently conversant with the Greek and Hebrew, to read the word of God in the original; but this was the fruit of his own industry and application, acquired, too, without the aid of a teacher. When he had attained the age of fourteen, his parents were desirous that he should fix upon some profession, with a view to his future plan of life; and his fondness for books naturally directed his attention to the printing business. Accordingly, in 1746, he was articled as an apprentice to a printer in Glasgow, by whom he was highly prized and esteemed. This was an employment every way congenial to his disposition. The variety of works which were constantly passing through his hands, proved at the same time a source of amusement and information; and he soon made himself perfectly acquainted with every branch of the printing business. His leisure hours were devoted to the study of the languages in which the Scriptures were originally written: and to facilitate his acquaintance with them he constructed several grammars for his own use, some of which are still in the possession of the family. During the term of his apprenticeship, he also applied himself to a course of general reading, and to the particular study of some branches of science connected with theology, which laid the foundation of that extensive acquaintance with the Scriptures which he ultimately attained. After the expiration of his apprenticeship, he continued at the printing business, and having acquired considerable respect, as well as eminence in his profession, he was often consulted by authors, on the subject of their manuscripts, as a person of correct taste and judgment.

Mr. M'Lean's parents were members of the Presbyterian church of Scotland, and trained up their son in a veneration for that national establishment of religion. He was brought to a saving acquaintance with the truth as it is in Jesus, under the preaching of Mr. Mac-laurin, a minister of the established church; he consequently entered into the communion of that church, and continued several years a very zealous member of it. He regularly attended the fellowship or prayer-meetings, and strictly conformed to all the institutions of the Presbyterian plan of Church government. He was afterwards, however, led to call in question the propriety of all national establishments of Christianity, by reading Mr. John Glas's Testimony of the King of Martyrs; and, in consequence of this change in his view of things, he, in 1762, withdrew from the communion of the national church, and united with a small society of Glasites, who at that time were the only independents in Glasgow. His continuance with them, however, was of short duration; for, in the following year, he left them on a case of discipline, in which he could not agree with the church. In 1765, Mr. M'Lean became a Baptist, and was baptized by Mr. Carmichael, in Edinburgh. In 1767, having gone to London, he continued there, at his printing business, till the month of December, when, having been applied to to become overseer of the extensive printing concern of Messrs. Donaldson and Co. in Edinburgh, he acceded to the proposal, and, quitting the metropolis, settled there with his family. He now stately assembled with the small church in Edinburgh, in the capacity of a private member; but, in June, 1768, he was chosen colleague to Mr. Carmichael.

Soon after Mr. M'Lean had been baptized, and previous to his leaving Glasgow, he was strongly solicited by his brethren at Edinburgh to write an answer to Mr. Glas's Dissertation on Infant Baptism; and yielding to the urgent request of his brethren, in the year 1766, he wrote his Letters to Mr. John Glas.

The church in Edinburgh now increased considerably, and the Baptist profession began to extend to Glasgow, Dundee, Montrose, and other towns of Scotland. In the year 1769, several persons went from Glasgow to Edinburgh, and were baptized.

In the year 1777, he published, "A Defence of Believers' Baptism," in answer to a pamphlet which had recently made its appearance in Glasgow, in behalf of infant baptism. This drew the attention of many persons to the subject; the controversy got access into a pædobaptist congregation at Edinburgh; and soon afterwards six of their number embraced Baptist views, and were added to the church. Mr. M'Lean continued to superintend the extensive concerns of Donaldson's

printing office for eighteen years, namely, from 1767 to 1785, which had been a period of extraordinary exertion.

In March, 1778, Mr. William Braidwood, who had been the elder of an independent society at Edinburgh, embraced the Baptist profession, joined the church under M'Lean's ministry, and in the following year was chosen joint elder with him. Thus the church possessed a presbytery, and became increasingly prosperous.

In January, 1778, the distinguishing sentiment of the Baptists got access into an independent church in Glasgow, under the pastoral care of Mr. Robert Moncrieff, and himself with nine of his brethren, applied to Mr. M'Lean to baptize them, which he accordingly did, regulated the discipline of the church, and appointed Mr. Moncrieff the pastor.

About the year 1785, in consequence of the varied exertions of Mr. M'Lean, his health was much affected. The spread of the Baptist profession, in various parts of Scotland, and the discriminating principles of the churches formed upon the plan of those of the Scotch Baptists, having extended also to various parts of England, occasioned numerous applications at this period, to him, not only for information, by letter, on points of difficulty that arose among them, but also for visits, to set societies in order, and ordain elders over them. As his engagements in Mr. Donaldson's printing office precluded the possibility of a compliance with the greater part of these applications, and as the church of Edinburgh was now respectable in point of number, they urged it upon him to give up his secular employ, and accept such a salary as their ability enabled them to raise him. He complied with that request; consented to accept a salary from the church, of *sixty guineas per annum*, at which sum it continued for several years; and though, when an extraordinary rise in all the necessities of life took place, it was gradually augmented, yet it never exceeded a *hundred and twenty pounds*, which was the sum he was in the receipt of at the time of his decease.

In 1786 he published his treatise, entitled, "The Commission given by Jesus Christ to his Apostles, illustrated." This work has been much read and greatly admired for its simple and scriptural statements, even by many who do not follow with the Scotch Baptists. About this time also, Mr. M'Lean drew up an "Essay on the Calls and Invitations of the Gospel," which was inserted in the *Missionary Magazine*. In 1788 he published "A Letter on the Sonship of Christ, originally addressed to some of the Members of the Baptist church in Edinburgh; to which is added, A Review of Dr. Walker's Defence of the Doctrine of the Trinity, and Eternal Sonship of Christ." This work also

has been greatly praised, even by those who, on other subjects, differed materially from him. Mr. M'Lean was considerably engaged about this period, in visiting various places in Scotland and England, where the principles of the Scotch baptists had gained access, and in forming societies and aiding the regulation of their affairs. In 1791 he published two sermons, under the title of "The Belief of the Gospel Saving Faith." The two sermons were, however, cast into one, and an appendix subjoined, containing a refutation of certain principles, advanced by a Mr. Barnard on the subject. This pamphlet has since been reprinted in a detached form. In 1797 he published a new and enlarged edition of his *Illustration of Christ's Commission*. In 1799 he published "A Dissertation on the Influences of the Holy Spirit: with a Defence of the Doctrine of Original Sin, and a Paraphrase, with Notes, on Rom. v. 12, to the end of the chapter." In 1802, he published "A Reply to Mr. Fuller's Appendix to his Book, on the Gospel, worthy of all acceptance; particularly to his Doctrine of Antecedent Holiness, and the Nature and Object of Justifying Faith." In 1807 he published his "Review of Mr. Wardlaw's Lectures on the Abrahamic Covenant, and its supposed Connection with Infant Baptism." In 1810 the only remaining controversial piece of Mr. M'Lean's was published, entitled "Strictures on the Sentiments of Dr. James Watt and others, respecting a Christian Church, the Pastoral Office, and the Right of private Brethren to administer the Lord's Supper." About the year 1805, Mr. M'Lean, having arrived at the age of seventy, was strongly urged by some of his friends, who were aware that they could not now reasonably expect his continuance with them many years, to publish a uniform edition of his works, to which he consented, intending to add to those already before the public, several other treatises which were either prepared or projected, and particularly a Commentary on the Epistle to the Hebrews. This last-mentioned undertaking had, for a number of years, occupied a leading place in his intentions. He had bestowed much time and pains upon it in his studies—two or three distinct courses of lectures had been delivered on that important portion of the sacred writings to the church under his pastoral care, which had excited the strongest prepossessions in its favour, throughout the circle of his acquaintance, whenever it should make its appearance—and in order to confer upon the work all the accuracy and perfection of which he was capable, he revised and rewrote the copy three different times.

The Baptist Mission to India was an undertaking which, at this time, engaged much of Mr. M'Lean's attention, and in furthering it he took a very lively interest. Hitherto

the cause was in its infancy in England, and no individual in Scotland had been stirred up to take any active measures in its behalf. But towards the close of the year 1795, Mr. M'Lean delivered a discourse to the church and congregation among whom he laboured, founded upon Psalm xxii. 27, 28: "All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations." The effects of this sermon were very considerable, and as the preaching and publication of it was followed up by "An Address to the people of God, in Scotland, on the Duty of using Means for the universal spread of the Gospel of Christ," our author's zeal happily stimulated all classes of his countrymen to co-operate in promoting the interest of the Baptist Mission to India.

About the middle of November, 1812, he was seized with a dimness in one of his eyes. Electricity was applied, but without any perceptible effect. He nevertheless continued his labours in the church, and preached as usual on the Lord's day, December the 6th. His health, however, daily became worse, and at length, on December the 21st, 1812, he expired, in the eightieth year of his age. As a minister, a Christian, and an author, he was alike distinguished. An opinion has, indeed, very generally prevailed among the dissenters throughout England, that Mr. M'Lean, and those with whom he walked in church fellowship, differed from the Sandemanians in scarcely any thing but the subject of baptism: but this opinion is totally unfounded. A handsome edition of his works was published, in seven volumes, octavo, London, 1823, with a *Memoir of his Life, &c.*, by W. Jones.

**M'MILLANITES.** See **SYNOD, REFORMED PRESBYTER.**

**MODERATE**, to moderate a call, in the Church of Scotland, is, under the presidency of one of the clergy, to publicly announce and give in an invitation to a minister or licentiate to take the charge of a parish; which announcement or invitation, thus given in the hearing of the assembled parishioners, is regarded as the first legal step towards a settlement.

**MODERATION**, the state of keeping a due mean between extremes: calmness, temperance, or equanimity. It is sometimes used with reference to our opinions, Rom. xii. 3; but in general it respects our conduct in that state which comes under the description of ease or prosperity; and ought to take place in our wishes, pursuits, expectations, pleasures, and passions. See *Bishop Hall on Moderation*, ser. 16; *Blair's Sermons*, vol. iii. ser. 12; *Tuplady's Works*, vol. iii. ser. 10.

**MODERATOR**, a clergyman presiding in the General Assembly of the Church of Scotland, or in any of the subordinate courts of that church; and likewise the minister acting as

chairman or president of any of the church courts among Presbyterian Dissenters.

**MODESTY** is sometimes used to denote humility, and sometimes to express chastity. The Greek word *κοσμιος*, *modestus*, signifies neat or clean. Modesty, therefore, consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing any thing which will incur censure. An excess of modesty may be called bashfulness, and the want of it impertinence. There is a false or vicious modesty which influences a man to do any thing that is ill or indiscreet; such as, through fear of offending his companions, he runs into their follies or excesses; or it is a false modesty which restrains a man from doing what is good or laudable; such as being ashamed to speak of religion, and to be seen in the exercises of piety and devotion.

**MOHAMMED** was born in the reign of Anushirwan the Just, Emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father, Abd'allah, was a younger son of Abd'almotalleb, and dying very young, and in his father's lifetime, left his widow and infant son in very mean circumstances, his whole subsistence consisting but of five camels and one Ethiopian slave. Abd'almotalleb was therefore obliged to take care of his grandchild Mohammed; which he not only did during his life, but at his death enjoined his eldest son, Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him into Syria, when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that by making him her husband, she soon raised him to an equality with the richest in Mecca.

After he began, by this advantageous match, to live at his ease, it was that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family as he had done several times before,



to a cave in Mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mohammedan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mohammed. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz., his wife Khadijah, his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion, (which afterwards became a rule to his followers,) and his cousin and pupil Ali, the son of Abu Taleb, though then very young; but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mohammed applied to was Abdallah Ebn Abi Kohafa, surnamed Abu Beer, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him,—as it soon appeared; for Abu Beer, being gained over, prevailed also on Othman Ebn Affan, Abd'alrahman Ebn Awf, Saad Ebn Abbi Wakkus, Al Zobeir, Al Awam, and Telha Ebn Obeidallah, all principal men of Mecca, to follow his example. These men were six chief companions, who, with a few more, were converted in the space of three years: at the end of which, Mohammed having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invited the sons and descendants of Abd'alnotaleb, intending then to open his mind to them.—This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mohammed had an opportunity of speaking, obliged him to give them a second invitation

next day; and when they were come, he made them the following speech:—"I know no man in all Arabia who can offer his kindred a more excellent thing than I now do to you; I offer you happiness both in this life and in that which is to come: God Almighty hath commanded me to call you unto him. Who, therefore, among you will be assistant to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mohammed upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy: at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mohammed, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies; and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mohammed to desist. At this Abu Taleb was so far moved, that he earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger that he and his friends must otherwise run. But Mohammed was not to be intimidated, telling his uncle plainly, "That if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;" and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment; using Mohammed's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mohammed gave leave to such of them as had no friends to protect them to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia, among them Othman Ebn Affan, and Rakhiah, Mohammed's daughter. The first flight, but afterwards several more followed them, retiring one after another, till the number of eighty-three men and women, besides children.

were kindly received by the Nagush, or King of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and as the Arab writers unanimously attest, even professed the Mohammedan religion.

In the sixth year of his mission, Mohammed had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mohammed's mission, made a solemn league or covenant against the Hashemites, and the family of Abdalmotalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb as their head; except only Abd'al Uzza, surnamed *Abu Leheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sossian Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but in the tenth year of his mission Mohammed told his uncle Abu Taleb that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of God. Of this accident Mohammed had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and, going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said; and the league was thereupon declared void.

In the same year Abu Taleb died at the age of above fourscore; and it is the general opinion that he died an infidel; though others say that when he was at the point of death he embraced Mohammedanism, and produce some passages out of his poetical compositions to confirm their assertion. About a month, or as some write, three days after the death of this great benefactor and patron, Mohammed had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called "the year of mourning."

On the death of these two persons, the Ko-

reish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east from Mecca, for the place of his retreat. Thither, therefore, he went, accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he stayed there a month; and some of the more considerate and better sort of men treated him with little respect; but the slaves and inferior people at length rose against him; and bringing him to the wall of the city obliged him to depart, and return to Mecca, while he put himself under the protection of Al Motaam Ebn Adi.

This repulse greatly discouraged his followers. However, Mohammed was not wanting to himself; but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and among them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who on their return home, failed not to speak much in recommendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission it was that Mohammed gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral laws of the Jews. But it does not appear that Mohammed himself ever expected so great a regard should be paid to his sayings as his followers have since done; and seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the Mount, and to have received several institutions immediately from him; whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Beer vouched for its veracity, and declared, that, if Mohammed affirmed it to be true, he verily believed the whole; which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples swallow whatever

he pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mohammed ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the Mohammedans the *accepted year*, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mohammed at Al Akaba, a hill on the north of that city. This oath was called the *woman's oath*; not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of Mohammed or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the Koran, and is to this effect, viz. That they should renounce all idolatry; and that they should not steal, nor commit fornication, nor kill their children, (as the pagan Arabs used to do when they apprehended they should not be able to maintain them,) nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to do all this, Mohammed sent one of his disciples, named Masab Ebn Omair, home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Masab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Oseid Ebn Hodeira, a chief man of the city, and Saad Ebn Moadh, prince of the tribe of Aws; Mohammedanism spreading so fast, that there was scarcely a house wherein there were not some who had embraced it.

The next year, being the thirteenth of Mohammed's mission, Masab returned to Mecca, accompanied by seventy-three men, and two women of Medina, who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mohammed, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba above-mentioned, attended by his uncle, Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina, wherein he told them, that, as Mohammed was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him: that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him

provide for his safety in some other manner. Upon their protesting their sincerity, Mohammed swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel? he answered, Paradise. Whereupon they pledged their faith to him, and so returned home, after Mohammed had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mohammed had propagated his religion by fair means; so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people did or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the Divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding, by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, says Machiavel, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, would not have been able to establish the observance of their institutions for any length of time, had they not been armed. The first passage of the Koran which gave Mohammed the permission of defending himself by arms, is said to have been that in the twenty-second chapter; after which a great number to the same purpose were revealed.

Mohammed, having provided for the security of his companions, as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, stayed behind, having not yet received the Divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mohammed's escape to Medina; and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and, therefore, durst not attempt to revenge their kinsman's death.

This conspiracy was scarce formed, when, by some means or other, it came to Mohammed's knowledge; and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mohammed escaped miraculously, as they pretend, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice, and seeing Ali, whom they took to be Mohammed himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived.

From Abu Becr's house Mohammed and he went to a cave in Mount Thur, to the south-east of Mecca, accompanied only by Amor Ebn Foheira, Abu Becr's servant, and Abd'allah Ebn Oreitah, an idolator whom they had hired for a guide. In this cave they lay hid three days, to avoid the search of their enemies; which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that after Mohammed and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no further. Abu Becr, seeing the prophet in such imminent danger, became very sorrowful; whereupon Mohammed comforted him with these words, recorded in the Koran:—"Be not grieved, for God is with us." Their enemies having retired, they left the cave, and set out for Medina by a by-road; and having fortunately, or, as the Mohammedans tell us, miraculously, escaped some who were sent to

pursue them, arrived safely at that city; whither Ali followed them in three days after he had settled some affairs at Mecca.

Mohammed, being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hegira, and is so famous in the Mohammedan history. Some reckon no less than twenty-seven expeditions, wherein Mohammed was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zacad*, or alms, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose; in which matter he likewise pretended to act by the Divine direction.

In a few years, by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power. In the sixth year of the Hegira he set out with 1400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to Al Hodeibiya, which is situated partly within, and partly without the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way; whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Arwa Ebn Masun, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into league either with Mohammed, or with the Koreish, as he thought fit.

In the seventh year of the Hegira, Mohammed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mohammedanism. Nor was this project without some success: Khosru Parviz, then King of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which, when Mohammed heard, he said, "God shall tear his kingdom." And soon after a messenger came to

Mohammed from Badhan, King of Yaman, who was a dependent on the Persians, to acquaint him that he had received orders to send him to Khosru. Mohammed put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh: adding, that he was well assured his new religion and empire should rise to as great a height as that of Khosru; and, therefore, bid him advise his master to embrace Mohammedanism. The messenger being returned, Badhan in a few days received a letter from Shiruyeh, informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badhan, and the Persians with him, turned Mohammedans.

The Emperor Heraclius, as the Arabian historians assure us, received Mohammed's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mohammed wrote to the same effect to the King of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mohammed, and among the rest, two girls; one of which, named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes; particularly one to Al Hareth Ebn Abi Shamer, King of Ghassan, who returning for answer that he would go to Mohammed himself, the prophet said, "May his kingdom perish;" another to Hawdha Ebn Ali, King of Yamama, who was a Christian, and having some time before professed Islamism, had lately returned to his former faith: this prince sent back a very rough answer, upon which Mohammed cursing him, he died soon after; and a third to Al Mondar Ebn Sawa, King of Bahrein, who embraced Mohammedanism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mohammed. In the beginning of it Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mohammedanism. And soon after the prophet sent 3000 men against the Grecian forces to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra, on the same errand as those who went to the above mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days' journey eastward from Jerusalem, near which town they encountered. The

Grecians being vastly superior in number (for, including the auxiliary Arabs, they had an army of 100,000 men,) the Mohammedans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mohammed's freedman; Jassar, the son of Abu Taleb; and Abdalialah Ebn Rawalia: but Khaled Ebn al Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil: on occasion of which action Mohammed gave him the title of *Seif min sayf Allah*—"One of the swords of God."

In this year also, Mohammed took the city of Mecca, the inhabitants whereof had broken the truce concluded on two years before; for the tribe of Beccr, who were confederates with the Koreish, attacking those of Kosaah, who were allies of Mohammed, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sosian himself made a journey to Medina on purpose to heal the breach and renew the truce, but in vain; for Mohammed, glad of this opportunity, refused to see him: whereupon he applied to Abu Beccr and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mohammed immediately gave orders for preparations to be made that he might surprise the Meccans while they were unprovided to receive him: in a little time he began his march thither; and by the time he came near the city, his forces were increased to 10,000 men. Those of Mecca not being in a condition to defend themselves against so formidable an army, surrendered at discretion, and Abu Sosian saved his life by turning Mohammedan. About twenty-eight of the idolators were killed by a party under the command of Khaled; but this happened contrary to Mohammed's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than ordinary (some of them having apostatized), and were solemnly proscribed by the prophet himself; but of these no more than one man and one woman were put to death, the rest obtaining pardon on their embracing Mohammedanism, and one of the women making her escape.

The remainder of this year Mohammed employed in destroying the idols in and round Mecca, sending several of the generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mohammedans call the *year of embassies*; for the Arabs had been hitherto expecting the issue of the war between Mohammed and the Koreish; but as soon as that

tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mohammed; and, therefore, began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he stayed there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyer professed Mohammedanism, and sent ambassadors to notify the same.

In the tenth year, Ali was sent into Yaman to propagate the Mohammedan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mohammedanism established, and idolatry rooted out, even in Mohammed's lifetime, (for he died the next year,) throughout all Arabia, except only Yamama, where Moseilama, who set up also as a prophet as Mohammed's competitor, had a great party, and was not reduced till the kalifat of Abu Beer; and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests which extended the Mohammedan faith over so great a part of the world.

Mohammedanism, the system of religion founded and propagated by Mohammed, and still adhered to by his followers. It is professed by the Turks and Persians, and by several nations in Africa and Eastern Asia. It is divided by its adherents into two general parts: *Faith and Practice*.

#### I. Religious Belief.

1. That they believe both Mohammed, and those among his followers who are reckoned orthodox, had, and continue to have, just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mohammedan divines, that it would be loss of time to refute those who suppose the God of Mohammed to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing

down the actions of men, others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mohammedans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris, or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mohammed, which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mohammedan tradition; or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. All the prophets in general, the Mohammedans believe to have been free from great sins and errors of consequence, and professors of one and the same religion, that is, Islamism, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others. The first place they give to the revealers, and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in Scripture, but not recorded to have been prophets, (wherein the Jewish and Christian writers have sometimes led the way,) as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c., and introduced some of them under different names, as Enoch, Heber, and Jethro, who are called in the Koran, Edris, Hud, and Shoaib; but several others whose very names do not appear in Scripture, (though they endeavour to find some persons there to fix them on,) as Saleh, Khedr, Dhulkefi, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mohammedans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mohammed asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After examination is past, (the account of which is too long and tedious for this place,) and every one's works weighed in a just balance, they say that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant," God will, of his mercy, cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing the sentence passed on the brutes, "Would to God that we were dust also!" As to the genii, many Mohammedans are of opinion that such of them as are true believers, will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust; and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mohammedans hold, that those who are to be admitted into Paradise will take the right hand way, and those who are destined into hell-fire will take the left; but both of them must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of

the sect of the Motaxalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mohammed and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mohammedans are taught that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehenam*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mohammedans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Holama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahim*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mohammed has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervour of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either life or death; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, "they

must remain therein for ever." It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power, and that being known by this characteristic, they will be released by the mercy of God, at the intercession of Mohammed and the blessed; whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of Paradise, called the River of Life, which will wash them whiter than pearls.

The righteous, as the Mohammedans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above-mentioned, before they enter Paradise, will be refreshed by drinking at the pond of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *al Cawthay*, one of the rivers of Paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set round it as there are stars in the firmament; of which water whoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future, and now near approaching, felicity.

Though Paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mohammedans, whether it be already created, or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the Paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:—

They say it is situated above the seven heavens (or in the seventh heaven), and next under the throne of God; and to express the amenity of the place, tell us, that the earth of it is of the finest wheatflour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the

walls of its buildings enriched with gold and silver, and the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the palace of Mohammed, though a branch of it will reach to the house of every true believer: that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals. So that if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of Paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *tuba*.

But all these glories will be eclipsed by the resplendent and ravishing girls of Paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls, so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long, and as many broad.

The name which the Mohammedans usually give to this happy mansion is *al Jannat*, or "the Garden;" and sometimes they call it, with an addition, *Jannat al Firdaws*, "the Garden of Paradise;" *Jannet Adan*, "the Garden of Eden" (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation;") *Jannat al Mawa*, "the Garden of Abode;" *Jannat al Naim*, "the Garden of Pleasure," and the like; by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less than



one hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mohammed declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good or whether it be bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

## II. Religious practice.

1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mohammedans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrab*; and without by the situation of the doors opening into the galleries of the steeples: there are also tables calculated for the ready finding out their Kiblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to consist; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zacad*, and the latter *sadakat*, though this name be also frequently given to the legal alms. They are called *zacad*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakat*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms *tithes*; but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mohammed used to say it was "the gate of religion;" and that the "odour of the mouth of him who fasteth is more grateful to God than that of musk;" and Al Ghazali reckons fasting one-fourth part of the faith. According to the Mohammedan divines, there are three degrees of fasting. 1. The restraining of the belly and other parts of the body from satisfying their lusts.—2. The restraining the ears, eyes, tongue, hands, feet, and other members, from sin.—3. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

4. The *pilgrimage to Mecca* is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. See *PILGRIMAGE*.

## III. Mohammedanism, causes of the success of.

The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent our surprise, when they are attentively considered. The terror of Mohammed's arms, and the repeated victories which were gained by him and his successors, were no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a most particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally addicted: for the articles of the faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed further, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, laboured at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mohammedanism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mohammed was afterwards introduced. Other causes of the sudden progress

of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time. For the two preceding articles, see *Prideaux's Life of Mahomet*; *Mosheim's Eccl. Hist.* cent. vii. ch. 2; *Salé's Preliminary Discourse, prefixed to his English Translation of the Koran*; *Simpson's Key to Proph.*, sect. 19; *Bishop Newton, Mede, and Gill, on Rev.* ix.; *Miller's Propag. of Christianity*, vol. i. ch. 1; *White's Sermons at Bampton Lec.*; *Enc. Brit.*; *Mill's Mohammedanism*.

**MOLINISTS**, a sect in the Romish Church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circumstances and objects must have on their actions.

**MOLLAH**, a spiritual and judicial officer among the Turks, who has civil and criminal jurisdiction over towns, or whole districts, and is therefore a superior judge, under whom are the cadis, or inferior judges.

**MOLOKANS**, a numerous sect in Russia, so called from their use of milk or milk diet on the Russian fasts. These fasts they entirely reject, but keep Saturday as a fast day. They are more enlightened than the generality of the members of the Greek Church, and doubtless many truly pious people are to be found among them; but they greatly need to be taught the way of God more perfectly.

**MOMIERS**, a Protestant sect, of recent origin, in Geneva, and some other parts of Switzerland, founded by Empeytaz, a student of divinity, and follower of the Baroness Von Krudener, Mr. Malan, and others who separated from the Genevese Church. The name (from *momerie*, mummerly) was given them by way of contempt. Their principles, which they regard as exclusively orthodox, are by

no means settled; and many of them are founded on distorted and extravagant views of Scripture, such as an absolute personal assurance of salvation in every believer, the actual descent of Christ into the place of torment, &c.

**MONARCHIANS**, a name given to those who seceded from the ancient orthodox faith, because they insisted upon the Divine unity, which they considered to be infringed by the common doctrine, which taught that there are three eternal persons in the Divine nature. *Monarchiam tenemus* was their frequent assertion when comparing themselves with the orthodox fathers. This general class, however, comprehended many who differed more from each other than they did even from those reputed orthodox, and who, indeed, had nothing in common but a great zeal for monotheism, and a fear lest the unity of God should be endangered by the hypostases of the Alexandrine fathers. Thus Theodotus, Artemon, and Paul of Samosata, were placed by the side of Praxeus, Noetus, Beryllus of Bostra; and Sabellius, between whom and themselves, on every essential point of Christian doctrine, there was a total opposition. They agreed only in denying that the prophoric Logos, whom they admitted as a power or manifestation of the Deity, existed before his incarnation as a distinct person: while, with regard to the manner of his being in Christ, they differed as widely as possible. Theodotus, and his followers, supposed this divine energy to be in Christ merely as influence exerted upon him, in the same way as upon the ancient prophets, though in a higher degree. Praxeus, on the contrary, and those of his school, supposed that this divine, though impersonal energy, was God himself, on which account they were charged with teaching that the Father himself suffered, &c. Hence they were called *θιопάσιται*, *patripassiani*. See the article **PATRIPASSIANS**.

**MONASTERY**, a convent or house built for the reception of religious; whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *religious houses*. For the origin of monasteries, see **MONASTIC** and **MONK**.

The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals, colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels.—These were under the direction and management of various officers. The dissolution of houses of this kind began so early as the year 1312, when the Templars were suppressed; and in 1323, their lands, churches, advowsons, and liberties, here in England, were given by 17 Edward II., stat. 3, to the

prior and brethren of the hospital of St. John of Jerusalem. In the years 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, Cardinal Wolsey, by licence of the king and pope, obtained a dissolution of above thirty religious houses for the founding and endowing his colleges at Oxford and Ipswich. About the same time, a bull was granted by the same pope to Cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of eight thousand ducats a year, for endowing Windsor and King's College in Cambridge; and two other bulls were granted to Cardinals Wolsey and Campeius, where there were less than twelve monks, and to annex them to the greater monasteries; and another bull to the same cardinals to inquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motive which induced Wolsey and many others to suppress these houses, was the desire of promoting learning; and Archbishop Cranmer engaged in it with a view of carrying on the Reformation. There were other causes that concurred to bring on their ruin: many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy: their revenues were not employed according to the intent of the donors; many cheats in images, feigned miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the Observant friars had opposed the king's divorce from Queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply, and the people's desire to save their money, to forward a motion in parliament, that, in order to support the king's state, and supply his wants, all the religious houses might be conferred upon the crown, which were not able to spend above 200*l.* a-year; and an act was passed for that purpose, 27 Henry VIII. c. 28. By this act, about three hundred and eighty houses were dissolved, and a revenue of 30,000*l.* or 32,000*l.* a-year came to the crown; besides about 100,000*l.* in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion: when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation, which caused the greater abbeys to be surrendered apace; and it was enacted by 31 Henry VIII. c. 13, that all monasteries which have been surrendered since the 4th of February, in the twenty-seventh year of his majesty's reign, and which hereafter shall be surrendered, shall be vested in the king. The knights of St. John of Jerusalem were also suppressed by the 32nd

Henry VIII. c. 24. The suppression of these greater houses by these two acts produced a revenue to the king of above 100,000*l.* a-year, besides a large sum in plate and jewels. The last act of dissolution in this king's reign was the act of 37 Henry VIII. c. 4, for dissolving colleges, free chapels, chantries, &c., which act was farther enforced by 1 Edw. VI. c. 14. By this act were suppressed 90 colleges, 110 hospitals, and 2374 chantries and free chapels. The number of houses and places suppressed from first to last, so far as any calculations appear to have been made, seems to be as follows:—

Of lesser monasteries, of which we have the valuation . . . .	374
Of greater monasteries . . . .	186
Belonging to the hospitallers . . . .	48
Colleges . . . . .	90
Hospitals . . . . .	110
Chantries and free chapels . . . .	2374
<b>Total</b>	<b>3182</b>

Besides the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account.

The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:—

Of the greater monasteries . . . . .	£104,919	13	3½
Of all those of the lesser monasteries, of which we have the valuation . . . .	29,702	1	10½
Knights, hospitallers, head house in London . . . .	2,335	12	8
We have the valuation of only 28 of their houses in the country . . . .	3,026	9	5
Friars' houses, of which we have the valuation . . . .	751	2	0½
<b>Total</b>	<b>£140,784</b>	<b>19</b>	<b>3½</b>

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c., which came into the hands of the king by the dissolution, and for the value of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense.

It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII. were reckoned at about . . . . . 10,000  
If we suppose the colleges and hos-

pitals to have contained a proportionable number, these will make about . . . . .	5,347
If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 35,000; but as, probably, they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account 5000, they will then be . . . . .	30,000
One for each chantry and free chapel . . . . .	2,374
Total . . . . .	47,721

But as there was probably more than one person to officiate in several of the free chapels, and there were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics, viz. those of Westminster (which was changed by Queen Elizabeth into a deanery, with twelve prebends and a school,) Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ Church in Oxford, and Trinity in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues in both the said universities. He gave the house of Grey Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel. It is observable, upon the whole, that the dissolution of these houses was an act not of the church, but of the state, in the period preceding the Reformation, by a king and parliament of the Roman Catholic communion in all points, except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. We may form some idea of them from the following remarks of Mr. Gilpin.

He is speaking of Glastonbury Abbey, which possessed the amplest revenues of any religious house in England. "Its fraternity," says he, "is said to have consisted of five

hundred established monks, besides nearly as many retainers on the abbey. Above four hundred children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, have been lodged at once within its walls; while the poor from every side of the country, waiting the ringing of the alms-bell, when they flocked in crowds, young and old, to the gate of the monastery, where they received every morning a plentiful provision for themselves and their families:—all this appears great and noble.

"On the other hand, when we consider five hundred persons, bred up in indolence, and lost to the commonwealth—when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stews of sloth, stupidity, and perhaps intemperance—when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind—when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that indiscriminate alms-giving is not real charity, but an avocation from labour and industry, checking every idea of exertion, and filling the mind with abject notions, we are led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction." *Gilpin's Observations on the Western parts of England*, pp. 138, 139; *Bigland's Letters on Hist.*, p. 313.

MONASTIC, something belonging to monks, or the monkish life. The monastic profession is a kind of civil death, which in all worldly matters has the same effect with the natural death. The Council of Trent, &c., fix sixteen years as the age at which a person may be admitted into the monastical state.

St. Anthony is the person who, in the fourth century, first instituted the monastic life; as St. Pachomius, in the same century, is said to have set on foot the cenobitic life,—i. e. regular communities of religious. In a short time the deserts of Egypt became inhabited by a set of solitaries, who took upon them the monastic profession. St. Basil carried the monkish humour into the East, where he composed a rule which afterwards obtained through a great part of the West.

In the eleventh century, the monastic discipline was grown very remiss. St. Oddo first began to retrieve it in the monastery of Cluny: that monastery, by the conditions of its erection, was put under the immediate protection of the holy see; with a prohibition to all

powers both secular and ecclesiastical, to disturb the monks in the possession of their effects, or the election of their abbot. In virtue hereof, they pleaded an exemption from the jurisdiction of the bishop, and extended this privilege to all the houses dependent on Cluny. This made the first congregation of several houses under one chief immediately subject to the pope, so as to constitute one body, or as they now call it, one religious order. Till then, each monastery was independent, and subject to the bishops. See Monk.

MONK, anciently denoted "a person who retired from the world to give himself wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek *μοναχος*, "solitary;" of *μονος*, *solus*, "alone."

The original of monks seems to have been this:—The persecutions which attended the first ages of the gospel, forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts, which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *canobites*, and *sarabites*.

The *solitaries* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The *canobites* are those who live in community with several others in the same house, and under the same superiors. The *sarabites* were strolling monks, having no fixed rule or residence.

The houses of monks, again, were of two kinds, viz., *monasteries* and *lauræ*.

Those who are now called monks are *cœnobites*, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi*; as the Chartreux, Benedictines, Bernardines, &c. The Mendicants, or those that beg—as the Capuchins and Franciscans—are more properly called *religious* and

*fratres*, though the names are frequently confounded.

The first monks were those of St. Anthony, who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria, by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions Gaddanas and Azyras, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole East was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence, amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the East, this gloomy disposition passed into the West, and first into Italy and its neighbouring islands; though it is uncertain who transplanted it thither. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than two thousand monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. There were, besides the monks of St. Basil, (called in the East *Calogeri*, from *καλος* *γερων*, "a good old man,") and those of St. Jerome, the hermits of St. Augustine, and afterwards those of St. Benedict and St. Bernard: at length came those of St. Francis and St. Dominic, with a legion of others; all of which see under their proper heads.

Towards the close of the fifth century, the monks who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from the populace, and endowed with such opulence and honourable privileges, that they found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanctity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was at that time carried beyond all bounds. However, their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and sedi-

tions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the seventh century; and the monks, in return, devoted themselves wholly to advance the interest and to maintain the dignity of the bishop of Rome. This immunity which they obtained was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterwards so justly charged. In the eighth century, the monastic discipline was extremely relaxed, both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem; and nothing could equal the veneration that was paid, about the close of the ninth century, to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration caused several kings and emperors to call them to their courts, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the Meek, but the effect was of short duration. In the eleventh century, they were exempted by the popes from the authority established; insomuch, that in the Council of Lateran, that was held in the year 1215, a decree was passed, by the advice of Innocent III., to prevent any new monastic institutions; and several were entirely suppressed. In the fifteenth and sixteenth centuries, it appears, from the testimony of the best writers, that the monks were generally lazy, illiterate, profligate and licentious epicures, whose views in life were confined to opulence, idleness, and pleasure. However, the Reformation had a manifest influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct.

Monks are distinguished, by the colour of their habits, into *black, white, grey, &c.* Among the monks, some are called *monks of the choir*, others *professed monks*, and others *lay monks*; which last are destined for the service of the convent, and have neither clericate nor literature.

*Choistered monks* are those who actually reside in the house, in opposition to *extra monks*, who have benefices depending on the monastery.

Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and put in their power to retrieve the ancient discipline which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit, and an extraor-

dinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the church was then supposed to labour under; and since that time the priesthood has been usually united to the monastical profession. *Encyc. Brit.; British Monachism, or Manners and Customs of Monks and Nuns of England; Mosheim's Ecc. Hist.*

MONOPHYSITES, (from *μονος, solus*, and *φύσις, natura*;) a general name given to all those sectaries in the Levant, who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch in 513, and Petrus Fullensis.

The Monophysites were encouraged by the emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob Baradaeus, an obscure monk; insomuch that when he died bishop of Edessa, A.D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria; and he became so famous, that all the Monophysites of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honour of their new chief. The Monophysites are divided into two sects or parties, the one African and the other Asiatic; at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St. Athanasias, near the city of Merdin: the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Copts and Abyssinians. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, in order to show that they are the lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seventeenth century, a small body of Monophysites, in Asia, abandoned for some time the doctrine and institution of their ancestors, and embraced the communion of Rome; but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and

attempts employed by the papal missionaries to bring them under the Roman yoke; and in the eighteenth century, those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish Church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.

In the present day, the Monophysite churches are,—1. The Syrian Jacobite Church. 2. The Coptic Church. 3. The Abyssinian Church, which, as acknowledging the supremacy of the Jacobite patriarch of Alexandria, may be considered as a branch of the Coptic. 4. The Nestorian-Chaldean Church, the head of which is the patriarch of Babylon, residing at Mosoul. 5. The Armenian Church; and, 6. The Indo-Syrian Church, under the Metropolitan of Malabar, who acknowledges, however, the supremacy of the patriarch of Antioch.

MONOTHEISM, the belief in and worship of one only God, in opposition to polytheism, which acknowledges a plurality of gods. All the different mythologies have, among the host of gods with which they people heaven and earth, some superior or supreme deity, more or less defined, but in every case distinguished above the others; and in the history of all the different nations where polytheism has obtained, we may trace a period when the idea of one God was more or less prevalent. The most ancient traditions concur with the testimony of sacred Scripture in representing this as the primary and uncorrupted religion of mankind.

MONOTHELITES (compounded of *μονος*, "single," and *θελημα*, *θελω*, *volo*, "I will,") an ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelites had its rise in 630, and had the emperor Heraclius for an adherent: it was the same with that of the acephalous Severians. They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one, by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

MONTANISTS, a sect which sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*.

Montanus, it is said, embraced Christianity, in hopes of rising to the dignities of the

church. He pretended to inspiration; and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and in a short time he had a great number of followers. The bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those that dispersed them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus and his followers were likewise condemned.

The Montanists, finding themselves exposed to the censure of the whole church, formed a schism, and set up a distinct society under the direction of those who called themselves *prophets*. Montanus, in conjunction with Priscilla and Maximilla, were at the head of this sect.

These sectaries made no alteration in the creed. They only held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three lents.

MONTE-NEGROINES, the inhabitants of an arid mountainous district, called Monte-Negro, in Albania. They profess to be Greek Christians, and hate the pope as they do the Turks. They reject images, crucifixes, and pictures, and will not admit a Catholic, without rebaptizing him. They are said, perhaps unjustly, to be very depraved in their morals; very ignorant in religion, and very superstitious. They have their own patriarch, and are about 60,000 in number.

MORAL, relating to the actions or conduct of life, or that which determines an action to be good or virtuous.—2. A *moral agent* is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense.—3. A *moral certainty* is a very strong probability, and is used in contradistinction to mathematical probability.—4. *Moral fitness* is the agreement of the actions of any intelligent being with the nature, circumstances, and relation of things.—5. A *moral improbability* is a very great or insuperable difficulty; opposed to a natural impossibility. See *IMABILITY*.—6. *Moral obligation* is the necessity of doing or omitting any action in order to be happy and good. See *OBLIGATION*.—7. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. See *PHILOSOPHY*.—8. *Moral sense*, that whereby we perceive what is good, virtuous, and beautiful in

actions, manners, and characters; or it is a kind of satisfaction in the mind arising from the contemplation of those actions of rational agents which we call good or virtuous: some call this natural conscience, others intuitive perception of right and wrong, &c. See article SENSE.—9. *Moral law*. See LAW, EVIDENCE.

MORALITIES, allegorical plays, so termed because they consisted of moral discourses in praise of virtue and condemnation of vice. They succeeded the *Mysteries*, which see. The dialogues were carried on by such characters as Good Doctrine, Charity, Faith, Prudence, Discretion, Death, &c. whose discourses were of a serious cast; while the province of making merriment for the spectators was devolved upon Vice, Iniquity, or some bad quality, which was personified and acted its part. Moralities were exhibited as late as the reign of Henry VIII., and after various modifications, assumed the form of the Mask, which became a favourite entertainment at the court of Elizabeth and her successors.

MORALITY is that relation or proportion which actions bear to a given rule. It is generally used in reference to a good life. Morality is distinguished from religion thus: "Morality is a studious conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of men; the first principle in religion is the love of God." The various duties of morality are considered in their respective places in this work. See *Bishop Horsley's Charge*, 1790; *Paley's and Grove's Moral Philosophy*; *Beattie's Elements of Moral Science*; *Evans's Sermons on Christian Temper*; *Watts's Sermons on Christian Morals*; *Mason's Christian Morals*; *H. More's Hints*, vol. ii. p. 245; *Gisborne's Sermons designed to illustrate and enforce Christian Morality*.

MORAVIANS, a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the Scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the

greater part of the Brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves, in 1170, to the Waldenses, and sent missionaries into many countries. In 1547, they were called *Fratres legis Christi*, or Brethren of the Law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria; [see WALDENSES:] and these prelates on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the Church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, showed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavoured for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from



his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of Count Zinzendorf, these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical order by the Theological Faculty of Tübingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured that the parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favour.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however be acknowledged that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that Count Zinzendorf himself frequently adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but

to those persons who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the word of God.

It has been already observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly; for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practices of the ancient Jews and the apostles; the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod the inward and outward

[illegible][illegible]

the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50 percent, and the number of people 75 years of age or older has increased by 100 percent. The number of people 85 years of age or older has increased by 200 percent. The number of people 95 years of age or older has increased by 400 percent. The number of people 100 years of age or older has increased by 1,000 percent. The number of people 105 years of age or older has increased by 2,000 percent. The number of people 110 years of age or older has increased by 4,000 percent. The number of people 115 years of age or older has increased by 8,000 percent. The number of people 120 years of age or older has increased by 16,000 percent. The number of people 125 years of age or older has increased by 32,000 percent. The number of people 130 years of age or older has increased by 64,000 percent. The number of people 135 years of age or older has increased by 128,000 percent. The number of people 140 years of age or older has increased by 256,000 percent. The number of people 145 years of age or older has increased by 512,000 percent. The number of people 150 years of age or older has increased by 1,024,000 percent. The number of people 155 years of age or older has increased by 2,048,000 percent. The number of people 160 years of age or older has increased by 4,096,000 percent. The number of people 165 years of age or older has increased by 8,192,000 percent. The number of people 170 years of age or older has increased by 16,384,000 percent. The number of people 175 years of age or older has increased by 32,768,000 percent. The number of people 180 years of age or older has increased by 65,536,000 percent. The number of people 185 years of age or older has increased by 131,072,000 percent. The number of people 190 years of age or older has increased by 262,144,000 percent. The number of people 195 years of age or older has increased by 524,288,000 percent. The number of people 200 years of age or older has increased by 1,048,576,000 percent. The number of people 205 years of age or older has increased by 2,097,152,000 percent. The number of people 210 years of age or older has increased by 4,194,304,000 percent. The number of people 215 years of age or older has increased by 8,388,608,000 percent. The number of people 220 years of age or older has increased by 16,777,216,000 percent. The number of people 225 years of age or older has increased by 33,554,432,000 percent. The number of people 230 years of age or older has increased by 67,108,864,000 percent. The number of people 235 years of age or older has increased by 134,217,728,000 percent. The number of people 240 years of age or older has increased by 268,435,456,000 percent. The number of people 245 years of age or older has increased by 536,870,912,000 percent. The number of people 250 years of age or older has increased by 1,073,741,824,000 percent. The number of people 255 years of age or older has increased by 2,147,483,648,000 percent. The number of people 260 years of age or older has increased by 4,294,967,296,000 percent. The number of people 265 years of age or older has increased by 8,589,934,592,000 percent. The number of people 270 years of age or older has increased by 17,179,869,184,000 percent. The number of people 275 years of age or older has increased by 34,359,738,368,000 percent. The number of people 280 years of age or older has increased by 68,719,476,736,000 percent. The number of people 285 years of age or older has increased by 137,438,953,472,000 percent. The number of people 290 years of age or older has increased by 274,877,906,944,000 percent. The number of people 295 years of age or older has increased by 549,755,813,888,000 percent. The number of people 300 years of age or older has increased by 1,099,511,627,776,000 percent. The number of people 305 years of age or older has increased by 2,199,023,255,552,000 percent. The number of people 310 years of age or older has increased by 4,398,046,511,104,000 percent. The number of people 315 years of age or older has increased by 8,796,093,022,208,000 percent. The number of people 320 years of age or older has increased by 17,592,186,044,416,000 percent. The number of people 325 years of age or older has increased by 35,184,372,088,832,000 percent. The number of people 330 years of age or older has increased by 70,368,744,177,664,000 percent. The number of people 335 years of age or older has increased by 140,737,488,355,328,000 percent. The number of people 340 years of age or older has increased by 281,474,976,710,656,000 percent. The number of people 345 years of age or older has increased by 562,949,953,421,312,000 percent. The number of people 350 years of age or older has increased by 1,125,899,906,842,624,000 percent. The number of people 355 years of age or older has increased by 2,251,799,813,685,248,000 percent. The number of people 360 years of age or older has increased by 4,503,599,627,370,496,000 percent. The number of people 365 years of age or older has increased by 9,007,199,254,740,992,000 percent. The number of people 370 years of age or older has increased by 18,014,398,509,481,984,000 percent. The number of people 375 years of age or older has increased by 36,028,797,018,963,968,000 percent. The number of people 380 years of age or older has increased by 72,057,594,037,927,936,000 percent. The number of people 385 years of age or older has increased by 144,115,188,075,855,872,000 percent. The number of people 390 years of age or older has increased by 288,230,376,151,711,744,000 percent. The number of people 395 years of age or older has increased by 576,460,752,303,423,488,000 percent. The number of people 400 years of age or older has increased by 1,152,921,504,606,846,976,000 percent. The number of people 405 years of age or older has increased by 2,305,843,009,213,693,952,000 percent. The number of people 410 years of age or older has increased by 4,611,686,018,427,387,904,000 percent. The number of people 415 years of age or older has increased by 9,223,372,036,854,775,808,000 percent. The number of people 420 years of age or older has increased by 18,446,744,073,709,551,616,000 percent. The number of people 425 years of age or older has increased by 36,893,488,147,419,103,232,000 percent. The number of people 430 years of age or older has increased by 73,786,976,294,838,206,464,000 percent. The number of people 435 years of age or older has increased by 147,573,952,589,676,412,928,000 percent. The number of people 440 years of age or older has increased by 295,147,905,179,352,825,856,000 percent. The number of people 445 years of age or older has increased by 590,295,810,358,705,651,712,000 percent. The number of people 450 years of age or older has increased by 1,180,591,620,717,411,303,424,000 percent. The number of people 455 years of age or older has increased by 2,361,183,241,434,822,606,848,000 percent. The number of people 460 years of age or older has increased by 4,722,366,482,869,645,213,696,000 percent. The number of people 465 years of age or older has increased by 9,444,732,965,739,290,427,392,000 percent. The number of people 470 years of age or older has increased by 18,889,465,931,478,580,854,784,000 percent. The number of people 475 years of age or older has increased by 37,778,931,862,957,161,709,568,000 percent. The number of people 480 years of age or older has increased by 75,557,863,725,914,323,419,136,000 percent. The number of people 485 years of age or older has increased by 151,115,727,451,828,646,838,272,000 percent. The number of people 490 years of age or older has increased by 302,231,454,903,657,293,676,544,000 percent. The number of people 495 years of age or older has increased by 604,462,909,807,314,587,353,088,000 percent. The number of people 500 years of age or older has increased by 1,208,925,819,614,629,174,706,176,000 percent. The number of people 505 years of age or older has increased by 2,417,851,639,229,258,349,412,352,000 percent. The number of people 510 years of age or older has increased by 4,835,703,278,458,516,698,824,704,000 percent. The number of people 515 years of age or older has increased by 9,671,406,556,917,033,397,649,408,000 percent. The number of people 520 years of age or older has increased by 19,342,813,113,834,066,795,298,816,000 percent. The number of people 525 years of age or older has increased by 38,685,626,227,668,133,590,597,632,000 percent. The number of people 530 years of age or older has increased by 77,371,252,455,336,267,181,195,264,000 percent. The number of people 535 years of age or older has increased by 154,742,504,910,672,534,362,390,528,000 percent. The number of people 540 years of age or older has increased by 309,485,009,821,345,068,724,781,056,000 percent. The number of people 545 years of age or older has increased by 618,970,019,642,690,137,449,562,112,000 percent. The number of people 550 years of age or older has increased by 1,237,940,039,285,380,274,899,124,224,000 percent. The number of people 555 years of age or older has increased by 2,475,880,078,570,760,549,798,248,448,000 percent. The number of people 560 years of age or older has increased by 4,951,760,157,141,521,099,596,496,896,000 percent. The number of people 565 years of age or older has increased by 9,903,520,314,283,042,199,193,993,792,000 percent. The number of people 570 years of age or older has increased by 19,807,040,628,566,084,398,387,987,584,000 percent. The number of people 575 years of age or older has

the congregation, and to assist every individual who is active — (3) to initiate and carry out particularly for the spiritual welfare of the married people — (4) a single conference, in which those who are young and are not particularly committed — and (5) (6) those women who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal voice with men. At the same conference of each congregation is answerable for its presentation to the sister conference of the City Association from the latter to the former is but a short time to time that the affairs of each congregation and the conduct of its individual members may be initiated and viewed by the City and Executive Government of the V. O. Society.

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1. The first step in the process of identifying a problem is to recognize that a problem exists. This is often done by comparing current performance with a desired state or goal. If there is a significant difference, a problem is identified.

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fellowship. Sometimes a sister, by express license from the Elders' Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment; and however strange this method may appear to those who consult only their passions or their interest, it is observable, that nowhere fewer unhappy marriages are found than among the Brethren. But what characterises the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or causality, men of the same stamp are ready to supply their place."

As they stand first on the list of those who have engaged in missionary exertion, I shall here insert a further account of them and their missions, with which I have been favoured by a most respectable clergyman of their denomination:—"When brethren or sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to the committee appointed by the synods of the brethren to superintend the missions, in a confidential letter. If, on particular inquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the brethren. To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found by experience, that a good understanding joined to a friendly disposition, and above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are in general the habits of a student so well calculated to form his body for a laborious life as those of a me-

chanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined; and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

The following are the names of the settlements of the United Brethren in heathen countries:—

"Begun in 1732, in the Danish West India Islands. In St. Thomas; New Herrnhut, Nisky. In St. Croix; Friedensberg, Friedensthal. In St. Jan; Bethany, Emmaus. In 1733: in Greenland; New Herrnhut, Litchenfels, Lichtenau. In 1734: in North America; Fairfield in Upper Canada, Goshen on the river Muskingum. In 1736: at the Cape of Good Hope; Bavians Kloof (renewed in 1792.) In 1738: in South America; among the negro slaves at Paramaribo and Sommeldyk; among the free negroes at Bambeey, on the Sarameca; among the native Indians at Hope, on the river Corentyn. In 1754: in Jamaica; two settlements in St. Elizabeth's parish. In 1756: in Antigua; at St. John's, Grace Hill, Grace Bay. In 1760: near Tranquebar, in the East Indies; Brethren's Garden. In 1764: on the Coast of Labrador; Nain, Okkak, Hopedale. In 1765: in Barbadoes, Sharon, near Bridgetown. In 1765: in the Russian part of Asia; Sarepta. In 1775: in St. Kitt's; at Basseterre. In 1789: in Tobago; Signal Hill (renewed in 1798.)

"The Brethren had three flourishing settlements on the river Muskingum,—Salem, Gnadenhuetten, and Schoenbrunn, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, and partly dispersed. The settlement Fairfield, in Canada, was made by those of the Indian converts who were again collected by the missionaries. In 1798 a colony of Christian Indians went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of congress, and built a new town, called Goshen. Part of the Indian congregation will remain at Fairfield in Canada, as a good seed; our missionaries entertaining hopes that the gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

"The mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the mission, and to return with assistants. But to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labours; some igno-

rant people having insinuated that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time to the year 1792, the Brethren did not cease to make application to the Dutch Government for leave to send missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and had left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God and the kind interference of friends in the Dutch government, the opposition of evil-minded people was overruled, and leave granted to send out three missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavians Kloof, about one hundred and sixty miles east from Cape Town, and there to commence their labours on the spot where George Schmidt had resided. Their instructions from the government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, they have built a new chapel; and from the favour and protection which the British government has uniformly granted to the Brethren's missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the missionaries, promoting the views of the mission to the utmost of their power.

"When the missionaries first arrived at Bavians Kloof, in 1792, it was a barren, uninhabited place. There are at present (1811) twelve missionaries residing there and in the neighbourhood, and about 1000 Hottentots.

"The settlement, near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances:—The Danish government, finding the advantage gained by their settlement on these islands not to answer the great expense attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the Brethren residing there being left alone, and all communication cut off between Tranquebar and the Nicobar Islands, it became necessary to purchase a vessel to convey provisions and

other necessities to the missionaries. This was done at great expense and hazard for some years, when in the American war, the vessel was taken by a French cruiser, though belonging to a neutral state. No redress could be obtained from the French; and the Brethren at Tranquebar were obliged immediately to procure another vessel, lest the missionaries in Nancawery should be left destitute. The enormous expense and loss incurred by these events, and the sickly state of the missionaries, made it necessary to recall them; and thus, not only the mission in these islands, but the first aim of the Brethren's settling in the East Indies was frustrated. Since that time, no success has attended the mission near Tanquebar. Some Brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East India mission will be suspended for the present, the expenses attending it having of late years far exceeded our ability.

"Sarepta, near Tzarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the gospel to the Calmuck Tartars, and other heathen tribes in those vast regions, among whom an opening might be found. Hitherto, but little success has attended the Brethren's labours. Some of the Brethren resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the Steppes, (immense plains covered with long grass.) They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols, and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, little impression could be made upon the hearts of these heathen. Four Kirgess Tartar girls, who had been ransomed and educated by the Brethren, have been baptized. These, and one Calmuck woman, have, as yet, been all the fruits of this mission. The greatest part of the Calmucks have quitted those parts. The Brethren, however, have been visited by the German colonists living on the Wolga; and, through God's blessing, societies have been formed, and ministers of the gospel provided for many of the colonies by their instrumentality.

"The most flourishing missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West India Islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In

Jamaica, the progress of the missions has been but slow. However, of late, some of the most considerable planters in that island, being convinced of the utility of the mission, generously undertook to provide for the support of more missionaries, and measures have been adopted accordingly, to which we humbly trust, the Lord will give success in due time. Several attempts to carry the gospel into other parts of the earth, made by the Brethren, have not succeeded. In 1735, missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account, for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Copts, who were visited for many years.

"A society for the furtherance of the gospel among the heathen was instituted by the Brethren in London as early as the year 1751, for the more effectual co-operation with and assistance of the said missions' department, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves: besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a small vessel was employed to convey the necessaries of life to the missionaries once a year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication, though the coast is very rocky and full of ice, and the whole navigation of the most dangerous kind.

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the gospel among the heathen in the year 1787, which was incorporated by the State of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burthens of the above-mentioned missions' department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to

send out missionaries, which, by the synods of the Brethren's church, is vested solely in the Elders' Conference of the Unity."

The number of converts and persons under instruction in the different missions, amount to about 55,150, and the number of missionaries to about 163.

As to the tenets of the Moravians, though they acknowledge no other standard of truth than the sacred Scriptures, they adhere to the Augsburg Confession (see that article.) They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one joined body, or visible church, as spiritually in the bond of Christian love to all who are taught of God, and belong to the universal Church of Christ, however much they may differ in forms, which they deem non-essentials.

The Moravians are called Herrnhuters, from Herrnhut, the name of the village where they were first settled. They also go by the name of Unitas Fratrum, or United Brethren. If the reader wish to have a fuller account of this society, he may consult *Crantz's Ancient and Modern History of the Church of the United Brethren*, 1780; *Spangenberg's Exposition of the Christian Doctrine*, 1784; *Dr. Huweia's Church History*, vol. iii. p. 184, &c.; *Crantz's History of their Mission in Greenland*; *The Periodical Accounts of their Missions*; *Loskiel's History of the North American Indian Missions*; *Oldendorp's History of the Brethren's Missions in the Danish West Indian Islands*.

MORMONITES, believers in the doctrines of the "Book of Mormon," a production which they regard as a second Bible, and which is said to be a translation from certain brass plates, found by one Joseph Smith, in the town of Palmyra (N. Y.) in 1826. They were enclosed in a box, which had to all appearance been used for holding common sized window glass. Smith pretended to interpret them, with a stone in his hat, and his hat over his face, while one Martin Harris was employed to write down the contents at his dictation. Some disagreement arising between the parties, Harris went away, and Oliver Cowdrey came and wrote for Smith, while he interpreted as above described till the "Book of Mormon" was completed. Smith then gave out that it was a revelation from heaven, and that he himself was a prophet; and thus collected around him a number of simple and credulous people, whom he persuaded to dispose of their property, and follow him to the New Zion, which he was commissioned to establish in Missouri, west of the Mississippi river, "in the centre of the world." They accordingly settled in Jackson county, in that state; and there, under the guidance of the new prophet, established a new society, from which they send out

preachers in all directions to collect proselytes. A weekly periodical has also been established, through which new revelations are from time to time circulated among the community.

The contents of the book are a series of puerile eastern romances, with abundance of names, but no dates, localities, or connexion of any sort with sober history. Its style affects an imitation of Scripture, which, with the ignorant, gives it an air of sacredness, like that of a revelation from heaven. *Cross and Baptist Journal*, 1834.

MORNING LECTURES. See LECTURE.

MORTALITY, subjection to death. It is a term also used to signify a contagious disease which destroys great numbers of either men or beasts. Bills of Mortality are accounts or registers specifying the numbers born, married, and buried, in any parish, town, or district. In general they contain only these numbers, and even when thus limited are of great use, by showing the degrees of healthiness and prolificness and the progress of population in the place where they are kept.

MORTIFICATION, any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the sacred Scriptures, Rom. viii. 13; Col. iii. 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance of it, Eph. vi. 10, &c.; Gal. v. 24; Rom. viii. 13. The means to be used in this work are, not macerating the body, seclusion from society, our own resolutions; but the Holy Spirit is the chief agent, Rom. viii. 13; while faith, prayer and dependence are subordinate means to this end. The evidences of mortification are, not the cessation from one sin, for that may be only exchanged for another; or it may be renounced because it is a gross sin; or there may not be an occasion to practise it: but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit. *Dr. Owen on Mortification and on the Holy Spirit*, ch. viii. book 4; *Charnock's Works*, vol. ii. p. 1313; *Bryson's Sermons on Rom.* viii. p. 97, &c.

MOSEIC DISPENSATION, inferiority of the, to the Gospel dispensation. See DISPENSATION.

MOSEIC LAW, or the law of Moses, is the most ancient that we know of in the world, and is of three kinds; the moral law, the ceremonial law, and the judicial law. See LAW. Some observe, that the different manner in which each of these laws was delivered may suggest to us a right idea of their different natures. The moral law, or ten commandments, for instance, was delivered on the top of the mountain, in the face of the whole world, as being of universal influence, and obligatory on all mankind. The cere-

monial was received by Moses in private in the tabernacle, as being of peculiar concern, belonging to the Jews only, and destined to cease when the tabernacle was down, and the veil of the temple rent. As to the judicial law, it was neither so publicly nor so audibly given as the moral law, nor yet so privately as the ceremonial; this kind of law being of an indifferent nature, to be observed or not observed, as its rites suit with the place and government under which we live. The five books of Moses, called the *Pentateuch*, are frequently styled, by way of emphasis, the *law*. This was held by the Jews in such veneration, that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead. See LAW.

MOSQUE (Arab. *Mosjed*), a temple or place of religious worship among the Mohammedans. All mosques are square buildings, generally constructed of stone. Before the chief gate there is a square court paved with white marble, and low galleries round it, whose roof is supported by marble pillars. In these galleries the Turks wash themselves before they go into mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostrich's eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings or shoes on, the pavements are covered with pieces of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open galleries, one above another: these towers as well as the mosques, are covered with lead, and adorned with gilding and other ornaments: and from thence, instead of a bell, the people are called to prayers by certain officers appointed for that purpose. Most of the mosques have a kind of hospital, in which travellers of what religion soever are entertained three days. Each mosque has also a place called *turbe*, which is the burying-place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran, and pray for the souls of the deceased.

MOTIVE, that which moves, excites, or invites the mind to volition. It may be one thing singly, or many things conjunctly. Some call it a faculty of the mind, by which we pursue good and avoid evil. See WILL; *Edwards on the Will*, pp. 7, 8, 124, 259, 384; *Toplady's Works*, vol. ii. pp. 41, 42.

MOUNTAIN-MEN. See SYNOD, REFORMED PRESBYTERIAN.

MOURNING, sorrow, grief. See SORROW

**MOURNING**, a particular dress or habit worn to signify grief on some melancholy occasion, particularly the death of friends, or of great public characters. The modes of mourning are various in various countries; as also are the colours that obtain for that end. In Europe, the ordinary colour for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people pretend to have their reasons for the particular colour of their mourning. White is supposed to denote purity; yellow, that death is the end of human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown denotes the earth, whither the dead return; black, the privation of life, as being the privation of light; blue expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue. For an account of the mourning of the Hebrews, see Lev. xix. and xxi.; Jer. xvi. 6; Numbers xx.; Deuteronomy xxxiv. 8.

**MUFTI**, the chief of the ecclesiastical order, or primate of the Mussulman religion. The authority of the *mufti* is very great in the Ottoman empire; for even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required by giving him a writing in which the case is stated under feigned names, which he subscribes with the words *Olur*, or *Olmaz*, i. e. he shall or shall not be punished.

Such outward honour is paid to the mufti, that the grand seignior himself rises up to him, and advances seven steps towards him when he comes into his presence. He alone has the honour of kissing the sultan's left shoulder, whilst the prime vizier kisses only the hem of his garment.

When the grand seignior addresses any writing to the mufti, he gives him the following titles:—"To the esad, the wisest of the wise; instructed in all knowledge; the most excellent of excellents; abstaining from things unlawful; the spring of virtue and true science; heir of the prophetic doctrines; resolver of the problems of faith; revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories; strengthened with the grace of the Supreme Legislator of Mankind. May the Most High God perpetuate thy favours."

The election of the mufti is solely in the grand seignior, who presents him with a vest of rich sables, and allows him a salary of a thousand aspers a day, which is about five pounds sterling. Besides this, he has the disposal of certain benefices belonging to the

mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the bashas, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the mufti, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the sultan's pleasure, he is immediately displaced, and a more pliant person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar kept for that purpose in the seven towers of Constantinople, and pounded to death.

**MUGGLETONIANS**, the followers of Ludovic Muggleton, a journeyman tailor, who, with his companion Reeves, (a person of equal obscurity,) set up for great prophets in the time of Cromwell. They pretended to absolve or condemn whom they pleased; and gave out that they were the two last witnesses spoken of in the Revelation, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetic or ministerial, is all a lie and abomination to the Lord; with a variety of other vain and inconsistent tenets.

**MURDER**, the act of wilfully and feloniously killing a person upon malice or forethought. Heart murder is the secret wishing or designing the death of any man; Yea, the Scripture saith, "whosoever hateth his brother is a murderer," 1 John iii. 15. We have instances of this kind of murder in Ahab, 1 Kings xxii. 9; Jezebel, 2 Kings xix. 2; the Jews, Mark xi. 18; David, 1 Samuel xxv. 21, 22; Jonah, ch. iv. 1, 4. Murder is contrary to the authority of God, the sovereign disposer of life, Deut. xxxii. 39; to the goodness of God, who gives it, Job x. 12; to the law of nature, Acts xvi. 28; to the love a man owes to himself, his neighbour, and society at large. Not but that life may be taken away as in lawful war. 1 Chron. v. 22; by the hand of the civil magistrate for capital crimes, Deut. xvii. 8, 10; and in self-defence. See SELF-DEFENCE.

According to the divine law, murder is to be punished with death, Deut. xix. 11, 12; 1 Kings, ii. 28, 29. It is remarkable that God often gives up murderers to the terrors of a guilty conscience, Gen. iv. 13, 15, 23, 24. Such are followed with many instances of divine vengeance, 2 Sam. xii. 9, 10; their lives are often shortened, Psalm lv. 23; and judgments for their sin are oftentimes transmitted to posterity, Gen. xlix. 7; 2 Sam. xxi. 1.

**MUSIC**, the harmonious combination of

sounds, an art of great antiquity, and early employed as a medium of religious worship. Both prophets and priests among the Jews appear to have cultivated it, and it was greatly promoted by the royal and "sweet singer of Israel." According to Josephus, there were not fewer than 200,000 musicians at the dedication of Solomon's Temple. As practised in public worship among both Jews and Christians, it is of two kinds:—

1. *Vocal music*:—This species, which is the most natural, may be considered to have existed before any other. It was continued by the Jews, and it is the only kind that is permitted in the Greek and Scotch churches, or in dissenting congregations, except a few that have departed from the general practice of the body, and of their fathers, who used it before the present innovation was introduced. The vocal music of the imperial choristers in St. Petersburg incomparably surpasses in sweetness and effect, the sounds produced by the combined power of the most exquisite musical instruments.

2. *Instrumental music* is made of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. The Jews appear to have used the harp, the nablum or psaltery, the organ, the reed or flute, the trumpet, the tabret, and the cymbal. That instrumental music was not practised by the primitive Christians, but was the innovation of later times, is evident from church history. The organ was first introduced into the church service by Marianus Sanutus, in the year 1290; and the first that was known in the west, was one sent to Pepin, by Constantinus Copronymus, about the middle of the eighth century.

MYSSULMAN. See ISLAMISM.

MYSTERY, *μυστηριον*, secret (from *μύω* to *στυγναι*, to shut the mouth.) It is taken,—1. For a truth revealed by God which is above the power of our natural reason, or which we could not have discovered without revelation; such as the call of the Gentiles, Eph. i. 9; the transforming of some without dying, &c., 1 Cor. xv. 51.—2. The word is also used in reference to things which remain in part incomprehensible after they are revealed; such as the incarnation of Christ, the resurrection of the dead, &c. Some critics, however, observe that the word in the Scripture does not import what is incapable in its own nature of being understood, but barely a secret, any thing not disclosed or published in the world.

In respect to the mysteries of religion, divines have run into two extremes. Some, as one observes, have given up all that was mysterious, thinking that they were not called to believe any thing but what they could comprehend. But if it can be proved that mysteries make a part of a religion coming from God, it can be no part of piety to dis-

card them, as if we were wiser than he. And besides, upon this principle, a man must believe nothing: the various works of nature, the growth of plants, instincts of brutes, union of body and soul, properties of matter, the nature of spirit, and a thousand other things, are all replete with mysteries. If so in the common works of nature, we can hardly suppose that those things which more immediately relate to the Divine Being himself, can be without mystery. The other extreme lies in an attempt to explain the mysteries of revelation so as to free them from all obscurity. To defend religion in this manner is to expose it to contempt. The following maxim points out the proper way of defence, by which both extremes are avoided. Where the truth of a doctrine depends not on the evidence of the things themselves, but on the authority of him who reveals it, there the only way to prove the doctrine to be true is to prove the testimony of him that revealed it to be infallible. Dr. South observes, that the mysteriousness of those parts of the Gospel called the credenda, or matters of our faith, is most subservient to the great and important ends of religion, and that upon these accounts:—First, because religion in the prime institution of it was designed to make impressions of awe and reverential fear upon men's minds. 2. To humble the pride and haughtiness of man's reason. 3. To engage us in a closer and more diligent search into them. 4. That the full and entire knowledge of divine things may be one principal part of our felicity hereafter. *Robinson's Claude*, vol. i. pp. 118, 119, 304, 305; *Campbell's Preliminary Dissertation to the Gospels*, vol. i. p. 383; *Stillington's Origines Sacrae*, vol. ii. c. 8; *Ridgley's Div.*, qu. 11; *Calmet's Dict.*; *Cruden's Concordance*; *South's Sermon*, ser. vi. vol. iii.

MYSTERIES, a term used to denote the secret rites of the Pagan superstition, which were carefully concealed from the knowledge of the vulgar.

The learned bishop Warburton supposed that the mysteries of the Pagan religion were the invention of legislators and other great personages, whom fortune or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world.

Mosheim was of opinion that the mysteries were entirely commemorative: that they were instituted with a view to preserve the remembrance of heroes and great men, who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits by them conferred on their contemporaries.

Others, however, suppose that the mysteries were the offspring of bigotry and priestcraft, and that they originated in Egypt,



the native land of idolatry. In that country the priesthood ruled predominant. The kings were engrafted into their body before they could ascend the throne. They were possessed of a third part of the land of all Egypt. The sacerdotal function was confined to one tribe, and was transmitted from father to son. All the Orientals, but more especially the Egyptians, delighted in mysterious and allegorical doctrines.—Every maxim of morality, every tenet of theology, every dogma of philosophy, was wrapt up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy race of men; they delighted in darkness and solitude.—Their sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. This gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship.

MYSTERIES, or, as they were also called, *Miracles*, a kind of rude drama, which was a favourite spectacle in the middle ages, represented at solemn festivals. The subjects were of a religious character, and the ecclesiastics were at first the authors and performers. They received the above name because they professedly taught the mysterious doctrines of Christianity, and represented the miracles of the saints and martyrs. The first play of this sort, mentioned by name, appears to have been *St. Catherine*, written according to Matthew Paris, by Geoffrey, a Norman, about 1110. They sometimes lasted several days. One which lasted eight days contained a great part of the Scripture History. The *Corpus Christi*, or famous Coventry mystery, begins with the creation, and ends with the day of judgment. The slaughter of the children at Bethlehem, the sufferings of Christ, &c. were represented.

MYSTICS, a sect distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God, free from all selfish considerations. The authors of this mystic science, which sprung up towards the close of the third century, are not known; but the principles from which it was formed are manifest. Its first promoters proceeded from the known doctrine of the Platonic school, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could, by labour or study, excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those who, by

definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct them in the knowledge of divine things. For thus they reasoned: Those who behold with a noble contempt all human affairs; who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God when the spirit is thus disengaged from the impediments that prevented that happy union; and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but are also invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, in the year 824, which kindled the holy flame of mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century, these Mystics took the lead in their method of expounding the Scriptures. In the thirteenth century they were the most formidable antagonists of the schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets almost in every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number; and in the sixteenth century, previous to the reformation, if any spark of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics. The celebrated Madame Bourignon, and the amiable Fenelon, archbishop of Cambray, were of this sect. Dr. Haweis, in speaking of the Mystics, *Church History*, vol. iii. p. 47, thus observes:—“Among those called Mystics, I am persuaded some were found who loved God out of a pure heart fervently; and though they were ridiculed and reviled for proposing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of

the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it."

As the late Reverend William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may perhaps be entertaining to some readers. He supposed that the material world was the very region which originally belonged to the fallen angels. At length the light and spirit of God entered into the chaos, and turned the angels' ruined kingdom into a Paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God, a living mirror of the divine nature formed to enjoy communion with Father, Son, and Holy Ghost, and live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and Spirit of God, for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they were in any animal, at his birth into this world; he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition; redemption from it was immediately granted, and the bruiser of the serpent

brought the light, life, and spirit of heaven once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in Paradise. No son of Adam can be lost, only by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the Gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls. *Law's Life; Law's Spirit of Prayer and Appeal; Law's Spirit of Love, and on Regeneration.*

MYTHOLOGY, in its original import, signifies any kind of fabulous doctrine. In its more appropriated sense, it means those fabulous details concerning the objects of worship, which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations, either by written records, or by oral tradition. See articles HEATHEN, PAGANISM, and *Gale's Court of the Gentiles*, a work calculated to show that the pagan philosophers derived their most sublime sentiments from the Scriptures. *Bryant's System of Ancient Mythology.*

## N.

NAME OF GOD. By this term we are to understand,—1. God himself, Ps. xx. 1. 2. His titles peculiar to himself, Exod. iii. 13, 14. 3. His word, Ps. v. 11; Acts ix. 15. 4. His works, Ps. viii. 1. 5. His worship, Exod. xx. 24. 6. His perfections and excellences, Exod. xxxiv. 6; John xvii. 26. The properties or qualities of this name are these:—1. A glorious name, Ps. lxxii. 17. 2. Transcendent and incomparable, Rev. xix. 16. 3. Powerful, Phil. ii. 10. 4. Holy and reverend, Ps. cxl. 9. 5. Awful to the wicked. 6. Perpetual, Is. lv. 13. *Cruden's Concordance; Hannam's Anal. Comp.*, p. 20.

NASSARIANS, OR NUBAIRI, a Mohammedan sect of the Shiite party, formed in the 270th year of the Hegira, received its name from Nasar, in the environs of Koufa, the birth-place of its founder. They occupy a strip of Mount Lebanon, and are tributary to the Turks. They have about 800 villages, and their chief town is Sasita, eight leagues from Tripoli. Here their scheik resides. Their

manners are rude, and corrupted by remnants of heathenish customs, which remind us of the Lingam worship. Although polygamy is not allowed, yet on certain festival days they permit the promiscuous intercourse of the sexes, and are divided, after the manner of the Hindoos, into numerous castes, which oppress one another. They profess to be worshippers of Ali, believe in the transmigration of souls, but not in a heaven or hell. They are friendly to Christians, and observe some of their festivals and ceremonies, but without understanding their meaning. A spiritual head, scheik khalil, directs their religious concerns, and travels about among them as a prophet.

The opinion formerly current, that this sect were Syrian Sabians, or disciples of St. John, has been completely exploded by Niebuhr, and the accounts of Rousseau, the French consul at Aleppo.

NATIVITY OF CHRIST. The birth of our Saviour was exactly as predicted by the pro-

phesies of the Old Testament, Isa. vii. 14; Jer. xxxi. 22. He was born of a virgin of the house of David, and of the tribe of Judah, Matt. i.; Luke i. 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mic. v. 2; Matt. ii. 4, 6; where his parents were wonderfully conducted by Providence, Luke ii. 1, 7. The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, Gen. xlix. 10; Mal. iii. 1; Hag. ii. 6, 7, 9; Dan. ix. 24; but the exact year of his birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the season of the year, the month, and day in which he was born, be ascertained. The Egyptians placed it in January; Wagenseil, in February; Bochart, in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the 15th of September; Scaliger, Casaubon, and Calvisius, in October; others in November; and the Latin Church, in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season. Dr. Gill thinks it was more likely in autumn, in the month of September, at the feast of tabernacles, to which there seems some reference in John i. 14. The Scripture, however, assures us that it was in the "fulness of time," Gal. iv. 4; and, indeed, the wisdom of God is evidently displayed as to the time when, as well as the end for which Christ came.

It was in a time when the world stood in need of such a Saviour, and was best prepared for receiving him. About the time of Christ's appearance, says Dr. Robertson, there prevailed a general opinion that the Almighty would send forth some eminent messenger to communicate a more perfect discovery of his will to mankind. The dignity of Christ, the virtues of his character, the glory of his kingdom, and the signs of his coming, were described by the ancient prophets with the utmost perspicuity. Guided by the sure word of prophecy, the Jews of that age concluded the period predetermined by God to be then completed, and that the promised Messiah would suddenly appear, Luke ii. 25 to 38. Nor were these expectations peculiar to the Jews. By their dispersion among so many nations, by their conversation with the learned men among the heathens, and the translation of their inspired writings into a language almost universal, the

principles of their religion were spread all over the East; and it became the common belief that a Prince would arise at that time in Judea, who should change the face of the world, and extend his empire from one end of the earth to the other. Now had Christ been manifested at a more early period, the world would not have been prepared to meet him with the same fondness and zeal: had his appearance been put off for any considerable time, men's expectations would have begun to languish, and the warmth of desire, from a delay of gratification, might have cooled and died away.

The birth of Christ was also in the fulness of time, if we consider the then political state of the world. The world, in the most early ages, was divided into small independent states, differing from each other in language, manners, laws, and religion. The shock of so many opposite interests, the interfering of so many contrary views, occasioned the most violent convulsions and disorders; perpetual discord subsisted between these rival states, and hostility and bloodshed never ceased. Commerce had not hitherto united mankind, and opened the communication of one nation with another: voyages into remote countries were very rare; men moved in a narrow circle, little acquainted with any thing beyond the limits of their own small territory. At last the Roman ambition undertook the arduous enterprise of conquering the world. They trod down the kingdoms, according to Daniel's prophetic description, by their exceeding strength they devoured the whole earth, Dan. vii. 7, 23. However, by enslaving the world, they civilized it, and while they oppressed mankind, they united them together: the same laws were every where established, and the same languages understood; men approached nearer to one another in sentiments and manners, and the intercourse between the most distant corners of the earth was rendered secure and agreeable. Satiated with victory, the first emperors abandoned all thoughts of new conquests; peace, an unknown blessing, was enjoyed through all that vast empire; or if a slight war was waged on an outlying and barbarous frontier, far from disturbing the tranquillity, it scarcely drew the attention, of mankind. The disciples of Christ, thus favoured by the union and peace of the Roman empire, executed their commission with great advantage. The success and rapidity with which they diffused the knowledge of his name over the world are astonishing. Nations were now accessible which formerly had been unknown. Under this situation, into which the providence of God had brought the world, the joyful sound in a few years reached those remote corners of the earth, into which it could not otherwise have penetrated for many ages. Thus the Roman ambition and bravery paved the way,

and prepared the world for the reception of the Christian doctrine.

If we consider the state of the world with regard to morals, it evidently appears that the coming of Christ was at the most appropriate time. The Romans, continues our author, by subduing the world, lost their own liberty. Many vices, engendered or nourished by prosperity, delivered them over to the vilest race of tyrants that ever afflicted or disgraced human nature. The colours are not too strong which the apostle employs in drawing the character of that age. See Eph. iv. 17, 19. In this time of universal corruption did the wisdom of God manifest the Christian revelation to the world. What the wisdom of men could do for the encouragement of virtue in a corrupt world had been tried during several ages, and all human devices were found by experience to be of very small avail; so that no juncture could be more proper for publishing a religion, which, independent of human laws and institutions, explains the principles of morals with admirable perspicuity, and enforces the practice of them by most persuasive arguments.

The wisdom of God will still further appear in the time of Christ's coming, if we consider the world with regard to its religious state. The Jews seem to have been deeply tinctured with superstition. Delighted with the ceremonial prescriptions of the law, they utterly neglected the moral. While the Pharisees undermined religion, on the one hand, by their vain traditions and wretched interpretations of the law, the Sadducees denied the immortality of the soul, and overturned the doctrine of future rewards and punishments; so that between them the knowledge and power of true religion were entirely destroyed. But the deplorable situation of the heathen world called still more loudly for an immediate interposal of the divine hand. The characters of their heathen deities were infamous, and their religious worship consisted frequently in the vilest and most shameful rites. According to the apostle's observation, they 'were in all things too superstitious.' Stately temples, expensive sacrifices, pompous ceremonies, magnificent festivals, with all the other circumstances of show and splendour, were the objects which false religion presented to its votaries; but just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. Rome adopted the gods of almost every nation whom she had conquered, and opened her temples to the grossest superstitions of the most barbarous people. Her foolish heart being darkened, she changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things, Rom. i. 21, 23. No period, therefore,

can be mentioned when instructions would have been more seasonable and necessary; and no wonder that those who were looking for salvation should joyfully exclaim, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

The nativity of Christ is celebrated among us on the 25th day of December, and divine service is performed in the church, and in many places of worship among dissenters; but alas! the day is more generally profaned than improved. Instead of being a season of real devotion, it is a season of great diversion. The luxury, extravagance, intemperance, obscene pleasures, and drunkenness, that abound, are striking proofs of the immoralities of the age. It is a matter of just complaint, says a divine, that such irregular and extravagant things are at this time commonly done by many who call themselves Christians; as if, because the Son of God was at this time made man, it were fit for men to make themselves beasts. *Manne's Dissertation on the Birth of Christ; Lardner's Cred.*, vol. ii. p. i. pp. 796, 963; *Gill's Body of Divinity, on Incarnation*; *Bishop Law's Theory of Religion*; *Dr. Robertson's admirable Sermon on the Situation of the World at Christ's Appearance*; *Eduards's Redemption*, pp. 313, 316; *Robinson's Claude*, vol. i. pp. 276, 317; *John Edwards's Survey of all the Dispensations and Methods of Religion*, vol. i. chap. 13.

NATURE, the essential properties of a thing, or that by which it is distinguished from all others. It is used also for the system of the world, and the Creator of it; the aggregate powers of the human body and common sense, Rom. i. 26, 27; 1 Cor. xi. 14. The word is also used in reference to a variety of other objects which we shall here enumerate. 1. The Divine nature is not any external form or shape, but his glory, excellency, and perfections, peculiar to himself. 2. Human nature signifies the state, properties, and peculiarities of man. 3. Good-nature is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial. 4. The law of nature is the will of God, relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts in the material world are governed in their several motions and operations. 5. The light of nature does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind. See RELIGION. 6. By the dictates of nature, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, and reasonable. 7. The state of nature is that in which men have

not by mutual engagements, implicit or express, entered into communities. 8. Depraved nature is that corrupt state in which all mankind are born, and which inclines them to evil.

**NAZARENES**, Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the gospel of the Nazarenes, which differs nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes preserved their first gospel in its primitive purity. Some of them were still in being in the time of Jerome, who does not reproach them with any gross errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

Some have considered the Nazarenes and the Ebionites to have been identical; but this cannot be proved to be fact; and nothing can be more fallacious than the Socinian argument, which is founded on the mere assumption of this identity, and according to which, the Nazarenes, being orthodox Judaizing Christians, held that Jesus was a mere man. See *Bishop Horsley's Reply to Dr. Priestley*, and *Burton's Early Heresies*.

The name Nazarene was given to Jesus Christ and his disciples; and is commonly taken in a sense of derision and contempt in such authors as have written against Christianity.

**NAZARITES**, those under the ancient law who made a vow of observing a more than ordinary degree of purity, as Samson and John the Baptist. The Nazarites engaged by a vow to abstain from wine and all intoxicating liquors, to let their hair grow without cutting or shaving; not to enter into any house that was polluted, by having a dead corpse in it, nor to be present at any funeral. And if by chance any one should have died in their presence, they began again the whole ceremony of their consecration and Nazariteship. This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest or some other person shaved the head of the Nazarite at the door of the tabernacle,

and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram, roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished. Numbers vi.; Amos ii. 11, 12.

Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and after that, cutting their hair in the place where they were; as to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was that Paul, being at Corinth, and having made a vow of a Nazarite, had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem, Acts xviii. 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself by contributing to the expense of the sacrifice and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When Paul came to Jerusalem, in the year of Christ 53, the apostle St. James the Less, with the other brethren, said to him (Acts xxi. 23, 24,) that to quiet the minds of the converted Jews, who had been informed that he every where preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful, who had a vow of Nazariteship upon them, and contribute to the charge of the ceremony at the shaving of their heads; by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

**NECESSARIANS**, an appellation which may be given to all who maintain that moral agents act from necessity. See next article, and **MATERIALISTS**.

**NECESSITY**, whatever is done by a cause, or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action, that not one past action could possibly not have come to pass, or have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand it is asserted, that he is a free agent, if he be able at any time, under the causes and circumstances he then is in, to do different things; or, in other words, if he be not unavoidably determined in every

point of time by the circumstances he is in, and the causes he is under, to do any one thing he does, and not possibly to do any other thing. Whether man is a necessary agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kaim, Hartley, Priestley, Edwards, Crombie, Toplady, and Belsham, have written on the side of necessity; while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butterworth, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the anti-necessarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions, than in permitting all those irregularities which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary. Further, say they, necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well. So far from its being inimical to happiness, they suppose there can be no solid true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches

resignation, produces humility, and draws the soul to God. It is also observed, that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle—the self-determining power of man, upon the throne of the universe. Beside, say they, the Scripture places the doctrine beyond all doubt, Job xxiii. 13, 14; xxxiv. 29; Prov. xvi. 4; Is. xlv. 7; Acts xiii. 48; Eph. i. 11; 1 Thess. iii. 3; Matt. x. 29, 30; xviii. 7; Luke xxiv. 26; John vi. 37. See the works of the above-mentioned writers on the subject; *Isaac Taylor's Introductory Essay to Edwards on the Will*; and articles MATERIALISTS, and PREDESTINATION.

NECROLOGY, formed of νεκρος, dead, and λογος, discourse, or enumeration; a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, &c. This was otherwise called calendar and obituary.

NECROMANCY, the art of revealing future events, by conversing with the dead. See DIVINATION.

NEOLOGY, from νεος, new, and λογος, doctrine; a term now currently in use, in application to the principles of Socinianism, as held and taught on the continent, especially in Germany. It is synonymous with Rationalism, and comprehends all those various opinions which have been broached to the disparagement of the Scriptures as a strictly divine revelation, and in opposition to the peculiar doctrines of the Jewish and Christian dispensations. Many of the Neologists are mere Materialists, Deists, or Pantheists, who regard all revelation as nothing but a mass of superstition, imposture, and delusion. Others admit the principal facts contained in the Scriptures, but endeavour to account for many of them from natural causes. They deny every thing supernatural or miraculous, and regard our Saviour merely as a Divine Messenger, sent, like Plato, Socrates, Luther, &c., to teach and improve mankind. The design of Christianity, according to them, was the introduction of a system of religion comprehensible by human reason, and corroborative of its principles as already existing. They treat the Bible precisely as they would any other book of antiquity, not believing in its divine inspiration and authority, and rejecting its books at pleasure. The doctrines of Christ and his apostles they consider as strongly tinged with Jewish prejudices; and they attribute the extraordinary displays of knowledge and wisdom in our Saviour to the precocity of his understanding. Some of them deny that he actually died; and others maintain that he never

ascended up into heaven, but continued on earth, made himself known to Saul of Tarsus, &c. They ascribe the great change that took place in the disciple of Gamaliel to mortified pride: his Jewish brethren having turned their backs upon him on account of his acceptance of the privilege of Roman citizenship. To be revenged upon them, he set himself strenuously to oppose their narrow and contracted notions, (*particularismus*.) and establish an universal religion, to which he found the doctrines of Christ were favourable.

These principles of unbelief have, under various modifications, been propagated by means of systems of philosophy, new versions of the Scriptures, commentaries, introductions, works on biblical criticism and interpretation, grammars, lexicons, lectures, sermons, catechisms, tracts, reviews, newspapers, and in short through almost every possible vehicle of communication. Their advocates have been found in the professor at the university, the preacher in the pulpit, the village school-master, and even the mother, and the nursery-maid. Sometimes they have been propounded with all the gravity of a philosopher, and at other times taught with all the flippancy and levity of a buffoon. With such instruments and such efforts, Christianity has now had to struggle for more than half a century; and awful have been the examples of religious shipwreck which that period of time has presented. At length, however, a powerful reaction has taken place. The high places of literature and influence are no longer exclusively held by men inimical to the truth as it is in Jesus, but are, many of them, occupied by individuals of acknowledged literary and scientific merit, who are bending all their energies to undeceive the public with respect to the unsatisfactory, untenable, and self-contradictory theories of rationalism, falsely so called. A spirit of piety is rapidly spreading among those who are destined to be the future instructors of the people; the Scriptures and evangelical tracts are being extensively circulated; and some able periodicals have recently been set on foot, under the editorial superintendence of men of orthodox principles and high literary attainments.

It has been justly observed, that no men ever undertook to deny the divine origin of Christianity, or to explain away its principal facts and doctrines, under circumstances so favourable for the experiment, as those of the Neologists of Germany. The hand of power, instead of being against them, was most frequently with them. They had possession of the seats of learning, commanded a vast band of journals which kept any thing of the kind in the shape of orthodoxy entirely out of the market. They had all the advantages which facilities in literature could give; they had numbers, and wealth, and

clamour on their side; they had, in a word, ample room and verge enough to work their will, if that will could have been effected. And yet, in spite of all that metaphysical and mythological researches could effect to get rid of the divine authority of the Bible; in spite of all that sophistry and ridicule could effect to introduce the misnamed religion of reason, it remains precisely where it was; and the religion of reason is being overthrown and rejected. The Bible has laughed its enemies and all their efforts to scorn. "The word of our God shall stand for ever."

NEONOMIANS, so called from the Greek *νεος*, *new*, and *νομος*, *law*; signifying a *new law*, the condition whereof is imperfect, though sincere and persevering obedience.

Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."—This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century, a controversy was agitated amongst the English dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism, and the other, who favoured Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following as a summary of his faith in reference to those subjects:—"1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in that way prescribed by the Gospel.—2. These very elect are not personally justified until they receive Christ, and yield up themselves to him, but they remain condemned whilst unconverted to Christ.—3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms.—4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they neglect these duties, they cannot have a personal interest in these respective benefits.—5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the Gospel becomes

effectual for the conversion of any soul to the obedience of faith.—6. When a man believes, yet is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, *i. e.* entitled to pardon, acceptance, and eternal glory, as righteous before God; and it is the imputed righteousness of Christ alone, for which the Gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace.—7. *Faith* alone receives the Lord Jesus and his righteousness, and the subject of this faith is a *convinced, penitent soul*; hence we are justified by faith alone, and yet the *impenitent* are not forgiven.—8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total* or a *final apostasy*.—9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true, that if he draw back, God will have no pleasure in him. Which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged.—10. The law of innocence, or moral law, is so in force still, as that every precept thereof constitutes duty, even to the believer; every breach thereof is a sin deserving of death: this law binds death by its curse on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law, which is Christ's alone righteousness; and this so imputed to the believer as that God deals judicially with him according thereto.—11. Yet such is the grace of the Gospel, that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits, with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams further says, "The question is not whether the first (*viz.* regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means."

The following objection, among others, was

made by several ministers in 1692, against Dr. Williams's "Gospel Truth Stated," &c.:—"To supply the room of the moral law, vacated by him, he turns the Gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this among other things he answers, "The difference is not, 1. Whether the Gospel be a new law in the Socinian, Popish, or Arminian sense. This I deny. Nor, 2. Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the Gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differing him from his unbelieving brother. This I deny. 4. Nor whether the Gospel be a law that allows sin, when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ. This I deny. 5. Nor whether the Gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt. This I deny."

"The difference is, 1. Is the Gospel a law in this sense? *viz.* God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved: also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?—2. Hath the Gospel a sanction, *i. e.* doth Christ therein enforce his commands of faith, repentance, and perseverance, by the aforesaid promises and threatenings, as motives of our obedience? Both these I affirm, and they deny: saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull.—3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits?—This they deny, and I affirm." &c.

It does not appear to have been a question in this controversy, whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to be-



lavers, and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the things promised. In another controversy, however, which arose about forty years afterwards among the same description of people, it became a question whether God did by his word (call it law or Gospel) command unregenerate sinners to repent and believe in Christ, or to do any thing which is spiritually good. Of those who took the affirmative side of this question, one party attempted to maintain it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the Gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. *Witsius's Irenicum*; *Edwards on the Will*, p. 220; *Williams's Gospel Truth*; *Edwards's Crispianism Unmasked*; *Chauncey's Nonomianism Unmasked*; *Adams's View of Religions*.

NEOPHYTE (from *νεος*, *new*, and *φυτος*, a *plant*) in the Eleusinian and other mysteries, a person recently initiated; among the primitive Christians, a new convert from Judaism or Paganism; in the monasteries, a novice, or candidate of either sex for a religious order.

NESTORIANS, the followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons, or *ὑποστάσεις*; of which the one was *divine*, even the Eternal Word; and the other, which was *human*, was the man Jesus: that these two persons had only one *aspect*; that the union between the Son of God and the son of man was formed in the moment of the Virgin's conception, and was never to be dissolved: that it was not, however, an union of nature or of person, but only of will and affection (Nestorius, however, it is said, denied the last position): that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God. One of the chief promoters of the Nestorian cause was Barsumas, created bishop of Nisibis, A. D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldaea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him, Pherozes, the Persian

monarch, was persuaded to expel those Christians who adopted the opinions of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which the patriarch of the Nestorians has always filled even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who, in the fifth and sixth centuries, spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldaea, whence they are sometimes called *Chaldeans*, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary, properly so called, and especially into that country called *Karit*, bordering on the northern part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the surname of *Presbyter*, from a principle of modesty; whence, it is said, his successors were each of them called *Prester John* until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavours to reduce them under the papal yoke. Innocent IV. in 1246, and Nicholas IV. in 1278, used their utmost efforts for this purpose, but without success. Till the time of Pope Julius III. the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul: but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous parts of Persia, where they still continue, distinguished by the name of *Simcon*; and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with a hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of *Elias*, and reside constantly in the city of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honour of the Nestorians, that of all the Christian societies established in the East,

they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infested the Greek and Latin churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and all assume the denomination of *Joseph*. Nevertheless, the Nestorians in general persevere, to our own times, in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the pope's legate to conquer their inflexible constancy.

NEW JERUSALEM CHURCH. See SWEDENBORGIAN.

NEW PLATONICS, or AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doctrines, were in process of time erroneously understood, both by priests and people, in a literal sense; that in consequence of this, the invisible beings and demons whom the Supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard: viz. *The ancient philosophy of the east*: and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God: and affirmed that his sole view in descending on earth, was to set

bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some semblance to the Egyptian and Platonic systems.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country, and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the Supreme Being, and ascend after death, active and unencumbered, to the universal Parent, to live in his presence for ever.

NEW TESTAMENT. See INSPIRATION, and SCRIPTURE.

NEWTON, JOHN, rector of St. Mary Woolnoth, and St. Mary Woolchurch Haw, was born in London, on the 24th of July, 1722, o. s. His parents, though not wealthy, were respectable. His father was for many years master of a ship in the Mediterranean trade. His mother was a dissenter, a pious woman, and a member of the late Dr. Jennings's church, but, unfortunately, she died before he had attained the age of seven years. When he was four years old, he could read well, repeat the Assembly's Shorter Catechism, with the proofs, all Dr. Watts's smaller catechisms, and his Children's Hymns. He was never at school longer than two years, from his eighth to his tenth year; it was a boarding-school at Stratford, in Essex. When he was eleven years of age, he made five voyages with his father to the Mediterranean; during his last voyage, he left him with a friend at Alicant, in Spain. In 1742, his father left the sea, and he afterwards made one voyage to Venice, before the mast, and on his return, was impressed on board the Harwich. Becoming, in process of time, master of a vessel employed in the slave trade, he made several voyages to the coast of Africa, for the purpose of carrying on that abominable traffic, during which time he contracted habits of dissipation and vice, which the brutalizing scenes he witnessed tended to originate and confirm. After spending several years in this disgusting employment.

his heart grew sick of it; and the compunctious visitings of conscience, seconded and enforced by the word of God, determined him to abandon it. He grew serious and fond of study, and having relinquished the occupation of a mariner, he, in 1775, obtained the office of tide surveyor of the port of Liverpool. When he had been about three years in that situation he turned his attention towards the profession of a clergyman in the Established Church, and made an unsuccessful effort to obtain episcopal ordination from the archbishop of York, having been complimented with a title to a curacy by a friend. Disappointed, however, in his hopes, he began to exercise himself in the way of exhorting or expounding the Scriptures at Liverpool, wherever Providence opened a door to him, we suppose, among the dissenters. In this way he appears to have passed seven or eight years of his life; until, in 1764, having an offer made him of the curacy of Olney, in Bucks, he renewed his application for ordination, and, on the 29th of April, obtained it from the hands of Dr. Green, bishop of Lincoln, at the palace of Buckden. During a residence of fifteen years at that place, he formed an intimate friendship with the poet Cowper, whence originated a volume of hymns, well known under the title of "Olney Hymns," their joint composition. In 1779 Mr. Newton removed to London, having been presented, by the late Mr. John Thornton, with the rectory of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, in Lombard-street. Here a new and wide field of usefulness opened before him, which he continued to fill for about twenty-seven years, until the 21st of December, 1807, when he departed at the advanced age of eighty-five; but, for the last ten or twelve years of his life, his mental powers were greatly impaired. His doctrinal sentiments were Calvinistic, and his writings have been collected, and frequently printed, in six volumes octavo, or twelve volumes duodecimo. Few theologians of the last century contributed more to the recommendation and advancement of experimental religion. *Jones's Christ. Biog.*

NICENE CREED. See CREED.

NICOLAITANS, heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself, Rev. ii. 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordi-

nary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says that they only changed their name, and that their heresies passed into the sect of the Cainites.

NOETIANS, Christian heretics in the third century, followers of Noetius, a philosopher of Ephesus, who pretended that he was another Moses, sent by God, and that his brother was a new Aaron. His heresy consisted in affirming that there was but one person in the Godhead; and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations; that, as Creator, he is called Father; as incarnate, Son; and as descending on the apostles, Holy Ghost.

NOMINALISTS. See REALISTS.

NONCONFORMISTS, those who refuse to join the Established Church. The word is generally used in reference to those ministers who were ejected from their livings by the Act of Uniformity, in 1662. The number of these was about two thousand. The act required that every clergyman should be reordained, if he had not before received episcopal ordination; should declare his assent to every thing contained in the book of Common Prayer; take the oath of canonical obedience; abjure the solemn league and covenant; and renounce the principle of taking arms against the king. All the royal promises of toleration and indulgence to tender consciences were thus eluded and broken.

However, some affect to treat these men with indifference, and suppose that their consciences were more tender than they need be; it must be remembered, that they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Locke, if his opinion have any weight, calls them "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Dr. Bogue thus draws their character: "As to their public ministration," he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. As to their moral qualities, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. As to their intellectual qualities, they were learned, eminent, and laborious." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle Act, whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offence the penalty was three months' imprisonment, or pay five pounds; for the second offence, six

months' imprisonment, or ten pounds; and for the third offence, to be banished to some of the American plantations for seven years, or pay one hundred pounds; and in case they returned, to suffer death without benefit of clergy. By virtue of this act, the gaols were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families, if above four of their acquaintance, who came only to visit them, were present; some families scrupled asking a blessing on their meat, if five strangers were at table.

But this was not all: to say nothing of the Test Act, in 1665, an act was brought into the House to banish them from their friends, commonly called the Oxford Five Mile Act, by which all dissenting ministers, on the penalty of forty pounds, who would not take an oath (that it was not lawful, upon any pretence whatever, to take arms against the king, &c.,) were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty.

In 1673, "the mouths of the high church pulpites were encouraged to open as loud as possible. One, in his sermon before the House of Commons, told them, that the Nonconformists ought not be tolerated, but to be cured by vengeance. He urged them to set fire to the faggot, and to teach them by scourges or scorpions, and open their eyes with gall."

Such were the dreadful consequences of this intolerant spirit, that it is supposed nearly eight thousand died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the Revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there as well as in England, many, to avoid persecution, fled from their country.

But, notwithstanding all these dreadful and furious attacks upon the Dissenters, they were not extirpated. Their very persecution was in their favour. The infamous characters of their informers and persecutors; their piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the Established Church, which "several clergymen in this reign deserted as a persecuting church, and took their lot among them." See *Boque's Charge at Mr. Knight's Ordination*; *Neale's History of the Puritans*; *De Laune's Plea for the Nonconformists*; *Palmer's Nonconformists' Mem.*; *Martin's Letters on Nonconformity*; *Robinson's Lectures*; *Cornish's History of Nonconformity*; *Dr. Calamy's Life of Baxter*;

*Pierce's Vindication of the Dissenters*; *Bogue and Bennett's Hist. of the Dissenters*; *Conder, J. Fletcher, and Dobson on Nonconformity*, and *Price's History of Nonconformity*.

NONCONFORMITY, a relative term, which supposes some previously existing system of observances, established either by political authority, or general consent, and denotes a practical secession or non-communion, on grounds conceived by the parties to require and justify it. Like the term *Protestantism*, it is general and comprehensive. It applies to various grounds of secession from the national establishment of religion, and includes different systems of ecclesiastical polity. No wise man would choose to differ from those around him, in reference to matters either civil or religious, unless, in his own estimation, he had good reasons for that difference; and in such cases it is the obvious dictate of duty to investigate the questions at issue, with calmness and deliberation; that conviction and not caprice, principle and not passion, may regulate the inquiry and form the decision.

Many regard the Nonconformist controversy as a very unattractive subject,—a mere debate about words and names, and questions which gender strife rather than godly edifying. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmuring or disputing, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. High-churchmen are offended that the doctrine of conformity should be called in question at all. Those who profess high spirituality, look on the subject as unworthy of their regard, and as fit for such as mind the carnal things of the kingdom of God. Dissenters as well as others frequently speak of it as being among non-essential matters, and scarcely deserving of profound consideration, and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them.

It is impossible for any one to form a correct view of English history for nearly three hundred years, without an acquaintance with this controversy, and with the characters and principles of the men who engaged in it. It is almost coeval with the English reformation; and the great questions then started cannot be considered as yet finally settled. The Puritans, under the Tudors, became Nonconformists under the Stuarts, and Dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience they have contributed more than any other class of persons to set limits to the power of the Crown, to define the rights of the subjects, and to secure the

liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a sceptre of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. The history of the principles of such a body ought not, therefore, to be regarded as unimportant by any friends of British freedom.

The Nonconformist controversy contributed greatly to ascertain the distinct provinces of divine and human legislation; to establish the paramount and exclusive authority of God, and of the revelation of his will, over the conscience of man; and to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained respecting the unsecular nature of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire spirituality of Messiah's kingdom. Its independence of secular support and defence; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit, and practice of earth-born men, are now much more generally admitted than they once were. In fact the ablest defenders of ecclesiastico-civil establishments have now entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation. *Orme's Life of Baxter*, vol. ii. p. 254.

NONJURORS, those who refuse to take the oaths to government, and who were in consequence under certain incapacities, and liable to certain severe penalties. It can scarcely be said that there are any Nonjurors now in the kingdom; and it is well known that all penalties have been removed both from Papists and Protestants, formerly of that denomination, as well in Scotland as in England. The members of the episcopal church of Scotland have long been denominated Nonjurors; but perhaps they are now called so improperly, as the ground of their difference from the Establishment is more on account of ecclesiastical than political principles.

NON-RESIDENCE, the act of not residing on an ecclesiastical benefice. Nothing can reflect greater disgrace on a clergyman of a parish, than to receive the emoluments without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this has been a reigning evil in our land, and proves that there are too many who care

little about the flock, so that they may but live at ease. Let such remember what an awful account they will have to give of talents misapplied, time wasted, souls neglected, and a sacred office abused.

NOTES OF THE CHURCH, certain marks or characteristics to which the Roman Catholics appeal in support of their pretensions, that the Church of Rome is the only true church. Their writers generally mention four: viz.—unity, holiness, catholicity, and apostolicity; but Bellarmine lays down the following as more fully determining the point:—Catholicity, antiquity, duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admissions of adversaries, unhappy end of enemies, temporal felicity. It may be fairly left with the reader to compare the history of the Church of Rome in reference to these points, with the primitive Apostolic Church, as depicted in the New Testament, in order to his satisfactorily deciding on the validity of the claims in question.

NOVATIANS, *Novatiani*, a sect of ancient heretics that arose towards the close of the third century; so called from Novatian, a priest of Rome. They were called also Cathari, from καθαρος, pure, *q. d.* Puritans.

Novatian first separated from the communion of pope Cornelius, on pretence of his being too easy in admitting to repentance those who had fallen off in times of persecution. He indulged his inclination to severity so far, as to deny that such as had fallen into gross sins, especially those who had apostatized from the faith under the persecution set on foot by Decius, were to be again received into the bosom of the church; grounding his opinion on that of St. Paul: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c. if they shall fall away, to renew them again unto repentance." Heb. vi. 4—6.

The Novatians did not deny but a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms; but their doctrine was, that the church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism; which, once received, could not be repeated.

In process of time the Novatians softened and moderated the rigour of their master's doctrine, and only refused absolution to very great sinners.

The two leaders, Novatian and Novatus, were proscribed, and declared heretics, not for excluding penitents from communion, but for denying that the church had the power of remitting sins.

NOVICE. See NEOPHYTE.

NOVIATE, a year of probation appointed

for the trial of religious, whether or no they have a vocation, and the necessary qualities for living up to the rule, the observation whereof they are to bind themselves to by vow. The novitiate lasts a year at least; in some houses more. It is esteemed the bed of the civil death of a novice, who expires to the world by profession.

**NUN**, a woman, in several Christian countries, who devotes herself, in a cloister or nunnery, to a religious life. See article **MONK**.

There were women, in the ancient Christian church, who made public profession of virginity before the monastic life was known in the world, as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called *ecclesiastical virgins*, and were commonly enrolled in the canon, or matricula of the church. They differed from the monastic virgins chiefly in this, that they lived privately in their fathers' houses, whereas the others lived in communities; but their profession of virginity was not so strict as to make it criminal for them to marry afterwards, if they thought fit. As to the consecration of virgins, it had some things peculiar in it: it was usually performed publicly in the church by the bishop. The virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred virgins. One part of this habit was a veil, called the *sacrum velamen*; another was a kind of mitre or coronet worn upon the head. At present, when a woman is to be made a nun, the habit, veil, and ring of the candidate are carried to the altar; and she herself, accompanied by her nearest relations, is conducted to the bishop, who, after mass and an anthem (the subject of which is, "that she ought to have her

lamp lighted, because the bridegroom is coming to meet her,") pronounces the benediction: then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she presents herself before the bishop, and sings on her knees *Ancilla Christi sum*, &c.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and, lastly, the crown of virginity. When she is crowned, an anathema is denounced against all who shall attempt to make her break her vows. In some few instances, perhaps, it may have happened that nunneries, monasteries, &c., may have been useful as well to morality and religion as to literature; in the gross, however, they have been highly prejudicial; and however well they might be supposed to do when viewed in theory, in fact they are unnatural and impious. It was surely far from the intention of Providence to seclude youth and beauty in a cloister, or to deny them the innocent enjoyment of their years and sex. See **MONASTERY**.

**NUNCIOS**, persons sent by the pope on foreign missions relative to ecclesiastical affairs. They were dispatched to provincial synods and foreign courts when subjects of great importance were to be agitated; they presided at the synods they convoked, and gave decisions in the most important ecclesiastical affairs. England freed herself from this intrusion in the twelfth century, by having the Archbishop of Canterbury declared perpetual legate. At the time of the Reformation, four permanent nunciatures were forced upon the Germans; and, in spite of the struggles and opposition of the clergy, Pope Pius VI. established one at Munich as late as 1785.

## O.

**OATH**, a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false, or what we promise be not performed.

"The forms of oaths," says Dr. Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand towards heaven, *Psa. cxliv. 8. Rev. x. 5.* (The same form is retained in Scotland still.) Amongst the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, *Gen. xxiv. 2.* Amongst the Greeks and Romans, the form varied

with the subject and occasion of the oath: in private contracts, the parties took hold of each other's hand, whilst they swore to the performance; or they touched the altar of the god by whose divinity they swore. Upon more solemn occasions it was the custom to slay a victim, and the beast being struck down, with certain ceremonies and invocations, gave birth to the expressions, *την μηρ ορκον*, *ferire, pactum*; and to our English phrase, translated from these, of 'striking a bargain.' The forms of oaths in Christian countries are also very different; but in no country in the world worse contrived, either to convey the meaning, or impress the obligation of an oath, than in our own. The juror with us, after repeating the promise or affirmation which the oath is intended to

confirm, adds 'So help me God;' or more frequently the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, 'So help you God.' The energy of the sentence resides in the particle *so*; so, that is, *hac lege*, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me. The juror, whilst he hears or repeats the words of the oath, holds his right hand upon the Bible, or other book containing the four Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency with which it is administered, has brought about a general inadvertency to the obligation of oaths, which, both in a religious and political view, is much to be lamented: and it merits public consideration," continues Dr. Paley, "whether the requiring of oaths on so many frivolous occasions, especially in the customs, and in the qualification for petty offices, has any other effect than to make them cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, that of an oath, is required from a churchwarden and an archbishop, from a petty constable and the chief justice of England. Oaths, however, are lawful; and, whatever be the form, the signification is the same." It is evident that so far as atheism prevails, oaths can be of no use. "Remove God once out of heaven, and there will never be any gods upon earth. If man's nature had not something of subjection in it to a Supreme Being, and inherent principles, obliging him how to behave himself toward God and toward the rest of the world, government could never have been introduced nor thought of. Nor can there be the least mutual security between governors and governed, where no God is admitted. For it is acknowledging of God in his supreme judgment over the world, that is the ground of an oath, and upon which the validity of all human engagements depends." Historians have justly remarked, that when the reverence for an oath began to be diminished among the Romans, and the loose Epicurean system, which discarded the belief of Providence, was introduced, the Roman honour and prosperity, from that period, began to decline. "The Quakers refuse to swear upon any occasion, founding their scruples concerning the lawfulness of oaths upon our Saviour's prohibition, 'Swear not at all,' Matt. v. 34. But it seems our Lord there referred to the 'vicious, wanton, and unauthorised swearing in common discourse, and not to judicial oaths; for he himself answered, when interrogated upon oath, Matt. xxvi. 63, 64. Mark xiv. 61. The apostle Paul also makes use of expressions which contain

the nature of oaths, Rom. i. 9. 1 Cor. xv. 31. 2 Cor. i. 18. Gal. i. 20. Heb. vi. 13, 17. Oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that God will punish false swearing with more severity than a simple lie or breach of promise; for which belief there are the following reasons:—1. Perjury is a sin of greater deliberation.—2. It violates a superior confidence.—3. God directed the Israelites to swear by his name, Deut. vi. 13; x. 20, and was pleased to confirm his covenant with that people by an oath; neither of which, it is probable, he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

"Promissory oaths are not binding where the promise itself would not be so. See PROMISES. As oaths are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them." Oaths, also, must never be taken but in matters of importance, nor irreverently, and without godly fear. *Paley's Mor. Phil.*, vol. i. ch. 16; *Grot. de Jure*, i. 11. c. 13, § 21; *Barrow's Works*, vol. i. ser. 15; *Burnet's Exposition of the 39th Article of the Church of England*; *Herport's Essay on Truths of Importance, and Doctrine of Oaths*; *Doddridge's Lectures*, lect. 189; *Tillotson's 22nd Sermon*; and *Wolsely's Unreasonableness of Atheism*, p. 152.

Oath of allegiance is as follows:—"I, A. B., do sincerely promise and swear, that I will be faithful, and bear true allegiance to her Majesty, Queen Victoria. So help me God." This is taken by Protestant dissenting ministers, when licensed by the civil magistrate; as is also the following

Oath of supremacy:—"I, A. B., do swear, that I do from my heart abhor, detest, and abjure as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, pre-eminence, or authority, ecclesiastical, or spiritual, within this realm. So help me God."

OBEAH, a species of witchcraft practised among the negroes, the apprehension of which, operating upon their superstitious fears, is frequently attended with disease and death.

OBEEDIENCE, the performance of the commands of a superior. (Obedience to God may be considered, 1. As virtual, which consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins.

—2. Actual obedience, which is the practice and exercise of the several graces and duties of Christianity.—3. Perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is only peculiar to a glorified state. The obligation we are under to obedience arises, 1. From the relation we stand in to God as creatures, Psalm xciv. 6.—2. From the law he hath revealed to us in his word, Psalm cxix. 3. 2 Peter i. 5, 7.—3. From the blessings of his providence we are constantly receiving, Acts xiv. 17. Psalm cxlv.—4. From the love and goodness of God in the grand work of redemption, 1 Cor. vi. 20. As to the nature of this obedience, it must be, 1. Active, not only avoiding what is prohibited, but performing what is commanded, Col. iii. 8, 10.—2. Personal, for though Christ has obeyed the law for us as a covenant of works, yet he hath not abrogated it as a rule of life, Rom. vii. 22; iii. 31.—3. Sincere, Psalm li. 6. 1 Tim. i. 5.—4. Affectionate, springing from love and not from terror, 1 John v. 19; ii. 5. 2 Cor. v. 14.—5. Diligent, not slothfully, Gal. i. 16. Psalm xviii. 44. Rom. xii. 11.—6. Conspicuous and open, Phil. ii. 15. Matt. v. 16.—7. Universal; not one duty, but all, must be performed, 2 Pet. i. 5, 10.—8. Perpetual, at all times, places, and occasions, Rom. ii. 7. Gal. vi. 9. The advantages of obedience are these:—1. It adorns the Gospel, Tit. ii. 10.—2. It is evidential of grace, 2 Cor. v. 17.—3. It rejoices the hearts of the ministers and people of God, 3 John 2. 2 Thess. i. 19, 20.—4. It silences gainsayers, 2 Pet. i. 11, 12.—5. Encourages the saints, while it reproves the lukewarm, Matt. v. 16.—6. Affords peace to the subject of it, Psalm xxv. 12, 13. Acts xxiv. 16.—7. It powerfully recommends religion, as that which is both delightful and practicable, Col. i. 10.—8. It is the forerunner and evidence of eternal glory, Rom. vi. 22. Rev. xxii. 14. See HOLINESS, SANCTIFICATION; *Charnock's Works*, vol. xi. p. 1212; *Tillotson's Sermons*, ser. 122, 123; *Saurin's Sermons*, vol. i. ser. 4; *Ridley's Body of Divinity*, qu. 92.

OBEEDIENCE OF CHRIST is generally divided into active and passive. His active obedience implies what he did; his passive what he suffered. Some divines distinguish these. They refer our pardon to his passive, and our title to glory to his active obedience: though, Dr. Owen observes, that it cannot be clearly evinced that there is any such thing, in propriety of speech, as passive obedience: obeying is doing, to which passion or suffering doth not belong. Of the active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one, Is. xlix. 3; Phil. ii. 5; Heb. viii. He was subject to the law of God. "He was made under the law;" the judicial or civil law of the Jews; the ceremonial law, and the

moral law, Matt. xvii. 24, 27; Luke ii. 22; Psalm xl. 7, 8. He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as it respected the first and second table. His obedience, 1. Was voluntary, Psalm xl. 6.—2. Complete, 1 Peter ii. 22.—3. Wrought out in the room and stead of his people, Rom. x. 4; v. 19.—4. Well pleasing and acceptable in the sight of God. See ATONEMENT; *Death and Sufferings of Christ*.

OBLATI, secular persons who devoted themselves and their estates to some monastery, into which they were admitted as a kind of lay-brothers. The form of their admission was putting the bell-ropes of the church round their necks, as a mark of servitude. They wore a religious habit, but different from that of the monks.

OBLIGATION is that by which we are bound to the performance of any action.—1. Rational obligation is that which arises from reason, abstractedly taken, to do or forbear certain actions.—2. Authoritative obligation is that which arises from the commands of a superior, or one who has a right or authority to prescribe rules to others.—3. Moral obligation is that by which we are bound to perform that which is right, and to avoid that which is wrong. It is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it is, *ipso facto*, worthy of blame for so doing. Various, however, have been the opinions concerning the ground of moral obligation, or what it arises from. One says, from the moral fitness of things; another, because it is conformable to reason and nature; another, because it is conformable to truth; and another, because it is expedient, and promotes the public good. A late writer has defined obligation to be "a state of mind perceiving the reasons for acting, or forbearing to act." But I confess this has a difficulty in it to me; because it carries with it an idea that if a man should by his habitual practice of iniquity be so hardened as to lose a sense of duty, and not perceive the reasons why he should act morally, then he is under no obligation. And thus a depraved man might say he is under no obligation to obey the laws of the land, because, through his desire of living a licentious life, he is led to suppose that there should be none. In my opinion, a difference should be made between obligation and a sense of it. Moral obligation, I think, arises from the will of God, as revealed in the light and law of nature, and in his word. This is binding upon all men, because there is no situation in which mankind have not either one or the other of these. We find, however, that the generality of men are so far sunk in depravity, that a sense of obligation is nearly or quite lost. Still, however, their losing the



sense does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin." See *Warburton's Legation*, vol. i. pp. 38, 46, &c.; *Paley's Mor. Phil.*, vol. i. p. 54; *Robinson's Preface to the Fourth Volume of Scourin's Sermons*; *Mason's Christian Morals*, vol. ii. ser. 23, p. 256; *Doddridge's Lect.*, lec. 52; *Grove's Phil.*, vol. ii. p. 66.

OBSERVATION. See MIND.

ÆCOLAMPADIUS, JOHN. This German reformer was born at Winsperg, in Franconia, in the year 1482, according to Bayle. His parents were of a good family, and in very competent circumstances. His father being a merchant, designed him for his own profession; but his mother was desirous of making him a scholar, and prevailed on her husband to send him to the college of Heilbrun. He was soon removed to the University of Heidelberg, where he received the degree of bachelor, at fourteen years of age. From Heidelberg he was sent to Boulogne, where he studied the civil law six months; and then returned to Heidelberg, where he applied himself to the study of divinity. His parents perceiving that his mind was altogether set on that study, and having no other child but him, made use of those means which God had blessed them with, in order to procure a priesthood for him, in the town where he was born. Unto this place he was called; but finding himself, after a fortnight's trial, unable to undergo so laborious an office, he desired leave to return again to Heidelberg, that he might acquire a greater measure of knowledge, and return from thence better qualified to discharge the important duties of that sacred function. Having obtained leave, he changed his resolution, and steered his course towards Tübingen, and from thence to Stutgard, where Reuchlin lived, a man famous for his excellent knowledge in the languages. Here he stayed for a short space, during which time he received from Reuchlin some light concerning the Greek; in which, by daily study and practice, he so profited, that, upon his return to Heidelberg, he published a Greek grammar: here he also learned the Hebrew from a Spanish teacher. In 1513, Æcolampadius received a call to the pastoral office; and after he had preached with great applause for about a twelvemonth, he was honoured, in the same academy, with the title of doctor in divinity. About the same time Erasmus came to Basil, to publish his Annotations on the New Testament, in which Æcolampadius assisted. When that work was finished, Æcolampadius left Basil, and went to Augsburg, and entered into the monastery of St. Bridget, situate without the city of Augsburg. After a few months he was so well pleased, that he purposed to spend the rest of his days in this lazy manner of life: but it pleased God to call him out again, and for that end

stirred up his friends, and especially Capito, who seriously persuaded, and earnestly exhorted him to give over that monastical life; to whose entreaties he yielded, and purposed to betake himself again to the labours of his calling. Æcolampadius, in 1517, wrote a letter to Erasmus full of friendship and respect. In 1521 Æcolampadius began to go over to the reformers. He had corrected the first edition of the New Testament, published by Erasmus, who describes him as a person that approved the state of life into which he had entered, and performed his duty. However, Æcolampadius soon altered his judgment, and left his monastery in 1522. He retired to Basil, in Switzerland, where he was made curate and preacher of the church of St. Martin; and he soon introduced the doctrine of Luther. Here he was again advanced by the senate to the pastoral office; and now he boldly discovered to his auditors those errors which, by continuance, had got firm footing in the church—he opened to them the perfection and sufficiency of Christ—he declared to them the true nature of faith, and explained to them the true doctrine of charity; insomuch that they began to waver in their minds about the authority of the popish religion. Luther, at this time, was introducing the Reformation into Germany, while Zuinglius began to introduce it into Switzerland, by publicly preaching against the corruptions of the Roman Church. Æcolampadius assisted Zuinglius, which made Erasmus speak ill of them both, in 1524, and inveigh violently against the morals both of the reformed, who then began to make a party, and of the Lutherans. Æcolampadius and Zuinglius had declared, openly enough, that they followed not the sentiments of Luther in all things. Yet they spake of Luther with respect, and those differences were not concerning things essential and fundamental. Whilst Lutheranism was settling in Germany, the doctrine of a new sect, founded in Switzerland, by Zuinglius, was called "Evangelical Truth;" and Zuinglius boldly opposed the errors of the Church of Rome. Upon this foundation he continued preaching from the beginning of the year 1519, not only against indulgences, but also against the intercession and invocation of saints, the sacrifice of the mass, the ecclesiastical vows, the celibacy of priests, and the abstinence from meats. However, he attempted no alteration in the outward and public worship of God, till 1523, when he found the magistrates and citizens of Zurich disposed to cast off the Romish doctrine, and receive the reformed. While the German princes were crushing the rebellion of the peasants, there happened great disputes, in Germany and Switzerland, between the Romish priests and the reformers; as also between the Lutherans, Zuinglians, and Anabaptists. Luther declared himself against the doctrine of

former hypothesis; such as the gloomy solemnity with which many of them were delivered in caves and subterraneous caverns; the numerous and disagreeable ceremonies enjoined, as sometimes sleeping in the skins of beasts, bathing, and expensive sacrifices; the ambiguous and unsatisfactory answers frequently returned: these look very much like the contrivances of artful priests to disguise their villany; the medium of priests, speaking images, vocal groves, &c., seem much to confirm it.

Respecting the cessation of these oracles, there has been a variety of opinions. It has been generally held, indeed, that oracles ceased at the birth of Jesus Christ; yet some have endeavoured to maintain the contrary, by showing that they were in being in the days of Julian, commonly called *the apostate*, and that this emperor himself consulted them; nay, further, say they, history makes mention of several laws published by the Christian emperors, Theodosius, Gratian, and Valentinian, to punish persons who interrogated them even in their days; and that the Epicureans were the first who made a jest of this superstition, and exposed the roguery of its priests to the people.

But on the other side it is observed, 1. That the question, properly stated, is not, Whether oracles became extinct *immediately upon the birth of Christ*, or from the very moment he was born; but, Whether they fell gradually into disesteem, and ceased as Christ and his gospel became known to mankind? And that they did so is most certain, from the concurrent testimonies of the fathers, which, whoever would endeavour to invalidate, may equally give up the most respectable traditions and relations of every kind.

2ndly. But did not Julian the Apostate consult these oracles? We answer in the negative: he had, indeed, recourse to magical operations, but it was because oracles had already ceased; for he bewailed the loss of them, and assigned pitiful reasons for it; which St. Cyril has vigorously refuted, saying, That he never could have offered such but from an unwillingness to acknowledge, that, when the world had received the light of Christ, the dominion of the devil was at an end.

3rdly. The Christian emperors do, indeed, seem to condemn the superstition and idolatry of those who were still for consulting oracles; but the edicts of those princes do not prove that oracles actually existed in their times, any more than that they ceased in consequence of their laws. It is certain that they were for the most part extinct before the conversion of Constantine.

4thly. Some Epicureans might make a jest of this superstition; however, the Epicurean philosopher, Celsus, in the second century of the church, was for crying up the excellency

of several oracles, as appears at large from Origen's seventh book against him.

Among the Jews there were several sorts of *real* oracles. They had, first, oracles that were delivered *viva voce*; as when God spake to Moses face to face, and as one friend speaks to another, Numb. xii. 8. Secondly, Prophetical dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness, Gen. xxvii. 5, 6. Thirdly, visions; as when a prophet in an ecstasy, being neither properly asleep nor awake, had supernatural revelations, Gen. xv. 1; xlv. 2. Fourthly, The oracle of the Urim and Thummim, which was accompanied with the ephod, or the pectoral worn by the high priest, and which God had endued with the gift of foretelling things to come, Num. xii. 6; Joel ii. 28. This manner of inquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who were the last of the prophets that have any of their writings remaining, the Jews pretend that God gave them what they call *Bathkol*, the Daughter of the Voice, which was a supernatural manifestation of the will of God, which was performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ, saying, "This is my beloved Son," &c. Matt. iii. 17.

The Scripture affords us examples likewise of profane oracles. Balaam, at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompense that he was promised by Balak, king of the Moabites, suggests a diabolical expedient to this prince of making the Israelites fall into idolatry and fornication (Numb. xxiv. 14; xxxi. 16.) by which he assures him of a certain victory, or at least of a considerable advantage against the people of God.

Micaiah, the son of Imlah, a prophet of the Lord, says, (1 Kings xxii. 20, &c.) that he saw the Almighty sitting upon his throne, and all the host of heaven round about him: and the Lord said, "Who shall tempt Ahab king of Israel, that he may go to war with Ramoth Gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, How? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue clearly proves

these two things; *first*, that the devil could do nothing by his own power; and, *secondly*, that, with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles. See *Vandale and Fontenelle's Hist. de Orac.*; *Potter's Greek Antiquities*, vol. i. h. 2, ch. 7; *Edwards's Hist. of Red.*, p. 408; *Farmer on Mir.*, pp. 281, 285; *Enc. Brit.*; article ORACLE.

ORAL, delivered by the mouth, not written. See TRADITION.

ORANGEMEN, the name given by the Irish Catholics to their Protestant countrymen, on account of their adherence to the house of Orange.

ORATORY, a name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term *οἶκοι προσευχῆς*, houses of prayer, or oratories, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers. But in some canons the name oratory seems confined to private chapels or places of worship set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion; for if that were at any time allowed to private families, yet at least upon the great and solemn festivals, they were to resort for communion to the parish churches.

Oratory is used among the Romanists for a closet, or little apartment near a bedchamber, furnished with a little altar, crucifix, &c. for private devotion.

ORATORY, PRIESTS OF THE. There were two congregations of religious—one in Italy, the other in France, which were called by this name.

The Priests of the Oratory in Italy had for their founder St. Philip de Neri, a native of Florence, who, in the year 1548, founded at Rome the Confraternity of the Holy Trinity. This society originally consisted of but fifteen poor persons, who assembled in the church of St. Saviour *in campo*, every first Sunday in the month, to practise the exercises of piety described by the holy founder. Afterwards their number increasing by the addition of several persons of distinction to the society, St. Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St. Peter and St. Paul, were obliged, for want of a lodging, to lie in the streets and at the doors of churches. For this charitable purpose, Pope Paul IV. gave to the society the parochial church of St. Benedict, close by which was built an hospital so large, that in the Jubilee year 1600, it received 444,500 men, and 25,500 women, who came in pilgrimage to Rome.

The Priests of the Oratory in France were

established on the model of those in Italy, and owe their rise to Cardinal Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendour of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St. James. They obtained the king's letter patent for their establishment; and, in 1613, Pope Paul V. approved this congregation, under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons; the one, as it were, incorporated; the other only associates: the former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning nor theology, but only the virtues of the ecclesiastical life. It nevertheless contained the philosopher Malebranche, the orientalist Morin, and the celebrated critic, Richard Simon.

ORDER, method; the established manner of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to ourselves, our families, or the church, it is of the greatest importance. As to the first, order should be attended to as it respects our principles, Heb. xiii. 9; James i. 8; our tempers, Prov. xvii. 14; Eph. iv. 31; our conversation, Col. iv. 6; our business, Prov. xxii. 29; our time, Ps. xc. 12; Eccles. iii. 1; our recreations and our general conduct, Phil. i. 27; 2 Pet. i. 5, &c. 2. As it regards our families, there should be order; as to the economy or management of its concerns, Matt. xii. 25; as to devotion, and the time of it, Jos. xxiv. 15; as to the instruction thereof, Eph. vi. 1; Gen. xviii. 19; 2 Tim. i. 5. 3. In respect to the church, order should be observed as to the admission of members, 2 Cor. vi. 15; as to the administration of its ordinances, 1 Cor. xiv. 33, 40; as to the attendance on its worship, Psalm xxvii. 4; as to our behaviour therein, Col. i. 10; Matt. v. 16. To excite us to the practice of this duty, we should consider that God is a God of order, 1 Cor. xiv. 33; his works are all in the exactest order, Eph. i. 11; Psalm civ. 25; Eccl. iii. 11; heaven is a place of order, Rev. vii. 9. Jesus Christ was a most beautiful example of regularity. The advantages of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is

thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us; in the course of which all the different business of life presents itself regularly to us on every side." *Ser.* vol. ii. p. 23.

**ORDERS**, by way of eminency, or holy orders, denote a character peculiar to ecclesiastics, whereby they are set apart for the ministry. This the Romanists make their sixth sacrament. In no reformed church are there more than three orders, viz., bishops, priests, and deacons. In the Romish Church there are seven, exclusive of the episcopate; all which the Council of Trent enjoins to be received and believed on pain of anathema. They are distinguished into petty or secular orders, and major or sacred orders. Orders, the petty or minor, are four, viz., those of door-keepers, exorcist, reader, and acolyth. Sacred, or major, are deacon, priest, and bishop.

**ORDERS, RELIGIOUS**, are congregations or societies of monasteries, living under the same superior, in the same manner, and wearing the same habit. Religious orders may be reduced to five kinds, viz., monks, canons, knights, mendicants, and regular clerks. White order denotes the order of regular canons of St. Augustine. Black order denotes the order of St. Benedict. Orders, religious military, are those instituted in defence of the faith, and privileged to say mass, and who are prohibited marriage, &c. Of this kind, are the knights of Malta, or of St. John of Jerusalem. Such also were the knights templars, the knights of Calatrave, of St. Lazarus, Teutonic knights, &c.

**ORDINANCES OF THE GOSPEL**, are institutions of divine authority relating to the worship of God; such as baptism, Matt. xxviii. 19. 2. The Lord's Supper, 1 Cor. xi. 24, &c. 3. Public ministry, or preaching and reading the word, Rom. x. 15; Eph. iv. 13; Mark xvi. 15. 4. Hearing the Gospel, Mark iv. 24; Rom. x. 17. 5. Public prayer, 1 Cor. xiv. 15, 19; Matt. vi. 6; Psalm v. 1, 7. 6. Singing of psalms, Col. iii. 16; Eph. v. 19. 7. Fasting, James iv. 9; Matt. ix. 15; Joel ii. 12. 8. Solemn thanksgiving, Psalm l. 14; 1 Thess. v. 18. See these different articles; also **MEANS OF GRACE**.

**ORDINARY**, in the common and canon law, one who has ordinary or immediate jurisdiction in ecclesiastical matters. In England, the bishop of the diocese is commonly the ordinary. The ordinary of assizes and sessions was formerly a deputy of the bishop, appointed to give malefactors the neckverse—i. e. the verse which was read by a party to entitle him to the benefit of clergy. The ordinary of Newgate is a clergyman who attends on condemned culprits, and, as it is commonly expressed, prepares them for death.

**ORDINATION**, the act of conferring holy

orders; of initiating a person into the Christian ministry, or of publicly recognizing the relation which has been entered into, by mutual agreement, between a minister and a church.

1. In the Church of England, ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their spiritual sovereignty in their diocese. Without ordination, no person can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age before he can be ordained deacon, or have any share in the ministry; and full twenty-four before he can be ordained priest, and by that means be permitted to administer the holy communion. A bishop, on the ordination of clergymen, is to examine them in the presence of the ministers, who in the ordination of priests, but not of deacons, assist him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary. In case any crime, as drunkenness, perjury, forgery, &c. is alleged against any one that is to be ordained either priest or deacon, the bishop ought to desist from ordaining him. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give account of his faith in Latin; and both priests and deacons are obliged to subscribe to the thirty-nine articles. In the ancient discipline there was no such thing as a vague and absolute ordination; but every one was to have a church, whereof he was to be ordained clerk or priest. In the twelfth century they grew more remiss, and ordained without any title or benefice. The Council of Trent, however, restored the ancient discipline, and appointed that none should be ordained but those who were provided with a benefice: which practice still obtains in England. The times of ordination are the four Sundays immediately following the Ember weeks: being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14, and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or circumstances of the case.

2. Among Seceders or Dissenters, ordinations vary. In the establishment of Scotland, where there are no bishops, the power of ordination is lodged in the presbytery. Among the Calvinistic Methodists, ordination is performed by the sanction and assistance of their own ministers. Among the Independents and Antipædobaptists, the power of ordination lies in the suffrage of the people. The qualifications of the candidate are first known, tried, and approved by the church. After which trial, the church proceeds to give him a call to be their minister; which he accepting, the public acknowledgment thereof is sig-

nified by ordination, the mode of which is so well known, as not to need recital here.

3. Though the Dissenters practise ordination, we find they are not agreed respecting it. Some contend for the power of ordination as belonging to the people; the exercise of which right by them constitutes a minister, and confers validity on his public ministrations. Others suppose it belongs to those who are already in office. We shall here give an outline of the arguments on both sides. According to the former opinion, it is argued that the word ordain was originally equal to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or ordained a preacher for the time. The essence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is to be done among themselves; and public ordination, so called, is no other than a declaration of that. Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ, that he ordained twelve, Mark iii. 14; that is, he chose them to the office of apostleship, as he himself explains it, John vi. 70. Paul and Barnabas are said to ordain elders in every church, (Acts xiv. 23,) or to choose them; that is, they gave orders and directions to every church as to the choice of elders over them: for sometimes persons are said to do that which they give orders and directions for doing; as Moses and Solomon, with respect to building the tabernacle and temple, though done by others; and Moses particularly is said to choose the judges, Exod. xviii. 25; the choice being made under his direction and guidance. The word that is used in Acts xiv. 23, is translated chosen in 2 Cor. viii. 19, where the apostle speaks of a brother, *χειροτονησας*, who was chosen of the churches to travel with us, and is so rendered when ascribed to God, Acts x. 41. This choice and ordination, in primitive times, was made two ways; by casting lots and giving votes, signified by stretching out the hands. Matthias was chosen and ordained to be an apostle in the room of Judas by casting lots: that, being an extraordinary office, required an immediate interposition of the Divine Being, a lot being nothing more nor less than an appeal to God for the decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles, Acts xiv. 23, "When they had ordained them elders in every church," *χειροτονησαντες*, by taking the suffrages and votes of the members of the churches, shown by the stretching out

their hands, as the word signifies; and which they directed them to, and upon it declared the elders duly elected and ordained.

Some, however, on this side of the question, do not go so far as to say, that the essence of ordination lies in the choice of the people, but in the solemn and public separation to office by prayer: still, however, they think that ordination by either bishops, presbyters, or any superior character, cannot be necessary to make a minister or ordain a pastor in any particular church; for Jesus Christ, say they, would never leave the subsistence of his churches, or the efficacy of his word and sacraments, to depend on the uninterrupted succession of any office or officer; for then it would be impossible for any church to know whether they ever have had any authentic minister; for we could never be assured that such ordinations had been rightly transmitted through 1700 years. A whole nation might be corrupted, and every bishop and elder therein might have apostatised from the faith, as it was in England, in the days of popery. To say, therefore, that the right of ordaining lies in men who are already in office, would drive us to hold the above-mentioned untenable position of uninterrupted succession.

On the other side it is observed, that, although Christians have the liberty of choosing their own pastor, yet they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of a person to the holy ministry, by the authority of Jesus himself acting by the medium of men in office; and this solemn investing act is necessary to his being lawfully accounted to be a minister of Christ. The original word (Acts vi. 3) is *καταρτισαμεν*, which, according to Scapula, and the best writers on the sacred language, signifies to put one in rule, or to give him authority. Now did this power lodge in the people, how happens it that in all the epistles not a single word is to be found giving them any directions about constituting ministers? On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instruction given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also, Titus i. 5; 2 Tim. iv. 14; Acts xiv. 23.

Besides, it is said, the primitive Christians evidently viewed this matter in the same light. There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Most of the foregoing remarks apply chiefly to the supposition that a person cannot be ordained in any other way than as a pastor

over a church. But here also, we find a difference of opinion. On the one side it is said, that there is no Scripture authority whatever for a person being ordained without being chosen or nominated to the office of a minister by a church. Elders and bishops were ordained in every church, not without any church. To ordain a man originally, says Dr. Campbell, was nothing else but in a solemn manner to assign him a pastoral charge. To give him no charge, and not to ordain him, were perfectly identical. On the other side it is contended, that from these words, "Go ye into all the world, and preach the gospel to every creature; and lo, I am with you always, even unto the end of the world," it is evident that missionaries and itinerants must be employed in the important work of the ministry; that as such cannot be ordained over any particular church, there cannot be the least impropriety in ordaining them for the church universal. Allowing that they have all those talents, gifts, and grace, that constitute a minister in the sight of God, who will dare say they should not be designated by their brethren for the administration of those ordinances Christ has appointed in the church? Without allowing this, how many thousands would be destitute of these ordinances? Besides, these are the very men whom God in general honours as the first instruments in raising churches, over which stated pastors are afterwards fixed. The separation of Saul and Barnabas, say they, was an ordination to missionary work, including the administration of sacraments to the converted heathen, as well as public instruction, Acts xiii. 1, 3. So Timothy was ordained, 1 Tim. iv. 14; Acts xvi. 3; and there is equal reason, by analogy, to suppose that Titus and other companions of Paul were similarly ordained, without any of them having a particular church to take under his pastoral care. So that they appear to have been ordained to the work of the Christian ministry at large.

On the supposition, however, that they are instrumental in forming a Christian church, they have no right to assume the pastoral office without the consent of the members; and in order to their sustaining that office scripturally, they must be publicly recognised and designated to it. Their original designation did not, and could not invest them with any such office. It merely recognised their appointment to the missionary work generally.

When the pastor of a church resigns his charge, his pastoral relation and character to all intents and purposes ceases. He cannot with the smallest degree of reason or consistency go to any other church, and claim to exercise the pastoral functions among them, on the ground that he had been publicly ordained to the office over the church which he had left. The case is quite parallel with that

of the matrimonial connexion. Because a man has been once married, he is not on this ground to imagine that he may lawfully cohabit with another woman, without previously having the marriage relationship between them recognised. The notion of an indelible official character derived from ordination to the pastoral functions, is a relic of that corruption of primitive truth and simplicity, which for ages overspread the Christian world, and from which we still are far from being delivered by the Protestant Reformation, and the light which has been thrown on such subjects since that important epoch. See articles EPISCOPACY, IMPOSITION OF HANDS, INDEPENDENTS, and MINISTERIAL CALL, in this work; *James Owen's Plea for Scripture Ordination*; *Doddridge's Tracts*, vol. ii. pp. 253—257; *Dr. Owen's True Nature of a Gospel Church*, pp. 78, 83; *Brekell's Essay on Ordination*; *Watts's Rational Foundation of a Christian Church*, sec. 3; *Dr. Campbell's Lectures on Ecclesiastical History*, vol. i. p. 345; *Gill's Body of Divinity*, vol. iii. p. 246; 8vo. edit.; *Theological Magazine* for 1802, pp. 33, 90, 167; *Ewing's Remarks on Dick's Sermon*, preached before the Edinburgh Missionary Society, in 1801; *Chaplin's Sermon*. 1816.

ORGAN, when first introduced into Christian worship, see MUSIC, 2. *Instrumental*.

ORIGENISTS, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He alleged, that the source of many evils lies in adhering to the literal and external part of Scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:—

1. That there is a pre-existent state of human souls. For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward, because her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved; so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state; for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the gospel, as the highest perfection of our renewed nature, clearly evince. Therefore, if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he whose overflowing goodness brought them into existence, would not deprive them of their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation; for the Scriptures teach us that the soul of the Messiah was created before the beginning of the world, Phil. ii. 5, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs under a human form: it was he who appeared to Moses on the Holy Mount; it was he who spoke to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendour and felicity.

4. That at the resurrection of the dead, we shall be clothed with ethereal bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the Supreme Goodness who made all things assures us he made all things best at first, and therefore his recovery of us to our lost happiness (which is the design of the gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv. 49; 2 Cor. v. 1; and other texts of Scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For

the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon her intimate natures and substances a central tendency towards himself; an essential principle of re-union to their great original.

6. That the earth, after its conflagration, shall become habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: "Behold, I make new heavens and a new earth," &c.; and in Hebrews i. 10, 12, "Thou, Lord, in the beginning, hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed," &c. Where there is only a change, the substance is not destroyed, this change being only as that of a garment worn out and decaying. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.

ORIGIN OF EVIL. See SIN.

ORIGINAL SIN. See FALL, SIN.

ORMUZD, the good principle of the Magi, whose symbol was light, and who was the author of all good. See MAGI.

ORTHODOXY, (from *ὀρθος*, *right*, and *ἐνδεα*, *opinion*,) soundness of doctrine or opinion in matters of religion. The doctrines which are generally considered as orthodox among us, are such as were generally professed at the time of the Reformation, viz. the fall of man, regeneration, atonement, repentance, justification by free grace, &c.

Some have thought that, in order to keep error out of the church, there should be some human form as a standard of orthodoxy, wherein certain disputed doctrines shall be expressed in such determinate phrases as may be directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the church to subscribe or virtually to de-

clare their assent to such formularies. But, as Dr. Doddridge observes, 1. Had this been requisite, it is probable that the Scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed, and received. 2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did. 3. It is plain, in fact, that this practice has been the cause of great contention in the Christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged. 4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore (*cat. par.*) best deserve encouragement. 5. It is not likely to answer the end proposed, viz. the preserving an uniformity of opinion; since persons of little integrity may satisfy their consciences, in subscribing what they do not at all believe as articles of peace, or in putting the most unnatural sense on the words. And whereas, in answer to all these inconveniences, it is pleaded that such forms are necessary to keep the church from heresy, and it is better there should be some hypocrites under such forms of orthodoxy, than that a freedom of debate and opinion should be allowed to all teachers; the answer is plain, that when any one begins to preach doctrines which appear to those who attend upon him dangerous and subversive of Christianity, it will be time enough to proceed to such animadversion as the nature of his error in their apprehension will require, and his relation to them will admit. See ESTABLISHMENT and SUBSCRIPTION; *Doddridge's Lectures*, lec. 174; *Watts's Orthodoxy and Charity United*.

OSIANDRIANS, a denomination among the Lutherans, which was founded in the year 1550, by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions:—

1. That Christ, considered in his human nature only, could not, by his obedience to the divine law, obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, united to the human, that mankind can obtain complete justification.

2. That a man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his

divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.

OSSENLIANS, a denomination, in the first century, which taught that faith may and ought to be dissembled.

OWEN, JOHN, D.D. From the last family of the five regal tribes of Wales, Lewis Owen, Esq., of Llywn, near Dolgelly, was descended, and from him sprang Henry Owen, who was for some time minister of Stadham, in Oxfordshire. This clergyman, who was reckoned a strict puritan, was blessed, while at Stadham, in the year 1616, with a second son, whom he named John, who was destined to prove a divine of such eminence, as to eclipse all the regal honours of this ancient house. An early proficiency in elementary studies admitted John Owen to the university when only twelve years of age. Here he pursued his academical labours with unquenchable ardour, allowing himself only four hours' sleep in a night; though, alas! no holy oil fed his lamp; for he afterwards confessed, that his sole stimulus to mental exertion was the ambitious hope of rising to some distinguished station in church or state. How often has the eye of Omniscience seen this odious mildew sprinkled over the academic laurels of those who have shone with envied lustre in the world! Mr. Owen would, doubtless, have carried his point, had not God, in mercy, convinced him of the sin of aiming at his own glory, called him off from his former pursuits, and induced him to consecrate his future life, with all his mighty talents, to the honour of God and the improvement of his church. This rendered him averse to the superstitious rites which Laud was then introducing into the university; and thus alienated from him all his former friends, who fled from him as one infected with puritanism; a disease, in their eyes, more dreadful than the plague; so that he was at length obliged to leave the college. He was thus thrown into the hands of the parliamentary party, which so incensed his uncle, who had supported him at the university, that he for ever abandoned him, and settled his estate upon another person. Mr. Owen, now cast upon the providence of God, went to live with a gentleman as his chaplain; but he, though the friend of this puritan, being a zealous royalist, went into the king's army, and thus left his chaplain once more to seek a maintenance. He went to London, where he was a perfect stranger, and had to struggle through his temporal difficulties with



the additional burden of a troubled spirit. After he first discovered the evil of sin, this towering genius, who had been the admiration of the university, was so broken down that, for three months, he could hardly speak a word to any one; and, for five years, the anguish of his mind embittered his life. Under this burden, he went, one Lord's day, to hear the Rev. Mr. Calamy, at Aldermanbury church: but, after waiting some time, a country minister, of whom he could never afterwards receive the least information, ascended the pulpit, and preached from Matthew viii. 26, "Why are ye fearful, O ye of little faith?" which happily removed all his doubts, and introduced him to the enjoyment of that sacred peace which, without interruption, blessed all his future days. "A merry heart doth good like medicine," says the royal preacher; and Mr. Owen now found his peace of conscience diffuse health through his debilitated frame, and restore the former tone of his mind, so that he soon wrote his "Display of Arminianism," which introduced him to notice and esteem. Induced by the merits of this performance, the committee for ejecting scandalous ministers presented him to the living of Fordham, in Essex, where he laboured for a year and a half to the great satisfaction and advantage of the parishioners. But the patron of the living removed him from it, which gave the inhabitants of Coggeshall, about five miles distant, an opportunity to invite him to become their minister; and as the Earl of Warwick, the patron, gave him the living, he consented, and preached to a very judicious congregation of two thousand persons, with great success. Here his researches into the Scriptures induced him to abandon the Presbyterian system of church government, and to adopt the principles of the Independents; so that he not only formed a Congregational Church, upon the plan which appeared to him to be dictated by Christ, in the New Testament, but became the most able vindicator of those sentiments which so much prevailed among Dissenters. His name, like a rich perfume, could not be concealed, so that he was now called to preach before the parliament; and on the 29th of April, 1646, delivered to them a discourse on Acts xxvi. 2; "A vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." It was a bold and energetic appeal to the wisdom and benevolence of the legislature, in behalf of those parts of the empire which were destitute of the light of evangelical instruction. Those who are only acquainted with the general strain of Dr. Owen's writings, would not suppose him capable of pouring forth that flood of lucid, glowing, popular eloquence, which is displayed in this sermon.

The day after the death of Charles I., he was called to the difficult task of preaching before the parliament again; when he chose for his text, Jer. xv. 19, 20. Instead of courting the favour of the ruling powers, by applauding the execution of Charles, he faithfully warned his country against imagining that a mere change of governors, or forms of government, would remedy the evils introduced by sin; and charged the parliament to seek the genuine eternal interests of the people over whom they ruled. Wisdom and fidelity joined to compose this discourse. Mr. Owen shortly after attended Cromwell to Ireland, where he presided in the college, and preached in Dublin upwards of a year and a half. He returned to his charge at Coggeshall, but was soon called to preach again at Whitehall, and afterwards to go into Scotland. The House of Commons at length presented him to the deanery of Christchurch, Oxford, and soon after he was made Doctor in Divinity, and chosen vice-chancellor in the University, which honourable post he filled, with singular wisdom and prudence, during five years. Thus, in the short space of ten years, we are called to witness the most complete revolution in his affairs; and after having seen him persecuted for his conscientious dissent from the church of his fathers, shunned by his former friends, disowned by his relations, disappointed of a good estate, driven from his college, cast upon the wide world, called to struggle with adversity, under the depression of a wounded conscience, which consumed his mental and corporeal vigour, we behold him in the enjoyment of a peace "which passeth all understanding," exulting in the return of elasticity of mind, with health of body, filling the kingdom with the fame of his literary and religious eminence, introduced to the esteem of the highest characters and authorities in his country, and exalted to the first post which the church of England then knew, by presiding over that university from which he had separated. History has seldom furnished a more effectual antidote against despondency in adverse circumstances, or a more animated exhortation to follow conscience and principle, wherever they may appear to lead. Six Latin orations delivered at Oxford, while he presided over that university, are printed at the end of the volume, with his sermons and tracts, and sufficiently display the doctor's talents and learning, as well as the discernment of those who selected him for this post of distinguished honour. He ruled with mild firmness, and was so far from obtruding his sentiments, as an independent, on the university, that he gave several vacant livings to presbyterians, and would never suffer a congregation of episcopalians, who met opposite to his own door, in order to read the prescribed liturgy, to receive the least disturbance. Here he wrote his learned treatise on

"The Perseverance of Saints," and other excellent works, and redeemed time for the labours of the pulpit. When Oliver Cromwell resigned the office of chancellor of Oxford to his son Richard, Dr. Owen delivered a congratulatory oration to the new head of that learned body; and by delicate, yet dignified praises, reminded him of what he ought to be. Shortly after, Dr. Conant being elected vice-chancellor, Dr. Owen took his leave of the university, with an address, which presents a singularly beautiful combination of the jealousy which a learned and laborious man feels for his honest fame, with the humility of a Christian, absorbed in the honour and interests of his God. The fortunes and prospects of the university, when first it fell into the hands of the parliament party, are finely depicted, while the improvements which had been made during the five years of his chancellorship are hinted at with much delicacy. Owen lays down the academic fasces with a generous grace, bidding his successor welcome to the seat which he vacated, and congratulating the university on the felicity of obtaining a new vice-chancellor, who rose to the honour, not by intrigues, but by modest merit, and who would amply supply the defects of his predecessor. Not the slightest intimation is given that he felt any resentment at being superseded in his office, nor the shadow of evidence furnished, that the doctor was opposed to Richard Cromwell, or took any share in his deposition; and though Mr. Baxter says, in his life, that Dr. Owen and his assistants did the main work of pulling down Richard, the doctor himself positively denies it, and challenges all the world to prove that he ever pulled down or set up any political party.

He now retired to his own private estate at Stadham, his birth-place; but the persecution, which followed the Restoration, compelled him to take refuge in London, where he published his "Animadversions on a Popish Book, entitled *Fiat Lux*;" which recommended him to the esteem of Chancellor Hyde. This celebrated man informed the doctor, that "he had deserved the best of any English protestant of late years, and that the church was bound to own and advance him," at the same time offering him advancement if he would accept it; expressing his surprise that a man of such talents and literature should adopt the novel opinion of independency. Owen offered to prove that the Christian church knew no other system of ecclesiastical polity, for several ages after Christ, against any bishop whom his lordship should appoint to argue the question with him. This learned man, however, not finding himself comfortable in England, was about to accept the invitation from the Independents in New England, to preside over the college they were establishing, but he was

stopped by particular orders from the king; and when he was invited to fill the chair of Professor of Divinity in the United Provinces, love for his country induced him to wave the honour. He set up a lecture in London, as soon as King Charles's indulgence rendered it practicable; and while many eminent citizens resorted to his oral instructions, the books which he from time to time published, gained him the admiration and esteem of the learned and the great, among whom are particularly mentioned the Earls of Orrery and Anglesey, Lords Wilmoughby, Wharton, and Berkeley, and Sir John Trevor. The Duke of York and King Charles II. sent for him, and conversed with him concerning the dissenters and liberty of conscience, which the King declared was right; and, as a testimony of his sense of the injustice done to the persecuted, gave the doctor a thousand guineas to be distributed among the sufferers. When he applied to his tutor, Dr. Barlow, Bishop of Lincoln, in behalf of good John Bunyan, who was enduring a long and cruel imprisonment, the bishop declined releasing the baptist, though he had given the independent an assurance, "that he would deny him nothing that he could legally do." His learned labours procured him the acquaintance and esteem of many eminent foreigners; some of whom, according to the fashion of former times, took a voyage to England to converse with this distinguished Briton; while others, having read his Latin treatises, learned our language, that they might be able to read the rest of his works; which, indeed, are sufficiently valuable to repay the labour of acquiring the most difficult language which has been spoken since the confusion of tongues.

When, exhausted by his excessive exertions of body and mind, he was unable to preach, he retired to Kensington, near London; but even here he was incessantly writing, whenever he was able to sit up. He afterwards removed to a house of his own at Ealing; where, employing his thoughts on the glories which were now opening upon his view, he composed his "Meditations on the Glory of Christ." Writing to a friend, at this time, he says, "I am going to him whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to-day, according to the advice of my physicians; but we are all disappointed by my utter inability to undertake the journey. I am leaving the ship of the church in a storm, but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live and pray, and wait and hope patiently, and do not

despond; the promise stands invincible, that he will never leave us nor forsake us." He died on Bartholomew day, 24th of August, 1683, in the sixty-seventh year of his age.

He is described as tall in his person, with a grave, majestic, and comely aspect, and the air and deportment of a gentleman. He has been accused of excessive finery in his dress; but it is presumed, that those who deplored the vandalism, which is said to have reigned in the seats of the Muses during the times of the Commonwealth, will not attribute it to Dr. Owen, as a fault, that when he held the high rank of vice-chancellor of Oxford, he appeared in full dress on solemn occasions. He is said to have been very pleasant and cheerful in his social intercourse, having a great command of his passions, especially that of anger; but in his writings, the irritation of those contentious days sometimes appears. After rising to the highest distinction, by the learning his ambition urged him to acquire, he turned it all into religion, by humbly laying it at the feet of the despised Nazarene; so that the languages, which were consecrated by being inscribed on the cross, were again employed only to proclaim the glory of him that was crucified. Even Anthony Wood was compelled to acknowledge, that "he was a person well skilled in the tongues, rabbinical learning, and Jewish rites; that he had a great command of his English pen, and was one of the fairest and genteelst writers that appeared against the Church of England." His knowledge of ecclesiastical history and polemical theology was vast and profound; so that when the ancient heresies were revived, under the modern names of Arminianism and Socinianism, he grasped and strangled the snakes with more than Herculean powers. The acumen with which he detected the most specious, and the force with which he crushed the most formidable heresiarch, were, if possible, still surpassed by the accuracy with which he stated and explained the most profound discoveries of Revelation, and the sanctity with which he directed every truth to the purification of the heart, and the regulation of the life. In his "Exposition of the Hundred and Thirtieth Psalm," he has developed the wise and benevolent purpose of God, in the mental conflicts which the author endured, and proved himself qualified thereby to guide the trembling steps of the returning sinner to the God of pardon: while his treatises "On the Mortification of Sin in Believers," "On Spiritual Mindedness," and "On the Glory of Christ," prove him equally fitted to guide the Christian in his more advanced stages, and to show him how "to finish his course with joy, so as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." But his grand work, which forms the colossal pedestal to his immortal fame, is his "Exposition of

the Epistle to the Hebrews." To this, the studies of his life were more or less directed; and, though this epistle may safely be pronounced the most difficult of all the didactic books of Scripture, no part of the sacred writings has received so perfect an elucidation in the English or perhaps in any other language: for the celebrated Commentary on Isaiah, written in Latin by the learned and pious Vitringa, has far more of system and of fancy, with somewhat less of satisfactory solution, even in the didactic parts, than Owen's on the Hebrews.

This extraordinary man was as much beyond his age in political as in theological science; for he not only defended the doctrine of toleration, while it was most cruelly violated by the Stuarts; but when the presbyterians were in the plenitude of their power, he addressed to the parliament a discourse in favour of this truly Christian and divine doctrine; in which, says Mr. Orton, he went on as large and generous principles as Mr. Locke afterwards did. He has triumphantly proved that the Moloch, which had shed the blood of so many myriads of saints, founded its boasted rights upon a cloud. In him, the independents claim, as their own, the man who led the way for Locke to promulgate the beneficent principle of toleration, which is destined to bless the latter, wiser, better days of the world; whilst he proved, by his numerous, unanswered defences of independent churches, that the most liberal allowance of other men's religion may be associated with the nicest sense of truth, and the most vigorous exertions in her defence.

But that which crowns the statue of Owen with most resplendent imperishable honours, is, that possessing a handsome estate, and labouring in the noblest employments of a literary life, he did not feel himself exempt from the duty of preaching the Gospel amidst the dangers and inconvenience of persecution; but delivered, with a simple, engaging eloquence, those divine truths from which he derived the solace of his days, and which he adorned by an unblemished life.

His works in folio are—"The Exposition of the Epistle to the Hebrews," in four volumes;—"The Perseverance of Saints;"—"A Treatise on the Holy Spirit;" and a volume of Sermons and Tracts. Twenty-one publications in quarto, devoted either to the vindication of the Christian doctrines, or to the defence of independent churches. In octavo, there are thirty pieces, some of them of considerable extent, and several of very distinguished excellence. The whole have lately been reprinted in twenty-eight volumes octavo. See *Orme's Life of Owen*; *Bayne and Bennett's History of the Dissenters*; and *Jones's Christ. Biog.*

OWENITES, see SOCIALISTS.

## P.

**PACIFICATION, EDICTS OF,** were decrees, granted by the kings of France to the Protestants, for appeasing the troubles occasioned by their persecution. The first Edict of Pacification was granted by Charles IX. in January, 1562, permitting the free exercise of the reformed religion near all the cities and towns of the realm. March 19, 1563, the same king granted a second Edict of Pacification, at Amboise, permitting the free exercise of the reformed religion in the houses of gentlemen and lords high justiciaries, (or those that had the power of life and death,) to their families and dependents only; and allowing other Protestants to have their sermons in such towns as they had them in before the 7th of March; obliging them withal to quit the churches they had possessed themselves of during the troubles. Another, called the Edict of Lonjumeau, ordering the execution of that of Amboise, was published March 27, 1568, after a treaty of peace. This pacification was but of short continuance; for Charles, perceiving a general insurrection of the Huguenots, revoked the said edicts in September, 1568, forbidding the exercise of the Protestant religion, and commanding all the ministers to depart the kingdom in fifteen days. But on the 8th of August, 1570, he made peace with them again, and published an edict on the 11th, allowing the lords high justiciaries to have sermons in their houses for all comers, and granting other Protestants two public exercises in each government. He likewise gave them four cautionary towns, viz., Rochelle, Montauban, Cognac, and La Charité, to be places of security for them during the space of two years.

Nevertheless, in August, 1572, he authorized the Bartholomew massacre, and at the same time issued a declaration forbidding the exercise of the Protestant religion.

Henry III., in April, 1576, made peace with the Protestants; and the Edict of Pacification was published in parliament, May 14, permitting them to build churches and have sermons where they pleased. The Guisian faction, enraged at this general liberty, began the famous league, for the defence of the Catholic religion, which became so formidable, that it obliged the king to assemble the states of the kingdom at Blois, in December, 1576, where it was enacted that there should be but one religion in France, and that the Protestant ministers should be all banished. In 1577, the king, to pacify the troubles, published an edict in parliament, October 8th, granting the same liberty to the reformed which they had before. However,

in July, 1585, the league obliged him to publish another edict, revoking all former edicts granted to the Protestants, and ordering them to depart the kingdom in six months, or turn Papists. This edict was followed by more to the same purpose.

Henry IV., coming to the crown, published a declaration, July 4, 1591, abolishing the edicts against the Protestants. This edict was verified in the parliament of Chalons; but the troubles prevented the verification of it in the parliaments of the other provinces; so that the Protestants had not the free exercise of their religion in any place but where they were masters, and had banished the Romish religion. In April, 1598, the king published a new Edict of Pacification at Nantz, granting the Protestants the free exercise of their religion in all places where they had the same in 1596 and 1597, and one exercise in each bailiwick.

This Edict of Nantz was confirmed by Lewis XIII., in 1610, and by Lewis XIV. 1652. But this latter abolished it entirely in 1685. See HUGUENOTS and PERSECUTION.

**PÆDOBAPTISM.** It is maintained by some, that all children whatever, at least in Christian countries, are proper subjects of baptism, irrespective of the religious profession or character of their parents, and condemning the practice of those who baptize only the children of believers as partial and unscriptural.

The question necessarily resolves itself into two or three points:—does the right to baptism belong to the child, as it stands related to the kingdom of Christ, or as a privilege belonging to the parent, and communicated to the child by virtue of that relationship? If so, is it necessary that the parents should be possessed of any distinctive character to entitle him to that privilege; and by what means is this to be ascertained? Does the administration of this ordinance impose upon him any duties or obligations in regard to his child; and are there proper grounds for supposing that he understands those duties, and will perform those obligations?

Now, in the first place, if it be allowed that baptism has come in the place of circumcision, it is evident that that rite did not belong to all male children as such, under the law, but only to those whose parents were members of the visible church, and standing in covenant with God. It would have been unlawful for the priest to have circumcised the infant of any idolatrous gentile till he had first renounced his idol-worship and professed his faith in the true God, and his subjection to

the institutions of the Mosaic law. At the same time the Israelite might have been allowed to hope that even this child, dying in infancy, might be saved, notwithstanding that it never enjoyed the seal of the covenant. In other words, it was not the general relation of such child to the invisible kingdom of heaven that constituted its right to circumcision, but its connexion with a believing parent, who himself had been admitted into covenant with God. And so, with regard to baptism, we may be allowed in charity to hope that all young persons dying in infancy shall be saved, whatever be the character of their parents, and yet we may consistently confine the seal of the covenant to visible believers and their infant offspring. Few will plead that we are authorised to go to a heathen country and baptize every child that may be presented to us, whether its parents believe or not; because, for any thing we know, these children, instead of being trained up in the doctrines of Christianity, might be initiated into all the impure and impious rites of idolatry, and thus the badge of discipleship might be applied to those who should afterwards embrace the doctrines of devils. But does not this prove that this Christian ordinance does not belong to children, simply as such, but only to those concerning whom there is a moral certainty that they shall be brought up "in the nurture and admonition of the Lord?" Now does not this suppose that their parents or guardians are such as are able to perform this important duty, and consequently, that it is as they stand related to them that the children are entitled to baptism? for what difference is there, so far as true religion is concerned, whether the parents be called heathens or Christians, if they equally walk according to the course of this world, and prove, by their conduct, that they are enemies to the cross of Christ? By withholding the ordinance of baptism from the children of unbelievers, we deprive them of no right to hear the gospel or to attend on the means of grace. It is not so much to them as to their parents that the privilege is denied. Were we to consider baptism as essential to salvation, and to maintain with the Church of Rome, that no unbaptized person can enter the kingdom of heaven, then it might have the appearance of intolerance or cruelty to refuse to admit any child, in any circumstances, to this ordinance. But there is no necessity for holding this opinion. We believe that the Judge of all the earth will do right; and that, in the case of those dying in infancy unbaptized, he will not impute the want of baptism to the child as a ground of condemnation, whether this has been owing to the mistake or to the immorality of the parent. And where, from these causes, young persons are allowed to grow up unbaptized, the door of the church is still open to them as

well as to others, and the people of God may still press upon them the duty of attending to this and all other institutions of Christ, and exhort them to take on themselves those vows which their parents neglected to take in their behalf.

In the case of children, then, the ordinance of baptism belongs to them in virtue of their relation to their parents, as is further evident from the fact that when Jesus received the infants brought to him and blessed them, it must be allowed they were presented by their parents, who by this very act testified their faith in him as the promised Messiah. So, when he commanded his disciples to make disciples of all nations, and to baptize them as such, the commission must have been understood as limiting the rite of baptism to those concerning whom there was reason to believe they would be instructed in all things as he had commanded; and when Peter announced to the Jews on the day of Pentecost that the promise of the Spirit was to them and to their children, it was on the supposition that they themselves should "repent and be baptized in the name of the Lord Jesus." This enables us to answer another question in relation to this controversy. Is it necessary that the parents should be possessed of any distinctive character to entitle their children to the ordinance of baptism? Now, we think this is easily proved by referring to what the Scriptures say concerning Abraham, in whose family the covenant of grace was established. "I know Abraham," says God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him;" Gen. xviii. 19. Such was the character of him in whose family the ordinance of circumcision was first instituted; and can we suppose that an inferior standard is recognised under the more spiritual dispensation of the gospel? So, in Deut. xxx. 6, the Lord promises that he "will circumcise the heart of his people, and the heart of their seed, to love him with all their heart and soul," where the faith of the parent is supposed to be connected with the salvation of his offspring. In the same manner, in Jer. xxxii. 39, he promises to give them "one heart and one way, that they may fear Him for ever, for the good of them and of their children after them." Agreeably to this rule of the Divine economy—that Jehovah will be a God to his people and to their seed after them, the apostles administered the ordinance of baptism only to believers and to their families. Thus in the case of Lydia, her heart was first opened to attend to the word spoken by Paul, and then she and her household were baptized. So in addressing the Philippian jailer, the apostle said, "Believe in the Lord Jesus Christ, and thou

shalt be saved, and thy house; and the same night he and all his household were baptized." Acts xvi. 15; 33. And in writing to the Corinthians he says, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy." 1 Cor. vii. 14. Now, if this relative holiness refers, as is generally allowed, to the baptism of these children, does not the apostle's reasoning imply that one parent, at least, must be a believer to entitle the child to this privilege? in short, there is no evidence that the apostles baptized the household of any individual till he had first professed his faith in Christ, and his subjection to the laws of his kingdom.

Allowing, then, that a credible profession of Christianity on the part of the parent is necessary to entitle his children to baptism, another question occurs, as hinted before, how is this to be ascertained? Some speak as if it were impossible to determine what degree of faith is necessary to constitute this right. But it may be asked, do they recognise a profession of faith as indispensable to the enjoyment of full communion in the church; and would they hesitate to admit indiscriminately all persons to the Lord's supper? How, then, do they draw the line of distinction in this case? Do they not judge of the sincerity of the profession by the general conduct of the individual? and if so in the one instance, where is the great difficulty in the other? Are not certain rules laid down in the New Testament, by which we may distinguish the followers of Christ from his enemies? Does he not say, "By their fruits ye shall know them?" Do not such ministers recognise this distinction in their sermons, in their prayers, and in their daily intercourse with society?—and why can they not apply the same rule in the case of parents presenting their children for baptism?

If we ask again—Does the ordinance of baptism impose any particular duties and obligations on the part of the parent towards the child? It must certainly be allowed (without going into the question of vows) that he voluntarily obliges himself to instruct his child in the doctrines of Christianity, and to train it up in the discipline and admonition of the Lord. But how can he do this if he himself be ignorant of these doctrines and neglectful of these duties? How can he be expected to walk before his house in the fear of the Lord, if he never prays with, or for, his children?—if he seldom or never brings them to the house of God—if he habitually profanes the day of rest—if he indulges in profane conversation—if he never examines his children respecting their views of divine truth, or exhorts them to attend to those things which belong to their everlasting peace? All this, on any rational view of the ordinance of bap-

tism, he virtually engages to do, and without this the ordinance itself is a mere mockery, or rather a solemn profanation of the Christian name. "To the wicked, God saith, What hast thou to do to declare my statutes, and that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?" Psal. l. 16, 17. It is admitted that in presenting an infant to be baptized, the parent professes a belief in the truth of Christianity, and a desire that his children should be brought up in its principles; but it belongs to the administrator to judge of the reality of this profession, and the sincerity of this desire. He says, that in the case of ungodly parents, such occasions afford a favourable opportunity of remonstrating with them on the sinfulness of their conduct: and so say I; but I would not merely exhort them to repent, and then perform the rite—I would call on them to bring forth fruits meet for repentance before I baptized their children; and I would warn them that by taking the vows of God upon them, in their present state of mind, they would only increase their guilt and enhance their condemnation.

It is argued, that if it be the duty of *godly* parents to baptize their children, it must be the duty of *ungodly* parents to do the same, for their impiety cannot discharge them from their duty to their Creator. But this is to confound two things perfectly distinct, viz. duty and privilege; or rather the obligation to duty with the performance of it. Thus it is the duty of all men to believe the Gospel, but no one will say that they all comply with this command; it is the duty of all to love God, but the carnal mind is enmity against God. Again, when any privilege is conferred as the result of obedience, it is necessarily supposed that the obedience be rendered, in order to prove our right to the privilege; and that baptism is such a privilege we have endeavoured to show. It is the duty of all men to obey the dying command of Christ, but only those who have faith to discern the Lord's body have a scriptural warrant to observe the Lord's supper. And so of all other duties.

It is further argued, that, by resting the right of baptism on the visible profession of the parents, we build on a very precarious foundation; for it is possible that the parent may, in a short time, apostatise from the faith, and then the baptism of the child becomes null and void. But we are not accountable for events which we cannot foresee; all that we require is, satisfactory evidence of faith *at the time*, and if proper care were taken to ascertain the sincerity of such profession, *before* admitting the individual to church privileges, such instances would be comparatively rare. The child, indeed, loses the benefits of domestic instruction, by the apostacy of his parent,

but we do not see why the ordinance itself should prove a mere nullity; for, although the parent be excluded from the communion of the church, that society may still exercise a watchful care over the children, and supply, by other means, the want of family inspection; and the children themselves may be reminded of the obligation resting on them to devote themselves to the Lord, and may be very properly warned not to imitate the conduct of their parents, lest they also fall through the same example of unbelief. The same thing may happen, when the ordinance of baptism is administered to adults, on a personal profession of faith. They, too, may apostatise from the truth, but this does not render their baptism invalid; for, on their giving evidence of repentance, they are again restored to the communion of the church, without being required to submit to the ordinance a second time. In either case, if the individuals baptized have the thing signified, their baptism is not invalidated by the incidental irregularity in the administration of the outward sign. The same remark applies to the case of persons who have been refused baptism in their infancy, on the ground of the ignorance or immorality of their parents, being afterwards admitted into pædobaptist churches without any inquiry whether their parents were believers or not at the time of their baptism. The reason is, that these churches recognise the rite of baptism as valid when administered in any Protestant church, although they may disapprove of the indiscriminate manner in which it is observed. They see no warrant for repeating the ordinance when once administered according to the words of the original institution; this would virtually be to unchurch all other communions but their own; but this is no reason for their voluntarily admitting the same irregularities into their own practice.

There are other serious objections to the principle of indiscriminate baptism: in the first place, in almost all Christian communities, British and foreign, where pædobaptism is observed, it is administered on the assumption that one or both parents are members of the church. This fundamental principle is recognised by *all*, however much *particular* churches, from laxity of discipline, may deviate from it in practice.

But, 2ndly, By the practice alluded to, a distinction is recognised between the ordinance of baptism and the ordinance of the supper, which the Scriptures do not authorise. When a parent brings his child for baptism to a minister, he is either a member of the church or he is not. If he be in fellowship with any other denomination, why does he not seek his religious privileges in the church to which he belongs? If he be in connexion with no visible society, why should he seek baptism for his child while he himself is living

in the neglect of the Lord's supper? Is the one ordinance more binding than the other, or do they require a different standard of Christianity? Is not such a practice calculated to make them attach a superstitious reverence to the ordinance of the supper, which they think they honour by abstaining from altogether? Does it not countenance a glaring inconsistency in their profession, and help to foster that popular prejudice respecting baptism, as if it were merely a ceremony to be observed in giving a child a name? I can conceive of only one or two cases where such a practice can be at all sanctioned. A parent may be situated in a part of the country where he has no opportunity of holding fellowship with any church whose principles he can approve. In that case he may apply to a minister at a distance to baptize his child, who, if satisfied of his Christian character, might lawfully comply with his request; or a Christian parent may be unjustly expelled from the communion of a church by the influence of a faction raised against him, without any fault of his own. In this case his children might still be baptized by a neighbouring minister; for his excommunication, under such circumstances, is a mere nullity. There is only another case which I can suppose likely to happen. A parent may be conscientiously attached to the Established Church, but he may disapprove of the character or doctrine of his own clergyman, or he may object to some ceremony practised in administering the ordinance in his own church—as, for instance, to the sign of the cross in the Church of England; and he may prefer, on these accounts, having his child baptized by a dissenting minister; but even in that case the minister enjoys a favourable opportunity of setting before him the inconsistency of remaining in a church where such abuses are tolerated, and of pressing upon him the duty of consistent separation from the world. Should he fail to convince him, he might then administer the ordinance, if satisfied with regard to the personal piety of the individual. To all others I would say, "How long halt ye between two opinions? If Christ be Lord, follow him."

3rdly. By baptizing the children of those who give no evidence of sincere faith, we countenance the indiscriminate admission of all characters to communion, and lay ourselves open to the charge of temporizing with the world for the sake of secular advantage.

4thly. By the practice alluded to, the pædobaptists furnish the opponents of infant-baptism with their most plausible and effective arguments. They tell us, we are inconsistent in baptizing only some children, and not all; that there is the same security for the religious character of the children of the ungodly as for that of the children of believers; *i. e.* none

among the Jews, such as sprinkling, pouring, &c. Heb. ix. 10; for the custom of washing before meals, and the washing of household furniture, pots, &c.; it is evident that it does not express *the manner* of doing, whether by immersion or affusion, but only *the thing* done; that is washing, or the application of water in one form or other. Dr. Owen observes, that it no where signifies to *dip*, but as denoting a mode of, and in order to washing or cleansing; and, according to others, the mode of use is only the ceremonial part of a positive institute; just as in the supper of the Lord, the time of the day, the number and posture of communicants, the quality and quantity of bread and wine, are circumstances not accounted essential by any party of Christians. As to the Hebrew word *Taval*, it is a generic term; its radical, primary, and proper meaning is, to tinge, to dye, to wet, wash, or the like; which primary design is effected by different modes of application. If in baptism also there is an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration; for that is the Scriptural term most commonly and properly used for the communication of divine influences. There is no object whatever in all the New Testament so frequently and so explicitly signified by baptism as these divine influences. Matt. iii. 11; Mark i. 8. 10; Luke iii. 16 to 22; John i. 33; Acts i. 5; ii. 38, 39; viii. 12, 17; xi. 15, 16. The term sprinkling, also, is made use of in reference to the act of purifying, Is. lli. 15; Heb. ix. 13, 14; Ezek. xxxvi. 25, and therefore cannot be inapplicable to baptismal purification. But it is objected that John baptized in Jordan: to this it is replied, to infer always a plunging of the whole body in water from this word, would, in many instances, be false and absurd: the same Greek preposition *εἰς* is used when it is said they should be baptized with fire; while few will assert that they should be plunged into it. The apostle, speaking of Christ, says, he came not (*εἰς*) by water only, but (*εἰς*) by water and blood. There the same word *εἰς* is translated *by*, and with justice and propriety, for we know no good sense in which we could say he came in water. And certainly, if any weight were to be attached to this passage, as indicating that our Lord was introduced to his ministry by immersion in water, it would equally follow, that it was terminated by an immersion in blood; which is contrary to fact. It has been remarked, that *εἰς* is more than a hundred times, in the New Testament, rendered *at*, and in a hundred and fifty others it is translated *with*. If it be rendered so here, "John baptized at Jordan," or with the water of Jordan, there is no proof from thence that he *plunged* his disciples in it.

It is urged that John's choosing a place where there was much water is a certain proof

of immersion. To which it is answered, that as there went out to him Jerusalem, and all Judea, and all the region round about Jordan, that by choosing a place where there were many streams or rivulets, it would be much more expeditiously performed by pouring; and that it seems in the nature of things highly improbable that John, should have baptized this vast multitude by immersion, to say nothing of the indecency of both sexes being baptized together.

It is a striking fact, that though the Sabians, or disciples of John the Baptist, who exist to this day in the East, go down *into* the river to receive the rite, it is not administered by immersion, but by *pouring*; and they affirm that the mode in which they baptize is precisely that which was used by John. See the article SABIANs.

Jesus, it is said, came up *out of* the water; but this is said to be no proof of his being immersed, as the Greek term *απο* often signifies *from*; for instance, "Who hath warned you to flee *from*, not *out of*, the wrath to come;" with many others which might be mentioned.

Again: it is said that Philip and the eunuch went down both *into* the water. To this it is answered, that here is no proof of *immersion*; for if the expression of their going down *into* the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition (*εἰς*), translated *into*, often signifies no more than *to* or *unto*. See Matt. xv. 24; Rom. x. 10; Acts xxviii. 14; Matt. xvii. 27; iii. 11. So that, from all these circumstances, it cannot be concluded that there was a single person of all the baptized who went into the water ankle deep. As to the apostle's expression, "buried with him in baptism," they think it has no force; and that it does not allude to any custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign but the thing signified that is here alluded to. As Christ was buried and rose again to a heavenly life, so we by baptism signify that we are cut off from the life of sin, that we may rise again to a new life of faith and love.

To conclude this article, it is observed against the mode of immersion, that, as it carries with it too much of the appearance of a burdensome rite for the gospel dispensation; that as it is too indecent for so solemn an ordinance; as it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and indeed utterly incapable of them; as in many cases the immersion of the body would in all probability be instant death; as in other situations it would be impracticable for want of a sufficient quantity of water, it cannot be considered as necessary to the ordinance of baptism. To which may be



added the positive want of physical strength on the part of some ministers to plunge persons huge in size. See *Wall, Henry, Bradbury, Bostwick, Torgood, Addington, Williams, Edwards, Miller, Evans, Pirie, Tyerman, Wool, Thorn, Munro, and Wardlaw on Baptism.*

PAGANISM, the religious worship and discipline of pagans, or the adoration of idols and false gods. The theology of the pagans, according to themselves, as Scævola and Varro, was of three sorts. The first of these may well be called *fabulous*, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous: the writers of this sort of theology were Sanchoniatho, the Phœnician; and of the Grecians, Orpheus, Hesiod, Pherecyde, &c. The second sort, called *physic*, or natural, was studied and taught by the philosophers, who rejecting the multiplicity of gods, introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one Supreme God, which they commonly make to be the sun; at least, an emblem of him, but at too great a distance to mind the affairs of the world, and therefore devised certain demons, which they considered as mediators between the Supreme God and man; and the doctrines of these demons, to which the apostle is thought to allude in 1 Tim. iv. 1, were what the philosophers had a concern with, and who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics. The third part, called *politic*, or civil, was instituted by legislators, statesmen, and politicians: the first among the Romans was Numa Pompilius: this chiefly respected their gods, temples, altars, sacrifices, and rites of worship, and was properly their idolatry, the care of which belonged to the priests; and this was enjoined the common people, to keep them in obedience to the civil state. Thus things continued in the Gentile world until the light of the gospel was sent among them: the times before were *times of ignorance*, as the apostle calls them: they were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described, Eph. ii. 12, that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world;" and, consequently, their theology was insufficient for their salvation. The reader will find some admirable reflections on the growth of heathenism among modern Christians, in the third volume of the Rev. W. Jones's

Works. See HEATHENS, IDOLATRY, POLYTHEISM.

PAGANS; the heathens, so called by the early Christians, because, when Constantine and his successors forbade the worship of heathen deities in the cities, its adherents retired to the villages (*pagi*, hence *pagani*, villagers or countrymen,) where they could practise their rites in security.

PAGODA, or PAGOD, a name given by the East Indians to their temples, where they worship their gods.

PALEY, DR. WILLIAM. This celebrated divine was born at Peterborough, in the month of July, 1743. He was descended from a respectable family in the west riding of Yorkshire. He was the eldest of four children, and was educated under the judicious care of a clever father, who was then head master of Giggleswick School. Paley, being of a strong and active mind, soon, by application and study, became the head boy in the school. His mind was naturally inquisitive, and ardent in the pursuit of every species of knowledge, particularly in mechanism; and he would frequently converse with any workman he met with. He was held in the highest estimation by his schoolfellows, as possessing many very excellent qualities. Soon after he had completed his fifteenth year, his father accompanied him to Cambridge, for the purpose of admission into Christ's College; he was accordingly admitted as sizar, November 16, 1758. He paid particular attention to cases of law, and on mentioning them, was fluent and nervous. In October, 1759, he became a resident member of Christ's College, at the early age of sixteen. On the fifth of December he was appointed to one of the scholarships founded by Mr. Carr, and appropriated to a student of Giggleswick School; on the following day, he was elected a scholar on the foundation of his college, and appointed to the exhibition founded by Sir Walter Mildmay. Being left much to himself, he applied assiduously to his studies, and in which, during his stay at college, he made great proficiency, and excelled in whatever he undertook. Soon after taking his bachelor's degree, Mr. Paley was engaged, on the recommendation of Mr. Shepherd, as assistant in a large academy, at Greenwich, kept by Mr. Bracken, and chiefly designed for young men intended for the army and navy. In 1765, Mr. Paley became a candidate for one of the prizes given annually by the representatives of the University of Cambridge, to senior bachelors. The subject proposed was a comparison between the Stoic and Epicurean philosophy, with respect to the influence of each on the morals of a people. Mr. Paley took the Epicurean side of the question. His essay evinced extensive reading, and a maturity of reflection; and, though it underwent the examination of the

vice-chancellor, and heads of colleges, the prize was, for that essay, allotted to him. He was, at the proper age, ordained a deacon, and engaged himself as curate to Dr. Hinchcliffe, then vicar of Greenwich, and afterwards bishop of Peterborough.

On the foundation of Christ's college, June 24, 1766, Mr. Paley was elected a fellow, an appointment worth about 100*l.* a year at that time: he then returned to his residence in the university, took his degree of master of arts, and engaged in private tuition. He soon afterwards became a public tutor at his college; and, at the general ordination for the diocese of London, held at St. James's Chapel, December 21, 1767, was ordained a priest by Bishop Terrick; in the year 1775, the bishop of Carlisle presented Mr. Paley to the rectory of Musgrove, in Westmoreland. Towards the close of this year, he solicited the hand of Miss Jane Hewitt in marriage; his offer was accepted, and they were united on the 6th of June, and retired into the diocese of Carlisle. Towards the termination of the following year, by the liberality of his former benefactor, the bishop of Carlisle, he was inducted into the vicarage of Dalston in Cumberland. In July, 1777, Mr. Paley preached, at the visitation of the bishop, in the cathedral church of Carlisle. On his resignation of the rectory of Musgrove, which took place on the 5th of September, he was introduced to the more valuable vicarage of Appleby, estimated at about 200*l.* a year. Between this place and Dalston he now divided his time. On the 16th of June, 1780, he was installed a prebendary of the fourth stall, in the cathedral of Carlisle, worth 400*l.* a year. In consequence of his friend Mr. Law's promotion to an Irish bishopric, he was appointed archdeacon of Carlisle, on the 5th of August, 1782; and in the year 1785, on the death of Dr. Burn, he was appointed chancellor of the diocese of Carlisle.

In 1785 he published his "Principles of Moral and Political Philosophy," in two volumes, octavo, with a highly liberal dedication to his episcopal patron. This work is said to stand unrivalled for its simplicity, and the pertinency of its illustrations, as well as for the vigour and discrimination by which it is characterized; and though exceptions have justly been made to certain definitions and principles therein laid down, it could not fail to establish his reputation as an author of the first class.

In 1790, Mr. Paley published his "Horn Pauline, or the truth of the Scripture history of St. Paul evinced by a Comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another;" which he dedicated to Dr. Law, then bishop of Killala. It furnishes a line of argument of the highest importance on the subject of the evidences of Christianity. He was a great

friend to the abolition of the slave trade; and in 1789, when the first great discussion in the House of Commons was expected, he drew up a short, but appropriate and judicious treatise, entitled, "Comments against the Unjust Pretensions of Slave Dealers and Holders to be indemnified by pecuniary Allowances at the Public Expense, in case the Slave Trade should be Abolished:" and sent it to the committee. The bishop of Durham, entertaining great respect for him, presented him with the valuable rectory of Bishop-Wearmouth, worth 1200*l.* a year. After reading himself in as a prebend of St. Paul's, on the 8th of March, he proceeded to Bishop-Wearmouth, and took possession of his valuable cure, and, at this time, assumed the title of Doctor.

In 1794, he published his "View of the Evidences of Christianity," in three volumes, duodecimo, which contains an able, popular view of the historical argument for the truth of the Christian religion. It is drawn up with his usual perspicuity and dialectic skill, and is now generally regarded as the most complete summary on the subject that has ever appeared.

In 1800 Dr. Paley was attacked by a violent nephralgic complaint. During the period of this excruciating disorder, he finished his celebrated work entitled, "Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature;" a work highly celebrated for the justness of its reflections, and the benevolence, good sense, and piety which it breathes. But he was frequently interrupted by severe accessions of that painful disorder. When he was so far recovered as to bear the fatigues of travelling, he was induced to try the Buxton waters, which effected a partial restoration of his health; and, after an absence of two months, he returned to Bishop-Wearmouth. He still entered into society with his wonted zest, and his conversation was lively and animated, pious and devout. In December, 1804, his friends perceived his valuable life drawing to a rapid close. He died on the 25th of May, 1805. Amongst his friends, no man was more highly, or more justly esteemed, than Dr. Paley: and his literary attainments were exceeded only by his many amiable traits of frankness and good humour. In private life, he appears to have exhibited very little of the gravity of the philosopher, being fond of company and amusement. As a writer, Dr. Paley was less solicitous to delight the ear than to inform the understanding; yet few authors have written so pleasingly on similar subjects; and there is, both in his conceptions and language, a peculiarity of manner which marks the native vigour of his mind. After his death, a volume of his sermons was published in octavo, and his entire works have been repeatedly published in various forms,

in four, five, or six volumes. *Life by Medley; Jones's Christian Biography.*

**PALM SUNDAY**, the Sunday next before Easter, so called from palm branches being strewed on the road by the multitude, when our Saviour made his triumphal entry into Jerusalem. Formerly, a wooden ass, with the figure of Christ upon it, was drawn in procession on rollers, because Christ entered Jerusalem on that animal.

**PANDECTS**, properly a juridical term signifying a complete collection or digest of laws. It was used, however, by Papias, as a denomination of the Old and New Testaments.

**PANTHEISM**, (from *παν*, or *το παν*, the whole, and *θεος*, God,) a philosophical species of idolatry, leading to atheism, in which the universe was considered as the Supreme God. Who was the inventor of this absurd system is perhaps not known, but it was of early origin, and differently modified by different philosophers. Some held the universe to be one immense animal, of which the incorporeal soul was properly their god, and the heavens and the earth the body of that god; whilst others held but one substance, partly active, and partly passive, and therefore looked upon the visible universe as the only *Numen*. The earliest Grecian pantheist of whom we read was Orpheus, who called the world the *body of God*, and its several parts his members, making the whole universe one *divine animal*. According to Cadworth, Orpheus and his followers believed in the immaterial soul of the world; therein agreeing with Aristotle, who certainly held that God and matter are co-eternal; and that there is some such union between them as subsists between the souls and bodies of men. Bruno and Spinoza were pantheists; and an institution, imbibing sentiments nearly of this kind, was set on foot upwards of a hundred years ago, in this kingdom, by a society of philosophical idolaters, who called themselves *Pantheists*, because they professed the worship of all Nature as their deity. They had Mr. John Toland for their secretary and chaplain. Their liturgy was in Latin: an English translation was published in 1751, from which the following sentiments are extracted:—"The æthereal fire environs all things, and is therefore supreme. The ether is a reviving fire; it rules all things,—it disposes all things. In it is soul, mind, prudence. This fire is Horace's particle of divine breath, and Virgil's inwardly nourishing spirit. All things are comprised in an intelligent nature." This force they call the soul of the world; as also, a mind of perfect wisdom, and, consequently, God. Vanini, the Italian philosopher, was nearly of this opinion: his god was nature. Some very learned and excellent remarks are made on this error by Mr. Boyle, in his discourse on the vulgarly received notion of nature. See *Jones of Nayland's Works*, vol. ix. p. 50; and article **SPINOZISM**.

**PAPAS**, (the ancient Greek *παππας*, *papa*, father,) the name at present given to the priests of the Greek church: in Russia they are called *popes*. In the third and fourth centuries, the name was given to all the bishops; but in the ninth, it was appropriated exclusively to the four eastern patriarchs. In the west, however, the bishop of Rome determined to have the exclusive use of the title; but it required the iron hand of Gregory VII. to carry the plan into effect. He assembled some Italian bishops at Rome, in 1073, and formed them into a council, which excommunicated the emperor Henry, and declared that no one had any right to the title of *pope* but the Roman pontiff.

**PAPIST**, one who adheres to the communion of the pope and church of Rome. See **POPE** and **POPERY**.

**PARABLE**, a fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, of the prodigal son, of the ten virgins, &c. Dr. Blair observes, that "of parables, which form a part of allegory, the prophetic writings are full; and if to us they sometimes appear obscure, we must remember, that, in those early times, it was universally the mode throughout all the eastern nations, to convey sacred truths under some mysterious figures and representations."

**PARACLETE**, an advocate or comforter; generally applied to the third person in the Trinity. John xv. 26.

**PARADISE**, a Persic or Armenian word, signifying a garden. It is commonly used when speaking of the garden of Eden, in which Adam and Eve were placed. It is also used to denote heaven, Luke xxiii. 44. As to the terrestrial Paradise, there have been many inquiries about its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the place possessed by the Caspian sea, and under the arctic pole. The learned Huettius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. Other geographers, with much greater probability, have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place, we must necessarily be very uncertain, if, indeed, it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation. See **MAN**.

**PARAPHRASE**, an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. See **COMMENTARY**.

**PARDON**, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. Of the nature of pardon, it may be observed, that the Scripture represents it by various phrases: a lifting up, or taking away, *Psa. xxxii. 1*; a covering of it, *Psa. lxxxv. 2*; a non-imputation of it, *Psa. xxxii. 2*; a blotting it out, *Psa. xliii. 25*; a non-remembrance of it, *Heb. viii. 12*. *Isa. xliii. 25*. It is an act of free grace, *Psa. li. 1*. *Isa. xliii. 25*. 2. A point of justice, God having received satisfaction by the blood of Christ, *1 John i. 9*. 3. A complete act, a forgiveness of all the sins of his people, *1 John i. 7*. *Psa. ciii. 2, 3*. 4. An act that will never be repealed, *Mic. vii. 19*. The author or cause of pardon is not any creature, angel, or man; but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy, *1 Thess. ii. 4*. *Rev. xiii. 5, 6*. See **ABSOLUTION**, **INDULGENCES**. There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon, *Prov. xi. 4*; human works or righteousness cannot merit it, *Rom. xi. 6*: nor can water baptism wash away sin. It is the prerogative of God alone to forgive, *Mark ii. 7*; the first cause of which is his own sovereign grace and mercy, *Eph. i. 7*. The meritorious cause is the blood of Christ, *Heb. ix. 14*. *1 John i. 7*. Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connexion; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished thus:—1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. 2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does, *Rom. v*. If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other: for he that is pardoned by the death of Christ, is at the same time justified by his life, *Rom. v. 10*. *Acts xiii. 38, 39*. See **GRACE**,

**MERCY**. *Charnock's Works*, vol. ii. p. 101; *Gill's Body of Div.*, article **PARDON**; *Owen on Psalm cxxx.*; *Hervey's Works*, vol. ii. p. 352.

**PARENTS**, a name appropriated to immediate progenitors, as father and mother. The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the health of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; not give them too much sleep, nor ever give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness. As to their maintenance, it is the parent's duty to provide every thing for them that is necessary until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, *1 Tim. v. 8*. In respect to their education and morals, great care should be taken. As it relates to the present life, habits of courage, application, trade, prudence, labour, justice, contentment, temperance, truth, benevolence, &c., should be formed. Their capacities, age, temper, strength, inclination, should be consulted, and advice given suitable to these. As it relates to a future life, their minds should be informed as to the being of God, his perfections, glory, and the mode of salvation by Jesus Christ. They should be catechized; allured to a cheerful attendance on divine worship; instructed in the Scriptures; kept from bad company, prayed with and for; and, above all, a good example set them, *Prov. xxii. 6*. *Eph. vi. 1, 2*. Nothing can be more criminal than the conduct of some parents in the inferior classes of the community, who never restrain the desires and passions of their children, suffer them to live in idleness, dishonesty, and profanation of the Lord's day, the consequence of which is often an ignominious end. So, among the great, permitting their children to spend their time and their money as they please, indulging them in perpetual public diversions, and setting before them awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice. What is this but ruining their children, and "bequeathing to posterity a nuisance?" But, while we would call upon parents to exercise their authority, it must not be understood that children are to be entirely at their disposal under all circumstances, especially when they begin to think for themselves. Though a parent has a right over his children, yet he is not to be a domestic tyrant, consult-

ing his own will and passions in preference to their interest. In fact, his right over them is at an end when he goes beyond his duty to them. "For parents," as Dr. Paley observes, "have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofitable severities; nor to command the commission of crimes; for these rights can never be wanted for the purposes of a parent's duty. Nor have parents any right to sell their children into slavery; to shut up daughters and younger sons in nunneries and monasteries, in order to preserve entire the estate and dignity of the family; or to use any arts, either of kindness or unkindness, to induce them to make choice of this way of life themselves; or in countries where the clergy are prohibited from marriage, to put sons into the church for the same end, who are never likely to do or receive any good in it sufficient to compensate for this sacrifice; nor to urge children to marriages from which they are averse, with the view of exalting or enriching the family, or for the sake of connecting estates, parties, or interests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." *Paley's Moral Philosophy*, vol. i. p. 345 to 370; *Steuart's Discourses on Domestic Duties*, dis. 5; *Beattie's Elements of Moral Science*, vol. ii. pp. 139, 148; *Doddridge's Lectures*, lect. 74; *Saurin's Sermons*; *Robinson's Translation*, vol. v. ser. 1; *Searle's Christian Parent*.

PARSEES. See GUEBRES.

PARSIMONY, covetousness. See COVETOUSNESS.

PARSON (*persona ecclesiæ*), one that hath full possession of all the rights of a parochial church. He is called parson (*persona*) because by his person the church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the church, which he personates. There are three ranks of clergymen below that of a dignitary, viz. parson, vicar, and curate. Parson is the first, meaning a rector, or he who receives the great tithes of a benefice. Clergyman may imply any person ordained to serve at the altar. Parsons are always priests, whereas clergymen are only deacons. See CLERGY, CURATE.

PASAGNIANS, a denomination which arose in the twelfth century, known also by the name of the Circumcised. Their distinguishing tenets were these,—1. That the observation of the law of Moses in every thing except the offering of sacrifices was obligatory on Christians. In consequence of which, they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish sabbath. 2. That Christ was no more

than the first and purest creature of God. This denomination had the utmost aversion to the doctrine and discipline of the Church of Rome.

PASSALORYNCHITES, a branch of the Montanists. They held that, in order to be saved, it was necessary to observe a perpetual silence; wherefore they kept their finger constantly on their mouth, and dared not open it, even to say their prayers. Their name is derived from the Greek, *πασσαλος*, a nail, and *ρην*, a nostril, because, when they put their finger to their mouth they touched their nose.

PASSION, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. It is used to describe a violent commotion or agitation of the mind; emotion, zeal, ardour, or of ease wherein a man can conquer his desires, or hold them in subjection. 1. As to the *number* of the passions, Le Brun makes them about twenty. 1. Attention; 2. admiration; 3. astonishment; 4. veneration; 5. rapture; 6. joy, with tranquillity; 7. desire; 8. laughter; 9. acute pain; 10. pains, simply bodily; 11. sadness; 12. weeping; 13. compassion; 14. scorn; 15. horror; 16. terror or fright; 17. anger; 18. hatred; 19. jealousy; 20. despair. All these may be represented on canvass by the pencil. Some make their number greater, adding aversion, love, emulation, &c. &c.; these, however, may be considered as included in the above list. They are divided by some into public and private; proper and improper; social and selfish passions. 2. The *original* of the passions are from impressions on the senses: from the operations of reason, by which good or evil is foreseen; and from the recollections of memory. 3. The *objects* of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though invisible, have a tendency to excite the passions; such as the love of God, heaven, hell, eternity, &c. 4. As to the *innocency* of the passions: in themselves they are neither good nor evil, but according to the good or ill use that is made of them, and the degrees to which they rise. 5. The *usefulness* of the passions is considerable, and were given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They give birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth. "They," says Dr. Watts, "when sanctified, set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven." 6. As to the

regulation of the passions: to know whether they are under due restraints, and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding; engaged in trifling, and neglectful of important objects; express themselves in an indecent manner; and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God's word for our rule, be much in prayer and dependence on the Divine Being. 7. Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services; I say, to accomplish these ends, the study of the passions is of the greatest consequence.

"Amidst the numerous branches of knowledge," says Mr. Cogan, "which claim the attention of the human mind, no one can be more important than this. Whatever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced, that the happiness of ourselves in this department is of much greater utility than abstruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers: for it is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures, that we become useful to ourselves and others; that we rise into respectability, or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a moral view, the anatomy of the heart; it discovers why it beats, and how it beats; indicates appearances in a sound and healthy state; detects diseases with their causes, and it is infinitely more fortunate in the power it communicates of applying suitable remedies."

See *Hutcheson, Watts, Le Brun, Cogan, and Davan on the Passions; Grove's Moral Philosophy*, vol. i. ch. 7; *Reid's Active*

*Powers of Man; Fordyce's Elements of Mor. Phil.; Burke on the Sublime and Beautiful*, p. 50.

PASSIVE OBEDIENCE OF CHRIST. See OBEDIENCE, and SUFFERINGS OF CHRIST.

PASSIVE POWER, a phrase employed to denote a power of producing change, not actively, but negatively. Dr. Williams, who has revived the use of it in theology, understands by it what some philosophers have denominated *malum metaphysicum*, by which is meant the immediate cause of defectibility, mutability, or limitation in creatures. Every created being and property must necessarily be limited. Limitation is as essentially an attribute of a creature, as infinity is of the Creator. This limitedness implies defectibility, fallibleness, and mutability. It is to this principle, which is entirely of a negative character, that evil is ultimately to be referred. It is not communicated to the creature by his Maker, nor could any act of will or power prevent its connexion with any created nature, any more than such an act of will or power could change the very essence of creatureship, or cause an uncaused being. And, as the principle itself is not communicated, or caused by the Creator, so neither are its results. They can be traced no higher than to the being in whom they are developed. To himself alone must every one ascribe them; to himself as a creature, in relation to the principle; but to himself as sinful in relation to the moral results. *Gilbert's Life of Dr. Williams*, note C.

PASSIVE PRAYER, among the mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and, as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fenelon, is only passive in the same sense as contemplation; i. e. it does not exclude peaceable, disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has not properly any activity, any sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. See MYSTIC.

PASSOVER, Hebrew פֶּסַח, Pesach, Greek πασχα, Pascha, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which, for this reason, was called the paschal lamb. See *Exod. xii.; Brown's Dict.*, article FEAST; and *Mac Ewen on the Types*, p. 127.

PASTOR, literally a shepherd; figuratively a stated minister appointed to watch over and

instruct a congregation. On the qualifications of ministers we have already made some remarks under that article; but the following, taken from the works of a spiritual and useful writer, we hope, will not be found superfluous. Jesus Christ's description of an evangelical pastor, Matt. xxiv. 45, includes two things, faithfulness and prudence. "If a minister be faithful, he deceives not others; and if he be prudent, he is not apt to deceive himself. His prudence suffers not deceivers easily to impose upon him; and his faithfulness will not suffer him knowingly to impose upon his people. His prudence will enable him to discern, and his faithfulness oblige him to distribute wholesome food to his flock. But more particularly,

"1. Ministerial faithfulness includes pure and spiritual aims and intentions for God, Phil. ii. 20, 21.—2. Personal sincerity, or integrity of heart, Neh. ix. 8; 1 Cor. ii. 12.—3. Diligence in the discharge of duty, Matt. xxv. 21; 1 Tim. iv. 2.—4. Impartiality in the administrations of Christ's house, 1 Tim. v. 21.—5. An unshaken constancy and perseverance to the end, Rev. ii. 10. But the Lord's servants must not only be faithful, but prudent, discreet, and wise. Fidelity and honesty make a good Christian; but the addition of prudence to fidelity makes a good steward. Faithfulness will fix the eye upon the right end; but it is prudence must direct to the proper means of attaining it. The use of prudence to a minister is unspeakably great; it not only gives clearness and perspicacity to the mind, by freeing it from passions and corporeal impressions, enabling it thereby to apprehend what is best to be done, but enables it in its deliberations about the means to make choice of the most apt and proper; and directs the application of them in the fittest season, without precipitation by too much haste, or hazard by too tedious delay.

"1. Prudence will direct us to lay a good foundation of knowledge in our people's souls by catechising and instructing them in the principles of Christianity, without which we labour in vain.—2. Ministerial prudence discovers itself in the choice of such subjects as the need of our people's souls do most require and call for.—3. It will not only direct us in the choice of our subjects, but of the language, too, in which we dress and deliver them to our people.—4. It will show us of what great use our own affections are for the moving of others; and will therefore advise us, that, if ever we expect the truths we preach should operate upon the hearts of others, we must first have them impressed on our own hearts, Phil. iii. 18.—5. It will direct us to be careful, by the strictness and gravity of our deportment, to maintain our esteem in the consciences of our people.—6. It will excite us to seek a blessing from God upon our studies and labours, as knowing all

our ministerial success entirely depends thereupon." 1 Cor. iii. 7. See *Flavel's Character of an Evangelical Pastor*, in the second volume of his works, p. 763, fol. ed.; and books under article MINISTRY.

PASTORAL THEOLOGY, that department of theological science which relates to the practical duties of the ministerial office. Lectures on the subject are delivered at the Dissenting colleges; and it has been treated more or less at large in *Burnet's and Gerard's Pastoral Care*, *Baxter's Reformed Pastor*, *Mather's Student and Pastor*, *Bridge's Christian Ministry*, and *Miller's Clerical Duties*.

PATERNOSTER, 1. the Latin for *Our Father*, or the Lord's Prayer. 2. Every tenth large bead in the rosary which Catholics use at their devotions: at this they repeat the Lord's Prayer: but at the intervening small ones, only an *Ave Maria*. 3. The rosary itself.

PATIENCE, that calm and unruffled temper with which a good man bears the evils of life. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick-bed, or who languish in a prison; but in every circumstance of life, no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity: it principally, indeed, regards the disagreeable circumstances which are apt to occur: but prosperity cannot be enjoyed, any more than adversity supported, without it. It must enter into the temper, and form the habit of the soul, if we would pass through the world with tranquillity and honour." "Christian patience," says Mason, "is essentially different from insensibility, whether natural, artificial, or acquired. This, indeed, sometimes passes for patience, though it be in reality quite another thing; for patience signifies suffering. Now if you inflict ever so much pain on the body of another, if he is not sensible of it, it is no pain to him; he suffers nothing; consequently calmness under it is no patience. This insensibility is sometimes natural. Some, in the native temperament of their mind and body, are much less susceptible of pain than others are. There are different degrees of insensibility in men, both in their animal and mental frame; so that the same event may be a great exercise of patience to one man, which is none at all to another; as the latter feels little or no pain from that wound inflicted on the body or mind which gives the most exquisite anguish to the former. Again; there is an artificial insensibility, such as is procured by opiates, which blunt the edge of pain; and there is an acquired insensibility, or that which is attained by the force of principles strongly inculcated, or by long custom. Such was the apathy of the Stoics, who obstinately maintained that

pain was no evil, and therefore bore it with amazing firmness, which, however, was very different from the virtue of Christian patience, as appears from the principles from which they respectively proceeded; the one springing from pride, the other from humility." Christian patience, then, is something different from all these. "It is not a careless indolence, a stupid insensibility, mechanical bravery, constitutional fortitude, a daring stoutness of spirit, resulting from fatalism, philosophy, or pride:—it is derived from a divine agency, nourished by heavenly truth, and guided by Scriptural rules."

"Patience," says Mr. Jay, "must be displayed under provocations. Our opinions, reputations, connexions, offices, business, render us widely vulnerable. The characters of men are various; their pursuits and their interests perpetually clash: some try us by their ignorance; some by their folly; some by their perverseness; some by their malice. Here, then, is an opportunity for the triumph of patience.—We are very susceptible of irritation; anger is eloquent; revenge is sweet; but to stand calm and collected; to suspend the blow which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime; or if infliction be deemed necessary, to leave God to be both the judge and the executioner: this a Christian should labour after: his peace requires it. People love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet and invite them to strike. The man of temper places himself beyond vexatious interruption. 'He that hath no rule over his own spirit is like a city that is broken down, and without walls,' into which enter, over the ruins, serpents, vagrants, thieves, enemies; while the man who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose. His wisdom requires it. 'He that is slow to anger is of great understanding; but he that is hasty of spirit, exalteth folly.' Wisdom gives us large, various, comprehensive views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. His dignity requires it. 'It is the glory of a man to pass by a transgression.' The man provoked to revenge is conquered, and loses the glory of the struggle; while he who forbears comes off victor, crowned with no common laurels. A flood assails a rock, and rolls off unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, driven and tossed. Examples re-

quire it. What provocations had Joseph received from his brethren? but he scarcely mentions the crime, so eager is he to announce the pardon. David says, 'They rewarded me evil for good; but as for me, when they were sick, my clothing was sackcloth.' Stephen, dying under a shower of stones, prays for his enemies, 'Lord, lay not this sin to their charge.' But a greater than Joseph, or David, or Stephen, is here. Go to the foot of the cross, and behold Jesus, suffering for us. Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligation of the offenders, the righteousness of his cause, the grandeur of his person; and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword; the sun resolved to shine on such criminals no longer; the rocks asked to crush them; the earth trembles under the sinful load; the very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and, lest the Judge of all should pour forth his fury, he cries, 'Father, forgive them, for they know not what they do!' 2. Patience is to be displayed in suffering affliction. This is another field in which patience gathers glory. Affliction comes to exercise our patience, and to distinguish it. 'The trial of your faith worketh patience,' not only in consequence of the divine blessing, but by the natural operation of things; use makes perfect; the yoke is rendered easy by being worn, and those parts of the body which are most in action are the most strong and solid; and, therefore, we are not to excuse improper dispositions under affliction, by saying, 'It was so trying, who could help it?' This is to justify impatience by what God sends on purpose to make you patient. 3. Patience is to be exercised under delays. We as naturally pursue a desired good, as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one is as needful a qualification as the fortitude by which we endure the other. It therefore equally belongs to patience to wait, as to suffer. God does not always immediately indulge us with an answer to our prayers. He hears, indeed, as soon as we knock; but he does not open the door: to stand there resolved not to go without a blessing, requires patience; and patience cries, 'Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.'

We have, however, the most powerful motives to excite us to the attainment of this grace. 1. God is a God of patience, Rom. xv. 5. 2. It is enjoined by the Gospel, Rom. xii. 12; Luke xxi. 19. 3. The present state of man renders the practice of it absolutely necessary, Heb. x. 36. 4. The manifold in-



convenience of impatience is a strong motive, John iv. ; Psal. cvi. 5. Eminent examples of it, Heb. xii. 2 ; vi. 12 ; Job i. 22. 6. Reflect that all our trials will terminate in triumph, James v. 7, 8 ; Rom. ii. 7. *Barrow's Works*, vol. iii. ser. 10 ; *Jay's Sermons*, vol. i. ser. 2 ; *Mason's Christian Morals*, vol. i. ser. 3 ; *Blair's Sermons*, vol. iii. sermon 11 ; *Bishop Horne's Discourses*, vol. ii. ser. 10 ; *Bishop Hopkins's Death Disarmed*, pp. 1, 120.

PATIENCE OF GOD is his longsuffering or forbearance. He is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or longsuffering in himself, and towards his creatures. It is not, indeed, to be considered as a quality, accident, passion, or affection in God as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy, Rom. ii. 4. It is said to be exerted towards his chosen people, 2 Pet. iii. 9 ; Rom. iii. 25 ; Isa. xxx. 18 ; 1 Tim. i. 16 ; and towards the ungodly, Rom. ii. 4 ; Eccl. viii. 11. The end of his forbearance to the wicked, is, that they may be without excuse ; to make his power and goodness visible : and partly for the sake of his own people, Gen. xviii. 32 ; Rev. vi. 11 ; 2 Pet. iii. 9. His patience is manifested by giving warnings of judgments before he executes them, Hos. vi. 5 ; Amos i. 1 ; 2 Pet. ii. 5. In long delaying his judgments, Eccl. viii. 11. In often mixing mercy with them. There are many instances of his patience recorded in the Scriptures ; with the old world, Gen. vi. 3 ; the inhabitants of Sodom, Gen. xviii. ; in Pharaoh, Exod. v. ; in the people of Israel in the wilderness, Acts xiii. 18 ; in the Amorites and Canaanites, Gen. xv. 15 ; Lev. xviii. 28 ; in the Gentile world, Acts xvii. 30 ; in fruitless professors, Luke xiii. 6, 9 ; in Antichrist, Rev. ii. 21 ; xiii. 6 ; xviii. 8. See *Charnock's Works*, vol. i. p. 780 ; *Gill's Body of Divinity*, vol. i. p. 130 ; *Saurin's Sermons*, vol. i. ser. 10 and 11, pp. 148, 149 ; *Tillotson's Sermons*.

PATRIARCHS, (from the Greek *πατρις*, *family*, and *αρχων*, *head*, or *ruler*.) heads of families ; a name applied chiefly to those who lived before Moses, who were both priests and princes, without peculiar places fitted for worship, Acts ii. 29 ; vii. 8, 9 ; Heb. vii. 4.

*Patriarchs*, in church history, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. It obtained first among the Jews, as the title of the presidents of the Sanhedrim, which exercised a general authority over the Jews of Syria and Persia, after the destruction of Jerusalem. The patriarchate of Tiberias, for the Western Jews, subsisted till the year 415 ; that of Babylon, for the Eastern Jews, till 1038. When introduced into the Christian Church, the power of patriarchs was not the same in all, but differed according to the different

customs of countries, or the pleasure of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *Œcumenical and Universal Patriarch* ; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed ; such as the right of consecrating and approving of every single bishop under his jurisdiction. The patriarchate has ever been esteemed the supreme dignity in the church : the bishop had only under him the territory of the city of which he was bishop ; the metropolitan superintended a province, and had for suffragans the bishops of his province ; the primate was the chief of what was then called a *diocese*, and had several metropolitans under him ; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. Usher, Pagi, De Marca, and Morinus, attribute the establishment of the grand patriarchates to the apostles themselves, who, in their opinion, according to the description of the world then given by geographers, pitched on three principal cities in the three parts of the known world, viz. Rome in Europe, Antioch in Asia, and Alexandria in Africa ; and thus formed a trinity of patriarchs. Others maintain that the name patriarch was unknown at the time of the Council of Nice ; and that for a long time afterwards patriarchs and primates were confounded together, as being all equally chiefs of dioceses, and equally superior to metropolitans, who were only chiefs of provinces. Hence Socrates gives the title patriarch to all the chiefs of dioceses, and reckons ten of them. Indeed, it does not appear that the dignity of patriarch was appropriated to the five grand sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, till after the Council of Chalcedon, in 451 ; for when the Council of Nice regulated the limits and prerogatives of the three patriarchs of Rome, Antioch, and Alexandria, it did not give them the title of patriarchs, though it allowed them the pre-eminence and privileges thereof : thus when the Council of Constantinople adjudged the second place to the bishop of Constantinople, who, till then, was only a suffragan of Heraclea, it said nothing of the patriarchate. Nor is the term *patriarch* found in the decree of the Council of Chalcedon, whereby the fifth place is assigned to the bishop of Jerusalem ; nor did these five patriarchs govern all the churches.

There were besides many independent chiefs of dioceses, who, far from owning the jurisdiction of the grand patriarchs, called themselves patriarchs, such as that of Aquileia ; nor was Carthage ever subject to the patriarch of Alexandria. Mosheim (*Eccl. Hist.*, vol. i. p. 284) imagines that the bishops who enjoyed a certain degree of pre-eminence

over the rest of their order, were distinguished by the Jewish title of patriarchs in the fourth century. The authority of the patriarchs gradually increased till about the close of the fifth century: all affairs of moment within the compass of their patriarchates come before them, either at first hand, or by appeals from the metropolitans. They consecrated bishops; assembled yearly in council the clergy of their respective districts; pronounced a decisive judgment on those cases where accusations were brought against bishops; and appointed vicars or deputies, clothed with their authority, for the preservation of order and tranquillity in the remoter provinces. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of the princes.

It deserves to be remarked, however, that the authority of the patriarchs was not acknowledged through all the provinces without exception. Several districts both in the eastern and western empires, were exempted from their jurisdiction. The Latin Church had no patriarchs till the sixth century; and the churches of Gaul, Britain, &c., were never subject to the authority of the patriarch of Rome, whose authority only extended to the suburbicary provinces. There was no primacy, no exarchate, nor patriarchate, owned here; but the bishops, with the metropolitans, governed the church in common. Indeed, after the name patriarch became frequent in the West, it was attributed to the bishop of Bourges and Lyons; but it was only in the first signification, viz., as heads of dioceses. Du Cange says, there have been some abbots who have borne the title of patriarchs. The archbishops of Lisbon and Venice have still the title. The former is primate of Portugal; but the latter has no authority over other archbishops.

At present, the Greek Church is governed by four patriarchs, viz., those of *Constantinople*, *Jerusalem*, *Antioch*, and *Alexandria*. The last three are equal and independent, but they acknowledge the superiority of the other, and his authority, in so far that nothing important can be undertaken in the regulation of spiritual affairs without his consent.

The patriarch of Constantinople is elected, by plurality of votes, by the metropolitan and neighbouring bishops, and presented to the sultan for institution. This favour is seldom refused, if he bring with him the usual presents, which have varied, according to the varieties of wealth or avarice, from 20,000 to 30,000 dollars. But having conceded this formality in the election, the sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add, that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power: and it has sometimes happened, that

the patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than reality) of nominating his brother patriarchs; and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the *barat* of the sultan is still necessary to give authority both to themselves and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other patriarchs, as they are further removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the orthodox church. The patriarch of Antioch has two rivals who assume the same title and dignity—the one as the head of the Syrian Jacobite Church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival; and the few who are subject to him, are chiefly found in the villages or capital of Lower Egypt. The patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and enjoy very slender and precarious revenues. *Eccle. Rev.* July, 1831.

**PATRICIANS**, ancient sectaries who disturbed the peace of the church in the beginning of the third century; thus called from their founder, Patricius, preceptor of a Marcionite called Symmachus. His distinguishing tenet was, that the substance of the flesh is not the work of God, but that of the devil; on which account his adherents bore an implacable hatred to their own flesh, which sometimes carried them so far as to kill themselves.

**PATRIPASSIANS**, a sect that appeared about the latter end of the second century; so called from their ascribing the passion or sufferings of Christ to the Father; for they asserted the unity of God in such a manner as to destroy all distinction of persons, and to make the Father and Son precisely the same; in which they were followed by the Sabellians and others. The author and head of the Patripassians was Praxeas, a philosopher of Phrygia, in Asia.

**PATRISTICS**, *Theologia Patristica*, that branch of historical theology which treats particularly of the lives and doctrines of the fathers of the church. It is at present studied with unusual zeal in Germany, where, at Tübingen, a cheap "*Bibliotheca Patrum Latinorum*" was published in 1827.

**PATRONAGE**, or **ADVOWSON**, a sort of incorporeal hereditament, consisting in the right of presentation to a church or ecclesiastical benefice. Advowson signifies the taking into

protection, and therefore is synonymous with patronage; and he who has the right of advocacy is called the patron of the church.

PAULIANISTS, a sect so called from their founder Paulus Samosatenus, a native of Samosata, elected bishop of Antioch, in 262. His doctrine seems to have amounted to this: that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and finally, that on account of this union of the Divine Word with the man Jesus, Christ might, though improperly, be called God. It is also said that he did not baptize in the name of the Father and the Son, &c.; for which reason the Council of Nice ordered those baptized by him to be re-baptized. Being condemned by Dionysius Alexandrinus in a council, he abjured his errors to avoid deposition; but soon after he resumed them, and was actually deposed by another council in 269. He may be considered as the father of the modern Socinians; and his errors are severely condemned by the Council of Nice, whose creed differs a little from that now used under the same name in the Church of England. The creed agreed upon by the Nicene Fathers, with a view to the errors of Paulus Samosatenus, concludes thus:—"But those who say there was a time when he was not, and that he was not before he was born, the Catholic and apostolic church anathematizes."

PAULICIANS, so called from their founder, one Paulus, an Armenian, in the seventh century, who, with his brother John, formed this sect; though others are of opinion that they were thus called from another Paul, an Armenian by birth, who lived under the reign of Justinian II. In the seventh century, one Constantine revived this drooping party, which had suffered much from the violence of its adversaries, and was ready to expire under the severity of the imperial edicts, and that zeal with which they were carried into execution. The Paulicians, however, by their number, and the countenance of the emperor Nicephorus, became formidable to all the East. But the cruel rage of persecution, which had for some years been suspended, broke forth with redoubled violence under the reigns of Michael Curopalates, and Leo the Armenian, who inflicted capital punishment on such of the Paulicians as refused to return into the bosom of the church. The empress Theodora, tutress of the emperor Michael, in 845, would oblige them either to be converted, or to quit the empire; upon which several of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor banished.

Upon this, they entered into a league with the Saracens, and choosing for their chief an officer of the greatest resolution and valour, whose name was Curbeus, they declared against the Greeks a war which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy, whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Patavia*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from *Gazaria*, or the Lesser Tartary. In France they were called *Albigenses*. The first religious assembly the Paulicians had formed in Europe, is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burned alive. They have been accused of Manichæism; but there is reason to believe this was only a slanderous report raised against them by their enemies; and that, bating some extravagances in their views, they were, for the most part, men who were disgusted with the doctrines and ceremonies of human invention, and desirous of returning to the apostolic doctrine and practice. They refused to worship the Virgin Mary and the Cross, which was sufficient in those ages to procure for them the name of atheists; and they also refused to partake of the sacraments in the Greek and Roman churches, which will account for the allegation that they rejected them altogether, though it is also possible that they may, like the Quakers and some other sects, actually have discarded them, as outward ordinances. See *Mosheim's Church History*, vol. ii. p. 363.

PEACE, that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. 1. Social peace is mutual agreement one with another, whereby we forbear injuring one another, Pa. xxxiv. 14; cxxxii.—2. Ecclesiastical peace is freedom from contentions, and rest from persecutions, Isa. xi. 13; xxxii. 17; Rev. xii. 14.—3. Spiritual peace is deliverance from sin, by which we were at enmity with God, Rom. v. 1; the result of which is peace in the conscience, Heb. x. 22. This peace is the gift of God

through Jesus Christ, 2 Thess. iii. 16. It is a blessing of great importance, Psalm cxix. 165. It is denominated perfect, Isaiah xxvi. 3; inexpressible, Phil. iv. 7; permanent, Job xxxiv. 29; John xvi. 22; eternal, Isaiah lvii. 2; Heb. iv. 9. See HAPPINESS.

PEACE, RELIGIOUS, a name given to two famous treaties, both in the time of the Reformation: one concluded July 22, 1532, and called the *Religious Peace of Nuremberg*; the other, concluded September 26, 1553, and called the *Religious Peace of Augsburg*.

PEARSON, JOHN, bishop of Chester, a learned and pious prelate of the seventeenth century, was the son of an English divine, rector of Snoring, Norfolk, where he was born in 1612. He was educated at Eton, from whence he proceeded to King's College, Cambridge, and was ordained in 1639, in Salisbury Cathedral. He now became chaplain to Lord Keeper Finch, who presented him to the living of Torrington, Suffolk; but on the success of the Parliamentary party, he was one of the ministers ejected on account of their monarchical principles. In 1650, however, he was appointed to St. Clement's East Cheap, in the city of London, and after the Restoration, became in succession, Lady Margaret Professor of Divinity, and Master of Jesus College, in the University of Cambridge, with the rectory of St. Christopher's, London, and a stall in the cathedral of Ely. In 1662 he was removed to the mastership of Trinity College, and in the course of the same year assisted in the revision of the liturgy; a task for which his previous publications had announced him to be peculiarly well qualified. The death of bishop Wilkins, in 1673, made room for his advancement to the episcopal bench, and he was accordingly raised to the vacant see of Chester, over which diocese he continued to preside till his death in 1686. The work by which he is principally known, is his celebrated "Exposition of the Apostles' Creed," originally delivered by him in a series of sermons or lectures from the pulpit of St. Clement's, which contains a body of divinity, and a large portion of important biblical criticism and exposition. This elaborate and learned work first appeared in 1659, and was republished in folio, 1676, since which time it has gone through at least a dozen editions, and still sustains its reputation. It is used as a text-book at the universities, and is regarded as one of the principal standards of appeal on doctrinal matters in the Church of England.—*Jones's Christ. Biog.*

PELAGIANS, a sect who appeared about the end of the fourth century. They maintained the following doctrines: 1. That Adam was by nature mortal; and, whether he had sinned or not, would certainly have died.—2. That the consequences of Adam's sin were confined to his own person.—3. That newborn infants are in the same situation with Adam before

the fall.—4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.—5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.—6. That the grace of God is given according to our merits.—7. That this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.

The founder of this sect was Pelagius, a native of Great Britain. According to tradition he was educated in the monastery of Bangor, in Wales, of which he became a monk, and afterwards an abbot. In the early part of his life he went over to France, and thence to Rome, where he and his friend Celestius propagated their opinions, though in a private manner. Upon the approach of the Goths, A.D. 410, they retired from Rome, and went first into Sicily, and afterwards into Africa, where they published their doctrines with more freedom. From Africa, Pelagius passed into Palestine, while Celestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of his opinions having blasted all his hopes, and his errors being condemned in a council held at Carthage, A.D. 412, he departed from that city, and went into the East. It was from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Celestius in his learned and elegant writings; and to him, indeed, is principally due the glory of having suppressed this sect in its very birth.

Things went more smoothly with Pelagius in the East, where he enjoyed the protection and favour of John, bishop of Jerusalem, whose attachment to the sentiments of Origen led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and formed disciples in several places. And though, in the year 415, he was accused by Orosius, a Spanish Presbyter, whom Augustin had sent into Palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Celestius and Pelagius to the decision of Zosimus, who was raised to the pontificate, A.D. 417. The new pontiff, gained over by the ambiguous and seemingly orthodox confession of faith that Celestius, who was now at Rome, had artfully drawn up, and also by the letters and protestations of Pelagius, pronounced in favour of these monks, declared them sound in the faith, and

unjustly persecuted by their adversaries. The African bishops, with Augustin at their head, little affected with this declaration, continued obstinately to maintain the judgment they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Zosimus yielded to the perseverance of the Africans, changed his mind, and condemned, with the utmost severity, Pelagius and Celestius, whom he had honoured with his approbation, and covered with his protection. This was followed by a train of evils, which pursued these two monks without interruption. They were condemned, says Mosheim, by that same Ephesian council which had launched its thunder at the head of Nestorius. In short, the Gauls, Britons, and Africans, by their councils and emperors, by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely before it had acquired any tolerable degree of vigour or consistence. See *Wiggers' History of Augustinism and Pelagianism from the original sources*. Andover, 1840.

**PENANCE**, a punishment either voluntary, or imposed by authority, for the faults a person has committed. Penance is one of the seven sacraments of the Romish Church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave-marys, paternosters, and credos; wearing a hair shirt, and giving one's self a certain number of stripes. In Italy and Spain, it is usual to see Christians almost naked, loaded with chains, and lashing themselves at every step. See **POPERY**.

**PENITENCE** is sometimes used for a state of repentance, and sometimes for the act of repenting. It is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. See article **PENITENTS**.

**PENITENTIAL**, an ecclesiastical book retained among the Romanists, in which is prescribed what relates to the imposition of penance, and the reconciliation of penitents. There are various penitentials: as the Roman penitential, that of the venerable Bede, that of Pope Gregory III., &c.

**PENITENTIARY**, in the ancient Christian Church, a name given to certain presbyters or priests, appointed in every church to receive the private confessions of the people, in order to facilitate public discipline, by acquainting them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, also in the court of Rome, is an office in which are examined and delivered out the secret bulls, dispensations, &c. Penitentiary is also an officer in some cathedrals, vested with power from the bishop to absolve in cases referred to him.

The term is also applied to such houses as have been established for the reception and reformation of females who have been seduced from the path of virtue; as "The London Female Penitentiary," a most important and useful institution, supported by voluntary contributions, patronized by her majesty, and conducted on truly Christian principles, by means of which numbers of miserable outcasts have not only been recovered to the proprieties of moral conduct, but have given satisfactory evidence of genuine conversion to God.

**PENITENTS**, an appellation given to certain fraternities of penitents, distinguished by the different shape and colour of their habits. These are secular societies, who have their rules, statutes, and churches, and make public processions under their particular crosses or banners. Of these, it is said there are more than a hundred, the most considerable of which are as follow:—The White Penitents, of which there are several different sorts at Rome, the most ancient of which was constituted in 1264: the brethren of this fraternity every year give portions to a certain number of young girls, in order to their being married: their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross. Black Penitents, the most considerable of which are the Brethren of Mercy, instituted in 1488 by some Florentines, in order to assist criminals during their imprisonment, and at the time of their death. On the day of execution they walk in procession before them, singing the seven penitential psalms, and the litanies; and after they are dead, they take them down from the gibbet, and bury them: their habit is black sackcloth. There are others whose business it is to bury such persons as are found dead in the streets: these wear a death's head on one side of their habit. There are also blue, grey, red, green, and violet penitents, all which are remarkable for little else besides the different colours of their habits.

Penitents or converts of the name of Jesus, —a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life, founded in 1550. This monastery is divided into three quarters: one for professed religious, another for novices, a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are remanded to their correction. They observe the rule of St. Augustin.

Penitents of Orvieto, are an order of nuns instituted by Antony Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. In 1662 it was erected into a monastery, for the reception of such as, having abandoned themselves to impurity were willing to take up and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

Order of Penitents of St. Magdalen was established about the year 1272, by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtizans of that city. Bernard was seconded by several others, who, forming a kind of society, were at length erected into a religious order by Pope Nicholas III., under the rule of St. Augustin. F. Gesney says, they also made a religious order of the penitents, or women they converted, giving them the same rules and observances which they themselves kept.

Congregation of Penitents of St. Magdalen, at Paris, owed its rise to the preaching of F. Tisseran, a Franciscan, who converted a vast number of courtizans, about the year 1492. Louis, duke of Orleans, gave them his house for a monastery; or rather, as appears by their constitution, Charles VIII. gave them the hotel called Bochaigne, whence they were removed to St. George's Chapel, in 1572. By virtue of a brief of Pope Alexander, Simon, bishop of Paris, in 1497, drew them up a body of statutes, and gave them the rule of St. Augustin. It was necessary, before a woman could be admitted, that she had first committed the sin of the flesh. None were admitted who were above thirty-five years of age. Since its reformation by Mary Alvequin, in 1616, none have been admitted but maids, who, however, still retain the ancient name, penitents.

PENN, WILLIAM, a distinguished philanthropist, was descended from an ancient family, respectable both in point of character and independence, as early as the first public records notice it. He was the son of Admiral Sir William Penn, and was born in London, in the parish of St. Catharine, on Tower Hill, on the 14th of October, 1644. He received the first rudiments of his education at Chigwell, in Essex, where there was an excellent free grammar-school, founded only fifteen years before, by Samuel Harsnett, archbishop of York. As something remarkable is usually said of all great men in the early part of their lives, so it was said of William Penn, that, while here and alone in his chamber, being then eleven years old, he was suddenly surprised with an inward comfort, and, as he thought, an external glory, in the room, which gave rise to religious emotions, during which he had the strongest con-

viction of the being of a God, and that the soul of man was capable of enjoying communication with him. He believed, also, that the seal of divinity had been put upon him at this moment, or that he had been awakened or called upon to a holy life. But whatever was the external occasion, or whether any or none, or whatever were the particular notions which he is said to have imbibed at this period, certain it is, that while he was at Chigwell school, his mind was seriously impressed on the subject of religion. Having left Chigwell at twelve years of age, he went to a private school on Tower Hill, which was near his father's London residence. Here he had greater advantages than before; for his father, to promote his scholarship, kept for him a private tutor in his own house. At the age of fifteen, he had made such progress in his studies, that it was thought fit to send him to college. He was accordingly entered a gentleman commoner at Christ's Church College, Oxford. He is said to have paid great attention to his college exercises, and yet to have allowed himself all reasonable recreation. Though William Penn was a youth of a lively genius, and though he indulged himself at times in manly sports and exercises, yet he never forgot the religious impressions which he had received at Chigwell school. These, on the other hand, had been considerably strengthened by the preaching of Thomas Loe. This person, a layman, had belonged to the University of Oxford, but had then become a quaker. The doctrines which he promulgated seem to have given a new turn to the mind of William Penn, who was incapable of concealing what he thought it a duty to profess. Accordingly, on discovering that some of his fellow students entertained religious sentiments which were in unison with his own, he began, in conjunction with them, to withdraw himself from the established worship, and to hold meetings, where they followed their devotional exercises in their own way. This conduct, which soon became known, gave offence to the heads of the college, who, in consequence of it, fined all of them for nonconformity. This happened in the year 1660, and Penn was afterwards expelled from college, when he returned home. His father is said to have received him coldly, not approving of his religious propensities. In 1662 his father sent him abroad, in company with persons of rank, who were then going on their travels. The place where William first resided was Paris, though how long he resided there is uncertain. In the years 1662 and 1663, he resided at Saumur, where he went to avail himself of the conversation and instruction of the learned Moses Amyrault, who was a protestant minister of the Calvinistic persuasion, professor of divinity at Saumur, and at this time in the highest estimation of any divine

in France. Under a man so conspicuous, William Penn renewed his studies. He read the Fathers; he turned over the pages of theology; he applied himself to the rudiments of the French language. It was thought advisable, on his return from the continent, that he should know something of the laws of his own country; and accordingly, on the suggestion of his father, he became a student of Lincoln's Inn. He remained there for about a year, when the great plague making its appearance in London, he quitted it, with many others, on the reasonable precaution of self-preservation. This took place in the year 1665, in which year he came of age. He now became gradually more serious; he mixed again only with grave and religious people. His father determined a second time to endeavour to break up his son's connexions; and to effect this, he sent him to Ireland. One reason which induced him to make choice of Ireland for this purpose, was his acquaintance with the Duke of Ormond, (who was then lord-lieutenant of that country,) as well as with several others who attended his court. But this scheme did not answer. Nothing which William saw there could shake his religious notions, or his determination to a serious life. Every thing, on the other hand, which he saw, tended to confirm them.

Being accidentally on business at Cork, he heard that Thomas Loe (the layman of Oxford, before mentioned as the person who first confirmed his early religious impressions) was to preach at a meeting of the Quakers in that city. Accordingly he attended. The preacher at length rose, and thus began: "There is a faith which overcomes the world, and there is a faith which is overcome by the world." On this subject he enlarged in so impressive a manner, that William was quite overcome. Penn now became a Quaker, and, at one of their meetings, on the 3rd of September, 1667, he was apprehended on the plea of a proclamation, issued in 1660, against tumultuous assemblies, and carried before the mayor. The latter, looking at him, and observing that he was not clothed as others of the society were, offered him his liberty if he would give bond for his good behaviour. But William not choosing to do this, he was committed, with eighteen others, to prison. Shortly afterwards, however, on the intercession of Lord Orrery, he was discharged. His father now sent for him to England, and was greatly affected by his conduct, and especially by his wearing the dress of the Quakers; but he refused to retract, and was eventually turned out of doors. In 1668, being then twenty-four years of age, he came forth in the important character of a minister of the Gospel; having, as has been before stated, joined in membership with the religious society of the Quakers. In this year

he became an author also. His first work bore the following title: "Truth exalted, in a short but sure Testimony against all those Religions, Faiths, and Worshipes that have been formed and followed in the Darkness of Apostacy, and for that glorious Light, which is now risen, and shines forth in the Life and Doctrines of the despised Quakers, as the alone good old Way of Life and Salvation." Shortly after this time he engaged in a controversy with Thomas Vincent, on the subject of the doctrines of the Quakers, and of the Presbyterians. In one of his works he defended the unity of God, detached from his trinitarian nature, and was consequently sent as a prisoner to the Tower. While he was in the Tower, he could not, consistent with his notions of duty, remain idle. To do good by preaching, while immured there, was impossible; he therefore applied himself to writing. His first effort ended in the production of "No Cross, no Crown;" a work which, in his own lifetime, passed through several editions. Soon afterwards he published another work, entitled, "Innocency with her open Face;" and shortly afterwards was released from the Tower. Soon after his liberation he visited Thomas Loe, who had, at Oxford, confirmed the religious impressions received at Chigwell school, and from him received directions as to his future conduct.

In 1670 the Conventicle Act was passed by parliament; and, in consequence of Penn preaching in Gracechurch-street, he was taken up and committed to Newgate. After a confinement in that place for some time, he was brought to trial; and, notwithstanding the improper conduct of the judge, in charging the jury five separate times after five separate acquittals, they persisted in their verdict. At this time his father died, and shortly afterwards Penn published a work, entitled, "The People's ancient and just Liberties asserted;" and engaged in a controversy with a Baptist preacher at High Wycomb, of the name of Ives, who had reflected publicly on the doctrines of the Quakers and the conduct of Penn. About the latter end of the year, Penn again ventured to preach in London, and was in consequence again apprehended and sent to the Tower, and afterwards committed to Newgate. In 1671, while in Newgate, he wrote his celebrated letter to the High Court of Parliament, to the Sheriffs of London, and to a Roman Catholic. He also published "A cautionary Postscript to Truth exalted;" "Truth rescued from Imposture;" "A serious Apology for the Principles and Practice of the Quakers;" and, "The great Case of Liberty of Conscience debated and defended."

When he had finished the above works the time for his liberation from prison approached. This having taken place he travelled into Holland and Germany: his object was to

spread the doctrines of his own religious society in these parts. Of the particulars of his travels we have no detailed account. We know only that he was reported to have been successful, and that he continued employed on the same errand during the remainder of the year. In 1672 he returned to England, married Gulielma Maria Springette, daughter of Sir William Springette, of Dorking, in Sussex, and resided at Rickmansworth. He now travelled as a preacher among the Quakers, and assisted that cause by his publications, entitled, "The Spirit of Truth vindicated;" "The new Witnesses proved old Heretics;" "Plain Dealing with a traducing Anabaptist;" "A Winding-sheet to the Controversy ended;" and "Quakerism, a new Nickname for old Christianity." In 1673 he continued to travel as a minister, and to be employed in controversies with various persons, who attacked the principles of Quakers or Dissenters. Among the publications of this year are "The Christian Quaker;" "Reason against Railing, and Truth against Fiction;" "Urim and Thummim;" "Wisdom justified of her Children;" and "The Counterfeit Christian detected."

He was also engaged in a public controversy with the Baptists, which engaged much of his time and attention. He endeavoured to stem the torrent of persecution against dissenters, by various publications on the subject, especially by letters to various justices, and to the King; by "A Treatise of Oaths," and by other publications, entitled, "England's present Interest considered;" and "The continued Cry of the Oppressed for Justice." In 1675, still residing at Rickmansworth, he preached with great success, converting many to the principles of the Quakers. He also held a public dispute with the celebrated Richard Baxter; published a tract, entitled, "Paul smitten to the Ground;" and was engaged in arbitrating a dispute between John Fenwick and Edward Byllinge, two members of his own religious society, who had purchased of Lord Berkeley his half share of New Jersey, in North America. In 1676 he was engaged in a controversy with John Cheney, on the subject of Quakerism; was appointed a manager of proprietary concerns in New Jersey—divided it into east and west, drew up a constitution for its government, and invited settlers to reside there. In 1677 he continued to manage West New Jersey; appointed commissioners to go there, and sent off three vessels of purchasers and settlers. He also paid a religious visit to Holland and Germany, preached much on the continent, was well received, made many converts to his system, and, at Frankfort, wrote his "Letter to the Churches of Jesus throughout the World;" and, at Rotterdam, "A Call, or Summons, to Christendom!" In 1678 he continued his management of West New

Jersey, and sent there two new vessels. On behalf of the Quakers, who were at this time much persecuted, he made two speeches before the Committee of the House of Commons, in their favour. He wrote in this year, "An Epistle to the Children of Light in this Generation." In the following year he wrote "An Address to the Protestants of all Persuasions, upon the present Conjuncture; more especially to the Magistracy and Clergy, for the promotion of Virtue and Charity." This address was well written, and excited considerable attention. He also, in this year, wrote two other treatises, one entitled "England's great Interest in the Choice of a new Parliament," and "One Project for the good of England."

In 1680 he petitioned Charles II. for letters patent for a certain tract of land in America, in lieu of the debt due by the government to his father, and which he was induced to do, from a desire to spread the principles and doctrines of the Quakers; and to raise a virtuous empire in the new land, which should diffuse its example far and wide to the remotest ages. In the following year his wish was gratified: he obtained a grant of the tract solicited, under the name of Pennsylvania, which the King gave in honour of his father. Having so far obtained his wishes, he immediately published "An Account of Pennsylvania, and the Terms of Sale;" but wisely and benevolently guarding the conditions of sale in favour of the natives. He then proceeded to draw up a frame of government, carefully preserving therein the rights of conscience. He afterwards sent off three vessels, with passengers and commissioners, and addressed by them an admirable and interesting letter to the Indians, explanatory of his intentions and views in settling among them. In this year he was elected F. R. S. In the following year he published his frame of government, wrote an admirable preface to it, obtained a fresh grant of land, called the Territories, in America, and then sailed for Newcastle, in that country. At Upland he immediately convened an assembly of the Quakers, and afterwards visited New York and Maryland. From those places he returned, and made his great treaty with the Indians; went to Pennsbury, fixed on a site for his new city, and called it Philadelphia. He next divided his land into counties—laid out townships—reserved a thousand acres for Fox, the founder of the Quakers—received new reinforcements of settlers—appointed sheriffs to the different counties—and issued writs to them for calling assemblies in the ensuing spring. While thus engaged, he was not, however, indifferent to his personal religion. To glorify God was the great object of his life; and he was never so delighted as when he thought that object was most effectually promoted. In 1683 he proceeded in the



organization of the settlement. The assembly met—juries were appointed—the erection of Philadelphia was commenced and prosecuted with great vigour, and he made a journey of discovery into the interior of Pennsylvania; and sent to the free society of traders the natural history of that settlement. In 1684, having received accounts of fresh persecutions in England, he determined on repairing thither to use his influence with the court to stop them. In the mean time he settled the system of discipline for his own religious societies at Pennsylvania, held conferences, and made treaties with the Indians, forwarded the building of his city, wrote a farewell epistle to his friends, provided for the government in his absence, and then embarked for England, where he arrived in health and safety. In 1685, on the death of Charles II., he became a favourite with James II.; and in his frequent interviews with the king, endeavoured to prevail upon him to adopt foreign measures, and obtained the pardon of John Locke. By his connexion with the court he became, however, unpopular; but popularity he did not covet. During his absence the state of Pennsylvania was not so quiet as he could desire; and a correspondence, therefore, became necessary with those whom he had entrusted with the government during his absence.

In 1686, it was alleged by those who were unfriendly to the king, that Penn was a Papist and a Jesuit; and a correspondence took place between him and Tillotson on the subject. At this time he wrote "A further Account of Pennsylvania;" and also "A Defence of the Duke of Buckingham." Soon afterwards he visited Holland, for the purpose of promoting the extension of religion, and undertook a commission from the king to the Prince of Orange. On his return to England, he travelled among the Quakers as a preacher; and was much occupied in settling the disputes which continued to exist at Pennsylvania; and in consequence of which, he altered the form of government by a commission, and lodged the executive in five persons. In 1687 the king, influenced by the representations of Penn, issued a declaration of liberty of conscience for England, and for suspending the execution of all penal laws in ecclesiastical matters. In consequence of such declarations, the Quakers addressed him, and deputed Penn to carry up such address. He afterwards was engaged, this year, in preaching in various counties in England, particularly at Bristol Fair, at Chew, under an oak, and at Chester, where the king heard him; and was also engaged in writing two tracts, one entitled, "Good Advice to the Church of England, and Catholic and Protestant Dissenters;" and also, "The Great and Popular Objection against the Repeal of the Penal Laws, stated and considered." During this

year the affairs of Pennsylvania improved, though his presence and assistance were eminently necessary. In 1688 King William ascended the throne, and Penn, having lost his patron in James, was arrested, examined before the lords of the council, and obliged to give bail for his appearance; but in the following year, on appearing according to his bail, no charge was made against him, and he was discharged in open court. In this year the celebrated Toleration Act passed; and at that event he sincerely rejoiced. As to the affairs of Pennsylvania, he instructed the president of the council to institute at Philadelphia a public grammar school. In 1690 Penn was again arrested on a charge of correspondence with James the Second. Before King William he appeared, and defended himself with great ability; but was made to find bail, though afterwards, on appearing in court, no evidence was offered against him, and he was again discharged. He now determined to return to Pennsylvania, but was again arrested and tried; but the result was equally honourable, as in the former cases; for, though evidence appeared, it failed to prove anything against him, and he was acquitted. He was now on the point of sailing for Pennsylvania, but was accused by a wretch of the name of Fuller, (who was afterwards pronounced by parliament to be an impostor,) Constables were sent to take him, and his intended voyage stopped. Penn now determined upon retirement, since, to have gone to Pennsylvania merely with a view of making his escape, would have been useless; because he would have been equally amenable to British laws; and to have delivered up himself voluntarily into the hands of the magistracy would have been unnecessary.

The absence of Penn began now to be seriously felt in the province; members of the council assumed powers which they did not possess, and disturbances and dissatisfaction ensued. With an illiberality and injustice, which reflects infinite disgrace on the ministry of that period, a proclamation was issued for the apprehension of Penn. He now became unpopular amongst some of his society, who were either incompetent or unwilling to estimate his worth; but the celebrated Locke remembered him in the seasons of adversity, and greatly cheered his mind by a visit. In this year he published a Preface to Barclay's Apology for the Quakers; and, in the following year, wrote a work, entitled "Just Measures;" and another, professing to be "A Key, whereby to know and distinguish the Religious Opinions of the Quakers." During the two last-mentioned years, the affairs of Pennsylvania became additionally unsatisfactory. Political quarrels took place between the province and the territories, and a religious schism sprang up, headed by George Keith. In 1693 he was deprived of his go-

vernment by King William; and he now resolved upon returning to Pennsylvania, but was prevented from it, in consequence of his embarrassed circumstances. He now wrote his "Fruits of Solitude," and "An Essay towards the present and future State of Europe." Shortly after this, he was heard before King William in his council, and acquitted: when the king said, that he might follow his business as freely as ever, for that he had nothing against him. At the close of this year, he was deprived, by death, of his amiable, accomplished, and excellent wife. The affairs of Pennsylvania, during this year, went on with greater order. In 1694 he wrote "An Account of the Rise and Progress of the Quakers;" also, "A Visitation to the Jews," and his "Journey into Holland and Germany in 1677." King William at length perceived the error of his conduct, and restored Penn to his government; he travelled in the ministry among the Quakers in England, and directed the management of the proceedings at Pennsylvania. In the following year, he delivered to the House of Commons a judicious and excellent paper, on the subject of making the Quakers' affirmation equal to their oath, and continued preaching amongst them. In 1696 he was married, a second time, to Hannah, the daughter of Thomas Calow, Esq., and was shortly afterwards deprived by death of his only son. This year he wrote his work, entitled, "Primitive Christianity Revived." In 1697, in consequence of a bill depending in the House of Lords against blasphemy, he published a caution against that measure. In 1698 he visited Ireland, as a minister of the Gospel, and published many tracts in favour of Quakerism. In 1699 he determined on visiting America, and after addressing "a letter to the people of God, called Quakers, wherever scattered or gathered," he arrived, after a tedious passage of nearly three months, in the river Delaware, on the last day of November. He immediately proceeded to Philadelphia, met the assembly, and passed bills against piracy and illicit trade.

In 1700 he retired to Pennsbury, proposed and carried various resolutions in favour of Indian and negro slaves; visited and received the Indians; travelled in the ministry through the province and territories, and in the Jerseys and Maryland; called a new assembly at Newcastle, and allayed their dissensions by his wisdom and justice. In 1701 he set out for East Jersey to quell a riot; made a treaty with the Susquehannah and other Indians; suggested a plan of trade with them, to secure them from imposition, and to improve their morals. He was now requested to come over to England, and therefore he convened the assembly, signed the new charter, constituted and incorporated Philadelphia a city; appointed a council of

state, and a deputy governor, and embarked for England, where he arrived about the middle of December. In the years 1702 and 1703, he carried up the address of the Quakers to Queen Anne; wrote "Considerations upon the Bill against Occasional Conformity;" also, "More Fruits of Solitude;" and a preface to "Zion's Travellers Comforted." From the year 1704 to 1708, he wrote a preface to the written Gospel Labours of John Whitehead; travelled as a minister into the West of England, and laboured with great success; wrote a general letter to the Quakers' Society; was involved in a lawsuit with the executors of his steward; obtained no redress in Chancery; and was obliged, in consequence, to live within the rules of the Fleet. From 1709 to 1712, nothing particular occurred, except that he was obliged to mortgage his province; wrote two or three prefaces to the works of Quakers, and in the last-mentioned year was unfortunately seized with an apoplexy. His health now gradually declined, though he survived for some years, but was prevented from being actively engaged; till at length, on the 30th of July, 1718, in the 74th year of his age, after a life of almost unprecedented activity and exertion, death terminated his labours.

*Vide Memoirs of the Private and Public Life of William Penn, written by Thomas Clarkson.—Jones's Christ. Biog.*

PENTATEUCH, from *πεντε*, five, and *τευχος*, an instrument or volume, signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Some modern writers, it seems, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration, like a writer who collected from ancient memoirs; sometimes interrupts the thread of his discourse: for example, Gen. iv. 23; and because of the account of the death of Moses at the end, &c. It is observed, also, in the text of the Pentateuch, that there are some places that are defective: for example, in Exod. xii. 8, we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan inserts in the same place what is wanting in the Hebrew. In other places the same Samaritan copy adds what is deficient in the Hebrew; and what is contained more than the Hebrew seems so well connected with the rest of the discourse, that it would be difficult to separate them. Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium, of the stone of Sohem, or onyx stone.

which was to be found in that country.—These particulars, observed with such curiosity, seem to prove that the author of the Pentateuch lived beyond the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in answer to all these objections, it is justly observed, that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves, that they are his writing; besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses's time. Divers texts of the Pentateuch imply that it was written by him; and the book of Joshua and other parts of Scripture import as much; and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by several learned men. It is probable, however, that Ezra published a new edition of the books of Moses, in which he might add those passages that many suppose Moses did not write. The Abbé Tourné, in a sermon preached before the French king in Lent, 1764, makes the following remarks:—"The legislator of the Jews was the author of the Pentateuch, an immortal work, wherein he paints the marvels of his reign with the majestic picture of the government and religion which he established! Who before our modern infidels ever ventured to obscure this incontestable fact? Who ever sprang a doubt about this among the Hebrews?—What greater reasons have there ever been to attribute to Mahomet his Alcoran, to Plato his Republic, or to Homer his sublime poems? Rather let us say, What work in any age ever appeared more truly to bear the name of its real author? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book, which the Jews have always read with a veneration that remains after 1700 years' exile, calamities, and reproach. In this book the Hebrews included all their science; it was their civil, political, and sacred code; their only treasure, their calendar, their annals; the only title of their sovereigns and pontiffs; the alone rule of polity and worship: by consequence it must be formed with their monarchy, and necessarily have the same epoch as their government and religion, &c.—Moses speaks only truth, though infidels charge him with imposture. But, what an impostor must he be, who first spoke of the Divinity in a manner so sublime, that no one since, during almost 4000 years, has been able to surpass him! What an impostor must he be whose writings breathe only virtue; whose style, equally simple, affecting, and sublime, in spite of the rudeness of those first ages, openly displays an

inspiration altogether divine!" See *Ainsworth and Kidder on the Pentateuch*; *Prideaux's Con.*, vol. i. pp. 342, 345, 573, 575; *Marsh's Authenticity of the Five Books of Moses considered*; *Warburton's Divine Legation*; *Dr. Graves's Lectures on the last Four Books in the Old Test.*; *Jenkins's Reasonableness of Christianity*; *Watson's Apology*, let. 2 and 3; *Faber's Hora Mosaica, or a View of the Mosaical Records*.

PENTECOST, a solemn festival of the Jews, so called, because it was celebrated fifty days after the feast of the Passover, Lev. xxiii. 15. It corresponds with Whitsuntide, for which it is sometimes used.

PERFECTION, that state or quality of a thing, in which it is free from defect or redundancy. According to some, it is divided into physical or natural, whereby a thing has all its powers and faculties; moral, or an eminent degree of goodness and piety; and metaphysical or transcendent is the possession of all the essential attributes or parts necessary to the integrity of a substance: or it is that whereby a thing has or is provided of every thing belonging to its nature: such is the perfection of God.—The term perfection, says the great Witsius, is not always used in the same sense in the Scriptures. 1. There is a perfection of sincerity, whereby a man serves God without hypocrisy, Job i. 1; Is. xxxviii. 3.—2. There is a perfection of parts, subjective with respect to the whole man, 1 Thess. v. 23, and objective with respect to the whole law, when all the duties prescribed by God are observed, Ps. cxix. 128; Luke i. 6.—3. There is a comparative perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught, 1 John ii. 13; 1 Cor. ii. 6; Phil. iii. 15.—4. There is an evangelical perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ, Col. ii. 10; Eph. v. 27; 2 Cor. v. 21.—5. There is also a perfection of degrees, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we willingly allow them all the other kinds above mentioned, Rom. vii. 24; Phil. iii. 12; 1 John i. 8. *Witsii Economica Federum Dei*, lib. iii. cap. 12, § 124; *Bates's Works*, p. 557, &c.; *Law and Wesley on Perfection*; *Doddridge's Lectures*, lecture 181.

PERFECTIONS OF GOD. See ATTRIBUTES.

PERJURY is the taking of an oath, in order to tell or confirm a falsehood. This is a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least discrediting his omniscience; profaning his name and violating truth. It has always been

esteemed a very detestable thing, and those who have been proved guilty of it, have been looked upon as the pests of society. See OATH.

PERMISSION OF SIN. See SIN.

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion. Persecution is threefold. 1. *Mental*, when the spirit of a man rises up and opposes another.—2. *Verbal*, when men give hard words, and deal in uncharitable censures.—3. *Actual or open*, by the hand; such as the dragging of innocent persons before the tribunal of justice, Matt. x. 18. The unlawfulness of persecution for conscience sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the Gospel of the Devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties. "Persecution for conscience sake," says Dr. Doddridge, "is every way inconsistent; because, 1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion.—2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us.—3. It is by no means calculated to answer the end which its patrons profess to intend by it.—4. It evidently tends to produce a great deal of mischief and confusion in the world.—5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail.—6. Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The chief objects who have fell a prey to this diabolical spirit have been Christians; a short account of whose sufferings we shall here give, as persecuted by the Jews, heathens, and those of the same name.

*Persecution of Christians by the Jews.* Here we need not be copious, as the New Testament will inform the reader more particularly how the first Christians suffered for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four evangelists record the dreadful scenes, which need not here be enlarged on. After his death, the apostles suffered every evil which the malice

of the Jews could invent, and their mad zeal execute. They who read the Acts of the Apostles, will find that, like their Master, they were despised and rejected of men, and treated with the utmost indignity and contempt.

## II. *Persecution of Christians by the Heathen.*

Historians usually reckon ten general persecutions, the first of which was under the Emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, Those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music for his ears.—2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom.—3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years.—4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.—5. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered, at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner: after which they were carried to a conspicuous place, and put to death by the sword.—6. The sixth began with the reign of Maximinus, in 235.—7. The seventh, which was the most dreadful ever known, began in 250, under the Emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.—8. The eighth began in 257, under Valerian. Both men and women suffered death; some by scourging, some by the sword, and some by fire.—9. The ninth was under Aurelian, in 274; but this was incon-

siderable, compared with the others before mentioned.—10. The tenth began in the nineteenth year of Dioclesian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.

III. *Persecution of Christians by those of the same name.* Numerous were the persecutions of different sects from Constantine's time to the Reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the Church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called: this was the famous Council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendour, and preventing the Reformation. The friends to the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The Invincible Armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses, (see INQUISITION,) was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were, in a similar manner, deluged with Protestant blood. In

#### HOLLAND,

and in the other Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe, that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for, in the issue, great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

#### FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris, under a solemn oath of safety, upon occasion of the marriage of the King of Navarre with the French king's sister. The Queen Dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, Admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the Duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighbouring river: in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above 200 into gaol; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above 500 men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above 800 Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre, or, as others affirm, above 100,000. But what aggravates

these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the Church of Minerva, at which the pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman Church!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons, went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining-rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle-drums turned upside down, they made a continual din upon them, till these unhappy creatures lost their senses. At Negreplisse, a town near Montauban, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire

just as he was on the point of being burnt. In several places the soldiers applied red-hot irons to the hands and feet of men, and the breasts of women. At Nantea, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view, stark-naked. They bound mothers that gave suck to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half-roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells: they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them!!!

#### ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII., Bilney, Bayman, and many other reformers, were burnt; but when Queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, Bishop of St. David's, were sought out, and burnt by the infamous Bonner, in a few

days. Sixty-seven persons were this year, A.D. 1555, burnt, amongst whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire and burnt. Thus even the unborn child was burnt for heresy! O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than 277 persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, 100 husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors', and her hands were stained with the blood both of Papists and Puritans. James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the Church of England. Above 500 clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined, in the Star-Chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Lichfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution, to America. In Charles I.'s time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined 10,000*l.*, perpetual imprisonment, and whipping. He was whipped, and then placed

in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red-hot iron, with the letters S.S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynne, a barrister, for a book he wrote against the *sports* on the Lord's Day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined 5000*l.* Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding 50*l.*; and imprisonment for a year, for the third offence, in using the Episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; yet in 1648 the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death. These errors were, 1. Denying the being of a God.—2. Denying his omnipresence, omniscience, &c.—3. Denying the Trinity in any way.—4. Denying that Christ had two natures.—5. Denying the resurrection, the atonement, the Scriptures. In Charles II.'s reign the Act of Uniformity passed, by which 2000 clergymen were deprived of their benefices. Then followed the Conventicle Act, and the Oxford Act, under which, it is said, 8000 persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as their majesties have always befriended toleration, the spirit of persecution has been long curbed.

#### IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days in different parts of the kingdom, in the reign of Charles I. It began on the 23rd of October, 1641. Having secured the principal gentlemen, and seized their effects, they mur-

dered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked, and exposed to shame, and then drove them, like herds of swine, to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

#### SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland, for many years together, has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the Revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of the Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth!" Rev. xviii. 24.

To conclude this article, who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not show us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these

baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance, universally prevail! *Limborch's Introduction to his History of the Inquisition; Memoirs of the Persecutions of the Protestants in France, by Lewis De Enarolles; Comber's History of the Parisian Massacre of St. Bartholomew; A. Robinson's History of Persecution; Lockman's History of Popish Persecution; Clark's Looking-Glass for Persecutors; Doddridge's Sermon on Persecution; Jortin's ditto, vol. iv. ser. 9; Bowser's Lives of the Popes; Fox's Martyrs; Wodrow's History of the Sufferings of the Church of Scotland; Neale's History of the Puritans, and of New England; History of the Bohemian Persecutions.*

PERSEVERANCE is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to a state of glory. This doctrine has afforded considerable matter for controversy between the Calvinists and Arminians. We shall briefly here state the arguments and objections. And, first, the perfections of God are considered as strong arguments to prove this doctrine. God, as a Being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, and argue him to be worse than a common father of his family. His love to his people is unchangeable, and, therefore, they cannot be the objects of it at one time and not at another, John xiii. 1. Zeph. iii. 17. Jer. xxxi. 3. His faithfulness to them and to his promise is not founded upon their merit, but his own will and goodness; this, therefore, cannot be violated, Mal. iii. 6. Numb. xxiii. 19. His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing the same, Jer. x. 6, 7. His power is insuperable, and is absolutely and perpetually displayed in their preservation and protection. 1 Pet. i. 5. 2. Another argument to prove this doctrine is their union to Christ, and what he has done for them. They are said to be chosen in him. Eph. i. 4; united to him, Eph. i. 23; the purchase of his death, Rom. viii. 34. Tit. ii. 14; the objects of his intercession, Rom. v. 10; viii. 34. 1 John ii. 1, 2. Now if there be a possibility of their finally falling, then this choice, this union, his death and intercession may all be in vain, and rendered abortive; an idea as derogatory to the divine



glory, and as dishonourable to Jesus Christ as possibly can be. 3. It is argued from the work of the Spirit, which is to communicate grace and strength, equal to the day, Phil. i. 6. 2 Cor. i. 21, 22. If, indeed, divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state, when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course, they must persevere, or otherwise it would be a reflection on this Divine Agent, Rom. viii. 9. 1 Cor. vi. 11. John iv. 14; xvi. 14. 4. Lastly, the declarations and promises of Scripture are very numerous in favour of this doctrine, Job xvii. 9. Psa. xciv. 14; cxxv. Jer. xxxii. 40. John x. 28; xvii. 12. 1 Cor. i. 8, 9. 1 Pet. i. 5. Prov. iv. 18; all which could not be true, if this doctrine were false. There are objections, however, to this doctrine, which we must state. 1. There are various threatenings denounced against those who apostatize, Ezek. iii. 20. Heb. vi. 3, 6, Psa. cxxxv. 3—5. Ezek. xviii. 24. To this it is answered, that some of these texts do not so much as suppose the falling away of a truly good man; and to all of them it is said, that they only show what would be the consequence *if* such should fall away; but cannot prove that it ever in fact happens. 2. It is foretold as a future event that some should fall away, Matt. xxiv. 12, 13. John xv. 6. Matt. xiii. 20, 21. To the first of these passages it is answered, that their love might be said to wax cold without totally ceasing; or there might have been an outward zeal and show of love where there never was a true faith. To the second it is answered, that persons may be said to be in Christ only by an external profession, or mere members of the visible church, John xv. 2. Matt. xiii. 47, 48. As to Matthew, chap. xiii. 20, 21, it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never, after all, attentively considered them. 3. It is objected that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymeneus, &c. To which it is answered, that David, Solomon, and Peter's fall, were not total; and as to the others, there is no proof of their ever being true Christians. 4. It is urged that this doctrine supersedes the use of means, and renders exhortations unnecessary. To which it may be answered, that perseverance itself implies the use of means, and that the means are equally appointed as well as the end; nor has it ever been found that true Christians have rejected them. They consider exhortations and admonitions to be some of the means they are to attend to in order to promote their holiness: Christ and

his apostles, though they often asserted this doctrine, yet reprov'd, exhorted, and made use of means. See EXHORTATION, MEANS. 5. Lastly, it is objected that this doctrine gives great encouragement to carnal security and presumptuous sin. To which it is answered, that this doctrine, like many others, may be abused by hypocrites, but cannot be so by those who are truly serious, it being the very nature of grace to lead to righteousness, Tit. ii. 10, 12. Their knowledge leads to veneration; their love animates to duty; their faith purifies the heart; their gratitude excites to obedience; yea, all their principles have a tendency to set before them the evil of sin, and the beauty of holiness. See *Whitby and Gill on the Five Points*; *Cole on the Sovereignty of God*; *Doddridge's Lectures*, lec. 179; *Turretini Comp. Theologia*, lec. 14, p. 156; *Economia Witsii*, lib. iii. cap. 13; *Toplady's Works*, vol. v. p. 476; *Ridgley's Body of Div.*, qu. 79.

PERSON, an individual substance of a rational intelligent nature. Some have been offended at the term persons, as applied to the Trinity, as unwarrantable. The term *person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words *ὑποστάσις* and *ἰσότης*, to which it answers, are, in the New Testament, applied to the Father and Son, Heb. i. 3; 2 Cor. iv. 6; and that no single term, at least, can be found more suitable, it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona*: the Latin, concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases*, was to say that there were three gods. On the other hand, the Greek church thought the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations; whereupon each part of the church was ready to brand the other with heresy, till by a free and mutual conference in a synod at Alexandria, A.D. 362, they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. See *Marci Medulla*, l. 5, § 3; *Ridgley's Divinity*, qu. 11; *Hurston on the Spirit*, p. 140; *Doddridge's Lectures*, lec. 159; *Gill on the Trinity*, p. 93; *Watts's Works*, vol. v. p. 48, 208; *Gill's Body of Divinity*, vol. i. p. 205, 8vo.; *Edwards's History of Redemption*, p. 51, note; *Horæ Sol.* vol. ii. p. 20.

PERSUASION, the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; per-

suasion the will and practice. It may be considered as an assent to a proposition not sufficiently proved. It is more extensively used than conviction, which last is founded on demonstration natural or supernatural. But all things of which we may be persuaded, are not capable of demonstration. See *Blair's Rhetoric*, vol. ii. p. 174.

PETER-PENCE was an annual tribute of one penny, paid at Rome, out of every family at the feast of St. Peter. This Ina, the Saxon king, when he went in pilgrimage to Rome, about the year 740, gave to the pope, partly as alms, and partly in recompense of a house erected in Rome for English pilgrims. It continued to be paid generally until the time of King Henry VIII., when it was enacted, that henceforth no persons shall pay any pensions, Peter-pence, or other impositions, to the use of the bishop and see of Rome.

PETROBRUSSIANS, a sect founded about the year 1110 in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the Gospel; though not without a mixture of fanaticism. The following tenets were held by him and his disciples:—That no persons whatever were to be baptized before they were come to the full use of their reason. 2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected, were to be pulled down and destroyed. 3. That the crucifixes, as instruments of superstition, deserved the same fate. 4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance. 5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt, in the year 1130, by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts petitions are to be offered up to God, not only for ourselves, but for our fellow-creatures also. This part of prayer is frequently called intercession. See PRAYER.

PETROJOANNITES were followers of Peter John, or Peter Joannis—that is, Peter the son of John, who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave, and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the Gos-

pel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PHARISEES, a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from Mount Sinai, and were, therefore, both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men, and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them; and hence from the Hebrew word פָּרָשׁ *pharas*, which signifies “to separate,” they had the name of *Pharisees*, or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in great repute in the time of our Saviour, and most probably had its origin at the same time with the traditions.

The extraordinary pretences of the Pharisees to righteousness, drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently, however, charges them with hypocrisy, and making the law of God of no effect through their traditions, Matt. ix. 12; xv. 1, 6; xxiii. 13, 33. Luke xi. 39, 52. Several of these traditions are particularly mentioned in the Gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions which this sect imposed to be believed and observed.

The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits, Acts xxiii. 8. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection—that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all who were notoriously wicked, being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into.

Josephus, however, either mistook the faith of his countrymen, or, which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have, on every occasion, been desirous to please. The Pharisees had many Pagan notions respecting the soul; but Bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they held a resurrection of the body, and that they supposed a certain bone to remain uncorrupted,

to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion; their uncorruptible bones, wherever they might be buried, being carried to that mountain below the surface of the earth. The state of future felicity in which the Pharisees believed was very gross: they imagined that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being re-united to his former wife. Hence the Sadducees, who believed in no resurrection, and supposed our Saviour to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who had in this world been the wife of seven husbands. Had the resurrection of Christianity been the Pharisaical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and, even some of the Pharisees themselves struck with the manner in which our Saviour removed it.

This sect seems to have had some confused notions, probably derived from the Chaldeans and Persians, respecting the pre-existence of souls; and hence it was that Christ's disciples asked him concerning the blind man, John ix. 2, "Who did sin, this man, or his parents, that he was born blind?" And when the disciples told Christ that some said he was Elias, Jeremias, or one of the prophets, Matt. xvi. 14, the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets transmigrated into him. With the Essenes, they held absolute predestination, and with the Sadducees, free will; but how they reconciled these seemingly incompatible doctrines is nowhere sufficiently explained. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth. The greatest part of the modern Jews are still of this sect, being as much devoted to traditions, or the oral law, as their ancestors were.

PHILADELPHIAN SOCIETY, a sect or society of the seventeenth century; so called from an English female, whose name was Jane Leadly. She embraced, it is said, the same views and the same kind of religion as Madame Bourignon, (see BOURIGNONISTS.) She was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his divine impulse and sug-

gestions. Nay, she went still farther, and declared, in the name of the Lord, that this desirable event would actually come to pass, and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered in one visible universal church or kingdom before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian Society was the true kingdom of Christ, in which alone the Divine Spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness.

PHILANTHROPY, compounded of *φίλος* and *ανθρωπος*, which signify the love of mankind. It differs from benevolence only in this—that benevolence extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race. It differs from friendship, as this affection subsists only between a few individuals, whilst philanthropy comprehends the whole human species. It is a calm sentiment, which perhaps hardly ever rises to the warmth of affection, and certainly not to the heat of passion.

PHILIPISTS, a sect or party among the Lutherans, the followers of Philip Melancthon. He had strenuously opposed the Ubiquists, who arose in his time; and the dispute growing still hotter after his death, the university of Wittenberg, who espoused Melancthon's opinion, were called by the Flaccians, who attacked it, *Philipists*.

PHILOSOPHISTS, a name given to several persons in France who entered into a combination to overturn the religion of Jesus, and eradicate from the human heart every religious sentiment. The man more particularly to whom this idea first occurred was Voltaire, who, being weary (as he said himself) of hearing people repeat that twelve men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overturn it. Full of this project, he swore, before the year 1730, to dedicate his life to its accomplishment; and, for some time, he flattered himself that he should enjoy alone the glory of destroying the Christian religion. He found, however, that associates would be necessary; and from the numerous tribe of his admirers and disciples, he chose D'Alembert and Diderot as the most proper persons to co-operate with him in his designs. But Voltaire was not satisfied with their aid alone. He contrived to embark in the same cause Frederick II., king of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion which he had never studied, and into the evidence of which he had probably never deigned to inquire. This royal adept

was one of the most zealous of Voltaire's coadjutors, till he discovered that the philosophers were waging war with the throne as well as with the altar. This, indeed, was not originally Voltaire's intention. He was vain; he loved to be caressed by the great; and, in one word, he was, from natural disposition, an aristocrat, and an admirer of royalty. But when he found that almost every sovereign but Frederick disapproved of his impious projects, as soon as he perceived their issue, he determined to oppose all the governments on earth rather than forfeit the glory, with which he had flattered himself, of vanquishing Christ and his apostles in the field of controversy.

He now set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose they formed secret societies, assumed new names, and employed an enigmatical language. Thus Frederic was called *Luc*; D'Alembert, *Protagoras*, and sometimes *Berland*; Voltaire, *Raton*; and Diderot, *Platon*, or its anagram, *Tunpla*; while the general term for the conspirators was *Cacoucc*. In their secret meetings they professed to celebrate the mysteries of *Mythra*; and their great object, as they professed to one another, was to confound the wretch, meaning Jesus Christ. Hence their secret watch-word was, *Ecrasez l'Infame*, "Crush Christ." If we look into some of the books expressly written for general circulation, we shall there find the following doctrines; some of them standing alone in all their naked horrors, others surrounded by sophistry and meretricious ornaments, to entice the mind into their net before it perceives their nature. "The Universal Cause, that god of the philosophers, of the Jews, and of the Christians, is but a chimera and a phantom. The phenomena of nature only prove the existence of God to a few prepossessed men: so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified. It is more reasonable to admit, with Manes, of a twofold God, than of the God of Christianity. We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue. Nothing can be more absurd than to believe the soul a spiritual being. The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation. All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom. Conscience and remorse are nothing but the foresight of those physical penalties to which crimes expose us. The man who is above the law, can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far

from being the beginning of wisdom, should be the beginning of folly. The command to love one's parents is more the work of education than of nature. Modesty is only an invention of refined voluptuousness. The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." These extracts from the secret correspondence and the public writings of these men, will suffice to show us the nature and tendency of the dreadful system they had formed.

The philosophers were diligently employed in attempting to propagate their sentiments. Their grand Encyclopædia was converted into an engine to serve this purpose. Voltaire proposed to establish a colony of philosophers at Cleves, who, protected by the king of Prussia, might publish their opinions without dread or danger; and Frederick was disposed to take them under his protection, till he discovered that their opinions were anarchical as well as impious, when he threw them off, and even wrote against them. They contrived, however, to engage the ministers of the court of France in their favour, by pretending to have nothing in view but the enlargement of science, in works which spoke indeed respectfully of revelation, while every discovery which they brought forward was meant to undermine its very foundation. When the throne was to be attacked, and even when barefaced atheism was to be promulgated, a number of impious and licentious pamphlets were dispersed (for some time none knew how) from a secret society formed at the Hotel d'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. To conceal their design, which was the diffusion of their infidel sentiments, they called themselves Economists. See ECONOMISTS

The books, however, that were issued from this club were calculated to impair and overturn religion, morals, and government; and which, indeed, spreading over all Europe, imperceptibly took possession of public opinion. As soon as the sale was sufficient to pay the expenses, inferior editions were printed and given away, or sold at a very low price; circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the entire secret. By degrees they got possession nearly of all the reviews and periodical publications; established a general intercourse, by means of hawkers and pedlars, with the distant provinces, and instituted an office to supply all schools with teachers: and thus did they acquire unprecedented dominion over every species of literature, over the minds of all

ranks of people, and over the education of youth, without giving any alarm to the world. The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted, and children corrupted in the first rudiments of learning, by D'Alembert and Diderot; stronger appetites were fed by the secret club of Baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. Thus was the public mind in France completely corrupted, and which, no doubt, greatly accelerated those dreadful events which have since transpired in that country.

PHILOSOPHY properly denotes love, or desire of wisdom, (from *φίλος* and *σοφία*.) Pythagoras was the first who devised this name, because he thought no man was wise, but God only; and that learned men ought rather to be considered as lovers of wisdom, than really wise. 1. Natural philosophy is that art or science which leads us to contemplate the nature, causes, and effects of the material works of God. 2. Moral philosophy is the science of manners, the knowledge of our duty and felicity. The various articles included in the latter are explained in their places in this work. 3. Mental philosophy is the science of mind, or of the different mental powers, affections, and associations.

PHOTINIANS, a sect of heretics in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain divine emanation, which he called the word, descended upon him, and that, because of the union of the Divine word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PHRYGIANS, or CATAPHRYGIANS, a sect in the second century, so called, as being of the country of Phrygia. They were orthodox in every thing, setting aside this, that they took Montanus for a prophet, and Priscilla and Maximilla for true prophetesses, to be consulted in every thing relating to religion; as supposing the Holy Spirit had abandoned the church. See MONTANISTS.

PHYLACTERY, in general, was a name given by the ancients to all kinds of charms, spells, or characters which they wore about them, as amulets, to preserve them from dangers or diseases.

Phylactery particularly denoted a slip of parchment, wherein was written some text of

Holy Scripture, particularly of the Decalogue, which the more devout people among the Jews wore on the forehead, the breast, or the neck, as a mark of their religion.

The primitive Christians also gave the name Phylacteries to the cases wherein they inclosed the relics of their dead. Phylacteries are mentioned in the New Testament, and appear to have been very common among the Pharisees in our Lord's time.

The Phylacteries used by the modern Jews are of three kinds; of each of which there is a specimen in the library of the Duke of Sussex. They are used for the head, the arm, and attached to the door-post. They consist of portions of Scripture, taken from the Pentateuch, selected according to the situation for which they are destined, written upon very fine vellum, in a small square character, and with a particular kind of ink.

1. For the *Head*.—The portions of the Pentateuch for the Phylact of the head, consist of Exod. xiii. 2—10, 11—16; Deut. vi. 4—9; xl. 13—21. These four portions contain thirty verses, which are written upon four slips of vellum, separately rolled up, and placed in four compartments, and joined together in one small square piece of skin or leather. Upon this is written the letter *shin*. From the case proceed two thongs of leather, which are so arranged as to guard the head, leaving the square case containing the passages of Scripture in the centre of the forehead. The thongs make a knot at the back of the head, in the form of the letter *daleth*, and then come round again to the breast. The Phylacteries for the head are called frontlets, and the use of them appears chiefly to rest upon two passages of Scripture, Exod. xiii. 9, and 16. These Phylacteries are also called *tephillin shel rosh*, or the tephilla of the head.

2. For the *Arm*.—This Phylactery consists of a roll of vellum, containing the same passages of Scripture as those for the head, and written in the same square character, and with the same ink, but arranged in four columns. It is rolled up to a point, and inclosed in a sort of case of the skin of a clean beast. A thong of leather is attached to this case, which is placed above the binding of the left arm, on the inside, that it may be near the heart, according to the command, Deut. vi. 6. After making a knot in the shape of the letter *jod*, the thong is rolled seven times round the arm in a spiral form, and terminates by three points round the middle finger. These are called *tephillin shel jad*, or the tephilla of the hand.

3. For the *Door-posts*.—This Phylactery is composed of a square piece of vellum, and written like the former, and has the 4th, 5th, 6th, 7th, 8th, and 9th verses of the sixth chapter of Deut., and the 13th verse of the

eleventh chapter of the same book inscribed on it. This slip of vellum is inclosed in a reed or case, and on it is written the word *shadai*, one of the attributes (names) of God. The Jews affix these to the doors of their houses, chambers, and most frequented places.—*Bibliotheca Suseriana*.

**PICARDS**, a sect which arose in Bohemia, in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created; and accordingly he assumed the title of *New Adam*. With this pretence, he taught them to give themselves up to all impurity, saying, that therein consisted the liberty of the sons of God, and all those not of their sect were in bondage. He first published his notions in Germany and the Low Countries, and persuaded many people to go naked, and gave them the name of *Adamites*. After this, he seized on an island in the river Lausneez, some leagues from Thabor, the head quarters of Zisca, where he fixed himself and his followers. His women were common, but none were allowed to enjoy them without his permission; so that when any man desired a particular woman, he carried her to Picard, who gave him leave in these words:—"Go, increase, multiply, and fill the earth." At length, however, Zisca, general of the Hussites, (famous for his victories over the Emperor Sigismund,) hurt at their abominations, marched against them, made himself master of their island, and put them all to death except two, whom he spared that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas Sylvius and Varillas, have given of the Picards. Some, however, doubt whether a sect of this denomination, chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned, were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion, and protested against the errors of the Church of Rome. Lasitius informs us that Picard, together with forty other persons, besides women and children, settled in Bohemia, in the year 1418. Balbinus, the Jesuit, in his "*Epitome Rerum Bohemicarum*," lib. ii., gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by Sylvius. Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus, in which he gives a particular account of the Picards, says, that they considered the pope, cardinals, and bishops of Rome as the true antichrists; and the adorers of the consecrated elements in the eucharist as downright

idolaters; that they denied the corporeal presence of Christ in this ordinance; that they condemned the worship of saints, prayers for the dead, auricular confession, the penance imposed by priests, the feasts and vigils observed in the Romish Church; and that they confined themselves to the observance of the Sabbath, and of the two great feasts of Christmas and Pentecost. From this account it appears that they were no other than the Vaudois that fled from persecution in their own country, and sought refuge in Bohemia. M. De Beausobre has shown that they were both of the same sect, though under different denominations. Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek, and others those of the Latin Church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance. On the commencement of the national troubles in Bohemia, on account of the opposition of the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Launitz, or Lausneez, in the district of Bechin, and, recurring to arms, were defeated by Zisca.

**PIETISTS**, a religious sect that sprang up among the Protestants in Germany, in the latter end of the seventeenth century. Pietism was set on foot by the pious and learned Spener, who, by the private societies he formed at Frankfort with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety. The remarkable effect of these pious meetings was increased by a book he published under the title of *Pious Desires*, in which he exhibited a striking view of the disorders of the Church, and proposed the remedies that were proper to heal them. Many persons of good and upright intentions were highly pleased both with the proceedings and writings of Spener; and, indeed, the greatest part of those who had the cause of virtue and practical religion truly at heart, applauded the design of this good man, though an apprehension of abuses retained numbers from encouraging them openly. These abuses actually happened. The remedies proposed by Spener to heal the disorders of the church fell into unskilful hands, were administered without sagacity or prudence, and thus, in many cases, proved to be worse than the disease itself. Hence complaints arose against these institutions of pietism, as if, under a striking appearance of sanctity, they led the people into false notions of religion, and fomented, in those who were of a turbulent and

violent character, the seeds and principles of mutiny and sedition.

These complaints would have been undoubtedly hushed, and the tumults they occasioned would have subsided by degrees, had not the contests that arose at Leipsic, in the year 1689, added fuel to the flame. Certain pious and learned professors of philosophy, and particularly Franckius, Schadius, and Paulus Antonius, the disciples of Spener, who at that time was ecclesiastical superintendent of the court of Saxony, began to consider with attention the defects that prevailed in the ordinary method of instructing the candidates for the ministry; and this review persuaded them of the necessity of using their best endeavours to supply what was wanting, and correct what was amiss. For this purpose they undertook to explain in their colleges certain books of Holy Scriptures, in order to render these genuine sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. The novelty of this method drew attention, and rendered it singularly pleasing to many; accordingly, these lectures were much frequented, and their effects were visible in the lives and conversations of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue. Many things, however, it is said, were done in these Biblical Colleges (as they were called) which, though they might be looked upon by equitable and candid judges as worthy of toleration and indulgence, were, nevertheless, contrary to custom, and far from being consistent with prudence. Hence rumours were spread, tumults excited, animosities kindled, and the matter at length brought to a public trial, in which the pious and learned men above mentioned were, indeed, declared free from the errors and heresies that had been laid to their charge, but were, at the same time, prohibited from carrying on the plan of religious instruction they had undertaken with such zeal. It was during these troubles and divisions that the invidious denomination of *Pietists* was first invented; it may, at least, be affirmed, that it was not commonly known before this period. It was at first applied by some giddy and inconsiderate persons to those who frequented the Biblical Colleges, and lived in a manner suitable to the instructions and exhortations that were addressed to them in these seminaries of piety. It was afterwards made use of to characterize all those who were either distinguished by the excessive austerity of their manners, or who, regardless of truth and opinion, were only intent upon practice, and turned the whole vigour of their efforts towards the attainment of religious feelings and habits. But as it is the fate of all those denominations by which peculiar sects are dis-

tinguished, to be variously, and often very improperly, applied; so the title of Pietists was frequently given, in common conversation, to persons of eminent wisdom and sanctity, who were equally remarkable for their adherence to truth, and their love of piety; and, not seldom, to persons whose motley characters exhibited an enormous mixture of profligacy and enthusiasm, and who deserved the title of delirious fanatics better than any other denomination.

This contest was by no means confined to Leipsic, but spread with incredible celerity through all the Lutheran churches in the different states and kingdoms of Europe. For from this time, in all the cities, towns, and villages where Lutheranism was professed, there started up, all of a sudden, persons of various ranks and professions, of both sexes, who declared that they were called by a divine impulse to pull up iniquity by the root; to restore to its primitive lustre, and propagate through the world, the declining cause of piety and virtue; to govern the church of Christ by wiser rules than those by which it was at present directed; and who, partly in their writings, and partly in their private and public discourses, pointed out the means and measures that were necessary to bring about this important revolution. Several religious societies were formed in various places, which, though they differed in some circumstances, and were not all conducted and composed with equal wisdom, piety, and prudence, were, however, designed to promote the same general purpose. In the mean time, these unusual proceedings filled with uneasy and alarming apprehensions both those who were intrusted with the government of the church, and those who sat at the helm of the state. These apprehensions were justified by this important consideration, that the pious and well-meaning persons who composed these assemblies, had indiscreetly admitted into their community a parcel of extravagant and hot-headed fanatics, who foretold the approaching destruction of Babel, (by which they meant the Lutheran church,) terrified the populace with fictitious visions, assumed the authority of prophets honoured with a divine commission, obscured the sublime truths of religion by a gloomy kind of jargon of their own invention, and revived doctrines that had long before been condemned by the church. The most violent debates arose in all the Lutheran churches; and persons whose differences were occasioned rather by mere words, and questions of little consequence, than by any doctrines or institutions of considerable importance, attacked one another with the bitterest animosity; and in many countries severe laws were at length enacted against the Pietists.

These revivers of piety were of two kinds, who, by their different manner of proceeding,

deserve to be placed in two distinct classes. One sect of these practical reformers proposed to carry on their plan without introducing any change into the doctrine, discipline, or form of government that were established in the Lutheran church. The other maintained, on the contrary, that it was impossible to promote the progress of real piety among the Lutherans without making considerable alterations in their doctrine, and changing the whole form of their ecclesiastical discipline and polity. The former had at their head the learned and pious Spener, who, in the year 1691, removed from Dresden to Berlin, and whose sentiments were adopted by the professors of the new academy of Halle; and particularly by Franckius and Paulus Antonius, who had been invited thither from Leipsic, where they began to be suspected of Pietism. Though few pretended to treat either with indignation or contempt the intentions and purposes of these good men, (which, indeed, none could despise without affecting to appear the enemy of practical religion and virtue,) yet many eminent divines, and more especially the professors and pastors of Wittenberg, were of opinion that, in the execution of this laudable purpose, several maxims were adopted, and certain measures employed, that were prejudicial to the truth, and also detrimental to the interests of the church. Hence they looked on themselves as obliged to proceed publicly against Spener, in the year 1695, and afterwards against his disciples and adherents, as the inventors and promoters of erroneous and dangerous opinions. These debates are of a recent date; so that those who are desirous of knowing more particularly how far the principles of equity, moderation, and candour influenced the minds and directed the conduct of the contending parties, may easily receive satisfactory information.

These debates turned upon a variety of points, and therefore the matter of them cannot be comprehended under any one general head. If we consider them, indeed, in relation to their origin, and the circumstances that gave rise to them, we shall then be able to reduce them to some fixed principles. It is well known, that those who had the advancement of piety most zealously at heart, were possessed of a notion that no order of men contributed more to retard its progress than the clergy, whose peculiar vocation it was to inculcate and promote it. Looking upon this as the root of the evil, it was but natural that their plans of reformation should begin here; and accordingly they laid it down as an essential principle, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence they proposed, in the first

place, a thorough reformation of the schools of divinity; and they explained clearly enough what they meant by this reformation, which consisted in the following points:— That the systematic theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished; that polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected; that all mixture of philosophy and human learning with divine wisdom was to be most carefully avoided; that, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the Holy Scriptures; that they should be taught a plain system of theology, drawn from these unerring sources of truth; and that the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine and the commanding influence of their example. As these maxims were propagated with the greatest industry and zeal, and were explained inadvertently by some without those restrictions which prudence seemed to require, these professed patrons and revivers of piety were suspected of designs that could not but render them obnoxious to censure. They were supposed to despise philosophy and learning; to treat with indifference, and even to renounce, all inquiries into the nature and foundations of religious truths; to disapprove of the zeal and labours of those who defended it against such as either corrupted or opposed it; and to place the whole of their theology in certain vague and incoherent declamations concerning the duties of morality. Hence arose those famous disputes concerning the use of philosophy, and the value of human learning, considered in connexion with the interests of religion; the dignity and usefulness of systematic theology; the necessity of polemic divinity; the excellence of the mystic system; and also concerning the true method of instructing the people.

The second great object that employed the zeal and attention of the persons now under consideration was, that the candidates for the ministry should not only for the future receive such an academical education as would tend rather to solid utility than to mere speculation; but also that they should dedicate themselves to God in a peculiar manner, and exhibit the most striking examples of piety and virtue. This maxim, which, when considered in itself, must be considered to be highly laudable, not only gave occasion to several new regulations, designed to restrain the passions of the studious youth, to inspire them with pious sentiments, and to excite in



them holy resolutions, but also produced another maxim, which was a lasting source of controversy and debate, viz.: "That no person that was not himself a model of piety and divine love was qualified to be a public teacher of piety, or a guide to others in the way of salvation." This opinion was considered by many as derogatory from the power and efficacy of the word of God, which cannot be deprived of its divine influence by the vices of its ministers, and as a sort of revival of the long-exploded errors of the Donatists; and what rendered it peculiarly liable to an interpretation of this nature was, the imprudence of some Pietists, who inculcated and explained it without those restrictions that were necessary to render it unexceptionable. Hence arose endless and intricate debates concerning the following questions:—"Whether the religious knowledge acquired by a wicked man can be termed theology?" "Whether a vicious person can, in effect, attain a true knowledge of religion?" "How far the office and ministry of an impious ecclesiastic can be pronounced salutary and efficacious?" "Whether a licentious and ungodly man cannot be susceptible of illumination?" and other questions of a like nature.

These revivers of declining piety went still farther. In order to render the ministry of their pastors as successful as possible in rousing men from their indolence, and in stemming the torrent of corruption and immorality, they judged two things indispensably necessary. The first was, to suppress entirely, in the course of public instruction, and more especially in that delivered from the pulpit, certain maxims and phrases which the corruption of men leads them frequently to interpret in a manner favourable to the indulgence of their passions. Such, in the judgment of the Pietists, were the following propositions: No man is able to attain to that perfection which the Divine law requires; good works are not necessary to salvation; in the act of justification, on the part of man, faith alone is concerned, without good works. The second step they took in order to give efficacy to their plans of reformation, was to form new rules of life and manners, much more rigorous and austere than those that had been formerly practised; and to place in the class of sinful and unlawful gratifications, several kinds of pleasure and amusement which had hitherto been looked upon as innocent in themselves, and which could only become good or evil in consequence of the respective characters of those who used them with prudence, or abused them with intemperance. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists as unlawful and unseemly, and therefore by no means of an indifferent nature. The third

thing on which the Pietists insisted was, that besides the stated meetings for public worship, private assemblies should be held for prayer and other religious exercises.

The other class of Pietists already mentioned, whose reforming views extended so far as to change the system of doctrine and the form of ecclesiastical government that were established in the Lutheran church, comprehended persons of various characters and different ways of thinking. Some of them were totally destitute of judgment; their errors were the reveries of a disordered brain; and they were rather considered as lunatics than as heretics. Others were less extravagant, and tempered the singular notions they had derived from reading or meditation, with a certain mixture of the important truths and doctrines of religion.

So far Mosheim, whose account of the Pietists seems to have been drawn up with a degree of severity. Indeed, he represents the real character of Franck and his colleagues as regardless of truth and opinion. A more recent historian, however, (Dr. Haweis,) observes, "that no men more rigidly contended for, or taught more explicitly the fundamental doctrines of Christianity; from all I have read or known, I am disposed to believe they were remarkably amiable in their behaviour, kind in their spirit, and compassionate to the feeble-minded."

PIETY consists in a firm belief and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. The different articles included in this definition, such as knowledge, veneration, love, resignation, &c., are explained in their proper places in this work.

We shall, however, present the reader with a few ideas on the subject of early piety; a subject of infinite importance, and which we beg our young readers especially to regard. "Youth," says Mr. Jay, "is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear; we engage in an enterprise with more expectation, and ardour, and zeal. Under the legal economy, the first was to be chosen for God; the first-born of man, the first-born of beasts, the first-fruits of the field. It was an honour becoming the God

they worshipped to serve him first. This duty the young alone can spiritualize and fulfil, by giving him who deserves all their lives the first-born of their days, and the first-fruits of their reason and their affection; and never have they such an opportunity to prove the goodness of their motives as they then possess. See an old man: what does he offer? his riches? but he can use them no longer. His pleasures? but he can enjoy them no longer. His honour? but it is withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company. He flies from the world; but it is because he is burnt out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion, he seeks. But they who consecrate to him their youth, they do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy has secured the harvest. They are not like those, who, if they reach Immanuel's land, are forced thither by shipwreck: they sail thither by intention.

"Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the Sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. Piety in youth will have a good influence over our bodies; it will preserve them from disease and deformity. Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding, governing care of religion; his passions high, his prudence weak, impatient, rash, confident, without experience; a thousand avenues of seduction opening around him, and a syren voice singing at the entrance of each; pleased with appearances, and embracing them for realities, joined by evil company, and ensnared by erroneous publications: these hazards exceed all the alarm I can give. How necessary, therefore, that we should trust in the Lord with our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths!

"Early piety will have a beneficial influence in forming our connexions, and esta-

blishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of Scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it!—but this would have been avoided, had they early followed the example of Joshua:—"As for me and my house, we will serve the Lord." How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils indeed are remediless; persons have formed alliances which they cannot dissolve: but they did not walk by the rule, 'Be ye not unequally yoked together with unbelievers;' they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness; to some poor traveller, to whom we have been a refreshing stream; some deluded wanderer we guided into the path of peace. We shall look forward, and see the God who has guided us with his counsel, and be enabled to say, 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.'" *Jay's Ser.* vol. i. ser. 5. *Jennings's, Evans's, Doddridge's, Sermons's,* and *Thornton's Sermons to Young People*; *Bryson's Address to Youth*.

PILGRIM, in an ecclesiastical sense, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a stranger or traveller.

PILGRIM FATHERS, a designation given to those Puritans who emigrated early in the sixteenth century from Holland and England to North America, where they founded the congregational churches of New England.

PILGRIMAGE, a kind of religious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saints. Pilgrimages began to be made about the middle ages of the church, but they were most in vogue after the end of

the eleventh century, when every one was for visiting places of devotion, not excepting kings and princes; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella. As to the latter place, we find that in the year 1428, under the reign of Henry VI., abundance of licenses granted from the crown of England to captains of English ships, for carrying numbers of devout persons thither to the shrine of St. James; provided, however, that those pilgrims should first take an oath not to take anything prejudicial to England, nor to reveal any of its secrets, nor to carry out with them any more gold or silver than what would be sufficient for their reasonable expenses. In this year there went thither from England on the said pilgrimage the following number of persons: from London 280, Bristol 200, Weymouth 122, Dartmouth 90, Yarmouth 60, Jersey 60, Plymouth 40, Exeter 30, Poole 28, Ipswich 20; in all, 926 persons. Of late years the greatest number have resorted to Loretto, in order to visit the chamber of the Blessed Virgin, in which she was born, and brought up her son Jesus till he was twelve years of age.

In almost every country where popery has been established, pilgrimages have been common. In England, the shrine of St. Thomas à Becket was the chief resort of the pious; and in Scotland, St. Andrew's, where, as tradition informs us, was deposited a leg of the holy apostle. In Ireland they have been continued even down to modern times; for from the beginning of May till the middle of August every year, crowds of popish penitents from all parts of that country resort to an island near the centre of Lough Fin, or White Lake, in the county of Donegal, to the amount of 3000 or 4000. These are mostly of the poorer sort, and many of them are proxies for those who are richer: some of whom, however, together with some of the priests and bishops on occasion, make their appearance there. When the pilgrim comes within sight of the holy lake, he must uncover his hands and feet, and thus walk to the water-side, and is taken to the island for sixpence. Here there are two chapels, and fifteen other houses; to which are added confessionals, so contrived, that the priest cannot see the person confessing. The penance varies according to the circumstances of the penitent; during the continuation of which (which is sometimes three, six, or nine days) he subsists on oatmeal, sometimes made into bread. He traverses sharp stones on his bare knees or feet, and goes through a variety of other forms, paying sixpence at every different confession. When all is over, the priest bores a gimlet hole through the top of the pilgrim's staff, in which he fastens a cross peg; gives

him as many holy pebbles out of the lake as he cares to carry away, for amulets to be presented to his friends, and so dismisses him, an object of veneration to all other Papists not thus initiated; who no sooner see the pilgrim's cross in his hands, than they kneel down to get his blessing.

There are, however, it is said, other parts of Ireland sacred to extraordinary worship and pilgrimage; and the number of holy wells, and miraculous cures, &c., produced by them are very great. That such things should exist in this enlightened age, and in a portion of Great Britain, is indeed strange; but our wonder ceases when we reflect it is among the lowest, and perhaps the worst of the people.

Pilgrimage is not peculiar to Roman Catholic countries. The Mohammedans place a great part of their religion in it. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. What is principally revered in this place, and gives sanctity to the whole, is a square stone building, called the Kaaba. Before the time of Mohammed this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year. They were all destroyed by Mohammed, who sanctified the Kaaba, and appointed it to be the chief place of worship for all true believers. The Mussulmans pay so great a veneration to it, that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty for the space of a whole year in any other temple.

To this temple every Mohammedan who has health and means sufficient, ought once, at least, in his life, to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come during the months of Shawal and Dhu'lkaada, being obliged to be there by the beginning of Dhu'lhajja; which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

The men put on the ibram, or sacred habit, which consists only of two woollen wrappers, one wrapped about the middle, and the other thrown over their shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on, they must neither hunt nor fowl, (though they are allowed to fish;) which precept is so punctually observed, that they will not kill vermin

if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage—as kites, ravens, scorpions, mice and dogs given to bite. During the pilgrimage, it behoves a man to have a constant guard over his words and actions; to avoid all quarrelling or ill language, all converse with women, and all obscene discourse; and to apply his whole attention to the good work he is engaged in.

The pilgrims being arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Kaaba, in running between the Mounts Safa and Meriva, in making the station on Mount Arafat, and slaying the victims and shaving their heads in the valley of Mina.

In compassing the Kaaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short quick pace the first three times they go round it, and a grave ordinary pace the four last; which it is said is ordered by Mohammed, that his followers might show themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Medina had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times. So often as they pass by the black stone, they either kiss it, or touch it with their hand, and kiss that.

The running between Safa and Meriva is also performed seven times, partly with a slow pace, and partly running; for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again, sometimes looking back, and sometimes stopping, like one who had lost something, to represent Hagar seeking water for her son; for the ceremony is said to be as ancient as her time.

On the 9th of Dhu'l-hajja, after morning prayer, the pilgrims leave the valley of Mina, whither they come the day before, and proceed in a tumultuous and rushing manner to Mount Arafat and Mina, and there spend the night in prayer and reading the Koran. The next morning by day-break they visit *Al Musher al Karam*, or the sacred monument; and, departing thence before sun-rise, haste by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks or pillars, in imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him; though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place, and by the same means.

The ceremony being over, on the same day, the tenth of Dhu'l-hajja, the pilgrims slay their victims in the said valley of Mina, of which they and their friends eat part, and the rest is given to the poor. These victims must be either sheep, goats, kine, or camels; males, if either of the two former kinds, and females if either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed, though they again visit the Kaaba, to take their leave of that sacred building.

Dr. Johnson gives us some observations on pilgrimage, which are so much to the purpose, that we shall here present them to the reader. "Pilgrimage, like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journeys in search of truth are not commanded; truth, such as is necessary to the regulation of life, is always found where it is honestly sought; change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet since men go every day to view the fields where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning. That the Supreme Being may be more easily propitiated in one place than another, is the dream of idle superstition; but that some places may operate upon our own minds in an uncommon manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine will, perhaps, find himself mistaken; yet he may go thither without folly: he who thinks they will be more freely pardoned dishonours at once his reason and his religion." *Johnson's Rasselas; Enc. Brit.; Hume's History of England.* See CRUSADE.

PIOUS FRAUDS. See FRAUDS.

PITY is generally defined to be the uneasiness we feel at the unhappiness of others, prompting us to compassionate them, with a desire of their relief.

God is said to pity them that fear him, as a father pitieth his children. The father, says Mr. Henry, pities his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them; (Isa. lxvi. 13;) when they are fallen, and helps them up again; when they have offended, and forgives them; when they are wronged, and rights them. Thus the Lord pitieth them that fear him. (Ps. ciii. 13.) See COMPASSION OF GOD.

PLASTIC NATURE, an absurd doctrine, which some have thus described:—"It is an incorporeal created substance endued with a

vegetative life, but not with sensation or thought; penetrating the whole created universe, being co-extended with it; and, under God, moving matter, so as to produce the phenomena which cannot be solved by mechanical laws: active for ends unknown to itself, not being expressly conscious of its actions, and yet having an obscure idea of the action to be entered upon." To this it has been answered, that, as the idea itself is most obscure, and, indeed, inconsistent, so the foundation of it is evidently weak. It is intended by this to avoid the inconveniency of subjecting God to the trouble of some changes in the created world, and the meanness of others. But it appears that, even upon this hypothesis, he would still be the author of them; besides, that to Omnipotence nothing is troublesome, nor those things mean, when considered as parts of a system, which alone might appear to be so. *Doddridge's Lectures*, lec. 37; *Cudworth's Intellectual System*, pp. 149, 172; *More's Immortality of the Soul*, l. iii. c. 12; *Ray's Wisdom of God*, pp. 51, 52; *Lord Monboddo's Ancient Metaphysics*; *Young's Essay on the Powers and Mechanism of Nature*.

PLATONICS, NEW. See NEW PLATONICS.

PLEASURE, the delight which arises in the mind from the contemplation or enjoyment of something agreeable. See HAPPINESS.

PLENARY INSPIRATION. See INSPIRATION.

PLURALIST, one that holds more than one ecclesiastical benefice with cure of souls. Episcopalians contend there is no impropriety in a presbyter holding more than one ecclesiastical benefice. Others, on the contrary, affirm that this practice is exactly the reverse of the primitive churches, as well as the instructions of the apostle, Tit. i. 5. Instead of a plurality of churches to one pastor, they say we ought to have a plurality of pastors to one church. (Acts xiv. 23.) The system of pluralities, which obtains to such an extent in England, arose out of an obsolete law, by which a poor clergyman was enabled, if he obtained the bishop's consent, to hold two or more livings under the nominal value of 8*l*. By the canon law, thirty miles was prescribed as the greatest distance at which two livings could be held together; but the practice which has prevailed for more than a century is to consider the thirty miles as forty-five. In consequence of the operation of this system, upwards of two thousand parishes are deprived of their right of possessing resident incumbents.

PLYMOUTH BRETHREN, an association of separatists, so called from their head-quarters being in and around the town of Plymouth. They consist, for the most part, of members of the Established Church, whose minds had become unsettled by the perusal of Irvingite and other extreme millenarian views, and who, disinclined to unite with any existing

body of Dissenters, resolved to form themselves into a society, to be marked by no sectarian peculiarities, and open to Christians of all denominations who hold the principles of evangelical religion. They assume no name but that of "Christians," or "Brethren;" have no written creed; renounce all personal claim to their property; are strongly opposed to a separate order of educated ministers; maintain that, as the gifts of the Spirit specified in 1 Cor. xii. are still enjoyed by the church, the ministry ought to be open to all the members; reprobate the holding of the magistrate's office by Christians, and their exercising any political right or privilege; and refuse to co-operate with other Christian societies for the attainment of any common object. So far as has been ascertained, the management of the affairs of the Society, both as it respects the admission of members and the distribution of funds, is lodged in the hands of a few, who do not appear to be held responsible to their brethren. They observe the apostolic practice of showing forth the Lord's death every Lord's day. Their congregations amount to upwards of seventy; and they reckon among their members a considerable number of gentlemen who have renounced their livings as clergymen of the Church of England.

PNEUMATOLOGY, the doctrine of spiritual existence. See SOUL.

PNEUMATOMACHISTS, a name given to Macedonius, bishop of Constantinople, and his adherents, in the middle of the fourth century, who denied that the Holy Spirit was equal in essence and dignity to God the Father. They were condemned as teachers of heresy by the Council of Alexandria, in 362.

POETRY, HEBREW. That a collection of writings, substantiating their claims to the most remote antiquity, and containing subjects of the most inspiring and devotional kind, should exhibit specimens of the poetic art, is what we might naturally be prepared to expect; yet it does not appear that the subject excited that attention, or produced that admiration, and that minute investigation to which it is entitled, till the time of Bishop Lowth, who has illustrated it with singular elegance, ability, and success. According to that learned prelate, there are four principal characteristics of Hebrew poetry. First, the alphabetical, in which certain lines or verses begin with the same letter of the alphabet, or with the letters of the alphabet in regular succession. Secondly, the parabolic; the constituent principles of which are the sententious, the figurative, and the sublime. Thirdly, the parallelism; consisting in a certain equality or resemblance between the members of each period, so that in two lines, or members of the same period, things for the most part shall answer to things, and words to words, as if fitted to each other by

a kind of rule or measure. Of this parallelism there are three species; the synonymous, when the same sentiment is repeated in different but equivalent terms, which is done in a great variety of forms; the antithetic, when a thing is illustrated by its contrary being opposed to it,—sentiments being opposed to sentiments, words to words, singulars to singulars; and the synthetic or constructive, to which he refers all that does not come within the two former classes. It generally consists of verses somewhat longer than usual, and in which the sentences answer to each other, not by the iteration of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction. Others have divided the parallelism into parallel lines gradational, parallel lines antithetic, parallel lines synthetic, and parallel lines introverted. See *Bishop Jebb*, and *Horne's Introd.*, vol. ii., p. 424; the former of whom has, at considerable length, attempted to show that much of these species of construction are found in the New Testament as well as the Old.

Bishop Lowth further reduces the various productions of the Hebrew poets to the following classes:—1. Prophetic poetry; 2. Elegiac poetry; 3. Didactic poetry; 4. Lyric poetry; 5. Idyllic poetry; 6. Dramatic poetry.

On the nature of the Hebrew metre much has been written, but nothing like a satisfactory result has yet been arrived at. This may, in a great measure, be ascribed to the difficulties under which we labour in endeavouring to ascertain and fix the true pronunciation of the Hebrew language. Attempts have been made to determine the nature of the rhythm or quantity by Meibomius, Gomarus, Le Clerc, and others on the continent, and especially by Bishop Hare in our own country; but they have all failed to prove that the poetical compositions of Scripture are constructed on any principles similar to those of Latin and Greek verse; and it has been well remarked by Bishop Lowth, that since the regulation of the metre of any language must depend upon these two particulars—the number and the length of the syllables—the knowledge of which is utterly unattainable in the Hebrew, he who attempts to restore the true and genuine Hebrew versification erects an edifice without a foundation.

**POLONES FRATRES.** See **SOCINIANS**

**POLYGAMY**, the state of having more wives than one at once. Though this article (like some others that we have inserted) cannot be considered as strictly theological, yet as it is a subject of importance to society, we shall here introduce it. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion for some modern writers to suppose that it is not

unlawful: but it is answered that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man: "for," says Dr. Paley, "if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. The equality, indeed, is not quite exact. The number of male infants exceeds that of females in the proportion of 19 to 18, or thereabouts; but this excess provides for the greater consumption of males by war, seafaring, and other dangerous or unhealthy occupations. It seems also a significant indication of the divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress. Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing, (nothing, I mean, compared with a state in which marriage is nearly universal;) for the question is not, whether one man will have more children by five or more wives than by one, but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law

of Moses seems doubtful, Deut. xvii. 16; xxi. 15; but whether permitted or not, it was certainly practised by the Jewish patriarchs, both before that law and under it. The permission, if there were any, might be like that of divorce, "for the hardness of their heart," in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself.

"The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ, Matt. xix. 9, may be construed by an easy implication to prohibit polygamy; for if "whoever putteth away his wife, and marieth another, committeth adultery," he who marieth another, without putting away the first, is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife, (for however unjust or cruel that may be, it is not adultery,) but entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings which speak of marriage, always suppose it to signify the union of one man with one woman, Rom. vii. 2, 3. 1 Cor. vii. 12, 14, 16. The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which a woman is cheated out of her fortune, her person, and her happiness." Thus far Dr. Paley. We shall close this article with the words of an excellent writer on the same side of the subject:—

"When we reflect," says he, "that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons,

amidst the degeneracy of the age in which they lived, and in spite of the example of polygamy which the accursed race of Cain had introduced; when we consider how very few (comparatively speaking) the examples of this practice were among the faithful; how much it brought its own punishment with it; and how dubious and equivocal those passages are in which it appears to have the sanction of the divine approbation; when to these reflections we add another, respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion, how often the imperfections and even vices of the patriarchs and people of God in old time are recorded, without any express notification of their criminality—how much is said to be commanded, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends permitted; how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of the times in which they lived; above all, when we consider the purity, equity, and benevolence of the Christian law, the explicit declarations of our Lord and his apostle Paul respecting the institution of marriage, its design and limitation; when we reflect, too, on the testimony of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy and national policy, we must wholly condemn the revival of polygamy." *Paley's Mor. Phil.* vol. i. p. 319 to 325; *Madan's Theophthora*; *Towers's*, *Will's*, *Penn's*, *R. Hill's*, *Palmer's* and *Haureis's Answers to Madan*; *Mon. Rev.*, vol. lxiii. p. 338, and also vol. lxix. *Beattie's Elements of Mor. Science*, vol. ii. p. 127—129.

POLYLOTT. See BIBLE, POLYLOTTA.

POLYTHEISM, the doctrine of a plurality of gods, or invisible powers superior to man.

"That there exist beings, one or many, powerful above the human race, is a proposition," says Lord Kames, "universally admitted as true in all ages, and among all nations. I boldly call it *universal*, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require more able vouchers than a few illiterate voyagers. Among many savage tribes there are no words but for objects of external sense: is it surprising that such people are incapable of expressing their religious perceptions, or any perception of internal sense? The conviction that men have of superior powers, in every country where there are words to express it, is so well vouched, that, in fair reasoning, it ought to be taken for granted among the few tribes where language is defi-

cient." The same ingenious author shows, with great strength of reasoning, that the operations of nature and the government of this world, which to us loudly proclaim the existence of a Deity, are not sufficient to account for the universal belief of superior beings among savage tribes. He is therefore of opinion that this universality of conviction can spring only from the image of Deity stamped upon the mind of every human being, the ignorant equally with the learned. This, he thinks, may be termed the *sense of Deity*.

This *sense of Deity*, however, is objected to by others, who thus reason: all nations, except the Jews, were once polytheists and idolaters. If, therefore, his lordship's hypothesis be admitted, either the doctrine of polytheism must be true theology, or this instinct or sense is of such a nature as to have, at different periods of the world, misled all mankind. All savage tribes are at present polytheists and idolaters; but among savages every instinct appears in greater purity and vigour than among people polished by arts and sciences; and instinct never mistakes its objects. The instinct or primary impression of nature which gives rise to self-love, affection between the sexes, &c., has, in all nations, and in every period of time, a precise and determinate object which it inflexibly pursues. How, then, comes it to pass that this particular instinct, which, if real, is surely of as much importance as any other, should have uniformly led those who had no other guide, to pursue improper objects, to fall into the grossest errors, and the most pernicious practices?

For these and other reasons, which might easily be assigned, they suppose that the first religious principles must have been derived from a source different as well from internal sense as from the deductions of reason; from a source which the majority of mankind had early forgotten; and which, when it was banished from their minds, left nothing behind it to prevent the very first principle of religion from being perverted by various accidents or causes; or in some extraordinary concurrence of circumstances, from being, perhaps, entirely obliterated. This source of religion every consistent theist must believe to be revelation. Reason could not have introduced savages to the knowledge of God, and we have just seen that a sense of Deity is clogged with insuperable difficulties. Yet it is undeniable that all mankind have believed in superior invisible powers; and, if reason and instinct be set aside, there remains no other origin of this universal belief than primeval revelation, corrupted, indeed, as it passed from father to son in the course of many generations. It is no slight support to this doctrine, that, if there really be a Deity, it is highly presumable that he would reveal himself to

the first men; creatures whom he had formed with faculties to adore and to worship him. To other animals the knowledge of the Deity is of no importance; to man it is of the first importance. Were we totally ignorant of a Deity, this world would appear to us a mere chaos. Under the government of a wise and benevolent Deity, chance is excluded, and every event appears to be the result of established laws. Good men submit to whatever happens without repining: knowing that every event is ordered by Divine Providence, they submit with entire resignation; and such resignation is a sovereign balsam for every misfortune or evil in life.

As to the circumstances which led to polytheism, it has been observed, that, taking it for granted that our original progenitors were instructed by their Creator in the truths of genuine theism, there is no room to doubt but that those truths would be conveyed pure from father to son as long as the race lived in one family, and were not spread over a large extent of country. If any credit be due to the records of antiquity, the primeval inhabitants of this globe lived to so great an age, that they must have increased to a very large number long before the death of the common parent, who would, of course, be the bond of union to the whole society; and whose dictates, especially in what related to the origin of his being, and the existence of his Creator, would be listened to with the utmost respect by every individual of his numerous progeny. Many causes, however, would conspire to dissolve this family, after the death of its ancestor, into separate and independent tribes, of which some would be driven by violence, or would voluntarily wander to a distance from the rest. From this dispersion great changes would take place in the opinions of some of the tribes respecting the object of their religious worship. A single family, or a small tribe, banished into a desert wilderness, (such as the whole earth must then have been,) would find employment for all their time in providing the means of subsistence, and in defending themselves from beasts of prey. In such circumstances they would have little leisure for meditation; and, being constantly conversant with objects of sense, they would gradually lose the power of meditating upon the spiritual nature of that Being by whom their ancestors had taught them that all things were created. The first wanderers would, no doubt, retain in tolerable purity their original notions of Deity, and they would certainly endeavour to impress those notions upon their children; but in circumstances infinitely more favourable to speculation than theirs could have been, the human mind dwells not long upon notions purely intellectual. We are so accustomed to sensible objects, and to the ideas of space, extension, and figure, which they are perpetually



impressing upon the imagination, that we find it extremely difficult to conceive any being without assigning to him a form and a place. Hence Bishop Law supposes that the earliest generations of men (even those to whom he contends that frequent revelations were vouchsafed) may have been no better than Anthropomorphites, in their conceptions of the Divine Being. Be this as it may, it is easy to conceive that the members of the first colonies would quickly lose many of the arts and much of the science which perhaps prevailed in the parent state; and that, fatigued with the contemplation of intellectual objects, they would relieve their overstrained faculties by attributing to the Deity a place of abode, if not a human form. To men totally illiterate, the place fittest for the habitation of the Deity would undoubtedly appear to be the sun, the most beautiful and glorious object of which they could form any idea; an object from which they could not but be sensible that they received the benefits of light and heat, and which experience must soon have taught them to be in a great measure the source of vegetation. From looking upon the sun as the habitation of their God, they would soon proceed to consider it as his body. Experiencing the effects of power in the sun, they would naturally conceive that luminary to be animated as their bodies were animated; they would feel his influence when above the horizon; they would see him moving from east to west; they would consider him, when set, as gone to take his repose; and those exertions and intermissions of power being analogous to what they experienced in themselves, they would look upon the sun as a real animal. Thus would the Divinity appear to their untutored minds to be a compound being like a man, partly corporeal and partly spiritual; and as soon as they imbibed such notions, though perhaps not before, they may be pronounced to have been absolute idolaters. When men had once got into this train, their gods would multiply upon them with wonderful rapidity. The moon, the planets, the fixed stars, &c. would become objects of veneration. Hence we find Moses cautioning the people of Israel against worshipping the hosts of heaven. Deut. iv. 19. Other objects, however, from which benefits were received or dangers feared, would likewise be deified: such as demons, departed heroes, &c. See IDOLATRY.

From the accounts given us by the best writers of antiquity, it seems that though the polytheists believed heaven, earth, and hell, were all filled with divinities, yet there was One who was considered as supreme over all the rest, or, at most, that there were but two co-existent gods, from whom they conceived all the other divinities to have descended in a manner analogous to human generation. It appears, however, that the vulgar pagans

considered each divinity as supreme and unaccountable within his own province, and therefore entitled to worship, which rested ultimately in himself. The philosophers, on the other hand, seem to have viewed the inferior gods as accountable for every part of their conduct to him who was their sire and sovereign, and to have paid to them only that inferior kind of devotion which the church of Rome pays to departed saints. The vulgar pagans were sunk in the grossest ignorance, from which statesmen, priests, and poets exerted their utmost influence to keep them from emerging; for it was a maxim which, however absurd, was universally received, "that there were many things true in religion which it was not convenient for the vulgar to know; and some things which, though false, it was expedient that they should believe." It was no wonder, therefore, that the vulgar should be idolaters and polytheists. The philosophers, however, were still worse: they were wholly "without excuse, because that, when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and worshipped and served the creature more than the Creator, who is God, blessed for ever." Rom. i. 20, 21, 22, 25. See list of books under article IDOLATRY; *Prideaux's Con.* v. i. pp. 177, 179; *Kames's Sketches of the History of Man*; *Bishop Law's Theory of Religion*, pp. 58, 65—68, 94, 296; article *Polytheism*, in *Enc. Brit.*; *Farmer on the Worship of Human Spirits*.

POMORIANS, a Russian sect, who believe that Antichrist is already come, reigns unseen in the world, and has put an end in the church to every thing that is holy. They require those who join them to be re-baptized.

PONTIFF, or HIGH PRIEST, a person who has the superintendence and direction of divine worship, as the offering of sacrifices and other religious solemnities. The Romans had a college of pontiffs, and over these a sovereign pontiff, instituted by Numa, whose function it was to prescribe the ceremonies each god was to be worshipped withal, compose the rituals, direct the vestals, and for a good while to perform the business of augury, till, on some superstitious occasion, he was prohibited intermeddling therewith. The Jews, too, had their pontiffs; and among the Romanists the pope is styled the sovereign pontiff.

PONTIFICATE is used for the state or dignity of a pontiff or high priest; but more particularly, in modern writers, for the reign of a pope.

POOR PILGRIMS, an order that started up in the year 1500. They came out of Italy into Germany bare-footed and bare headed, feeding all the week, except on Sundays,

upon herbs and roots sprinkled with salt. They stayed not above twenty-four hours in a place. They went by couples, begging from door to door. This penance they undertook voluntarily—some for three, others for five or seven years, as they pleased, and then returned home to their callings.

POPE, the title of the supreme pontiff, or head of the Romish church. It is derived from a Greek word, signifying father, and was, at an early period, given to all bishops, as appears from the ancient ecclesiastical writers, and is still given to every priest in Russia. But about the end of the eleventh century Gregory VIII., in a council held at Rome, ordered that the title should be applied exclusively to the bishop of Rome. What was thus arrogantly claimed has long been conceded, and is now enjoyed without dispute and without envy. He is commonly addressed as Most Holy Father.

POPE, *Electors of*.—The first five centuries, the people and clergy together, and sometimes the clergy alone, with consent of the people, chose the pope by plurality of voices; until after the death of Pope Simplicius, in 483, Odoacer, king of the Herules and Italy, made a law, that none should be chosen without first acquainting the prince whom they had a mind to choose. This law was abolished about twenty years after, in the fourth council of Rome, under Pope Symmachus, by the consent of King Theodoric, in 502. But that prince turning Arian, afterwards reassumed the right, and did himself name Pope Felix IV. The Gothic princes followed his example, only allowing the clergy to choose; but he was not to ascend the chair till confirmed by them. Justinian, who overturned the empire of the Goths, and also his successors, retained the same privilege, and demanded money of the pope-elect to confirm his election. But Constantinus Pogonatus freed them from this imposition in 681. Nevertheless, the emperors did still keep a share in the election; so that the popes were not consecrated without their consent. Until the French emperor, Louis le Debonnaire, in 824, and his successors, Lotharius I. and Louis II., in 864, restored the popes to their former liberty. In the tenth age, the marquis of Etruria and count de Tuscanella, with the grandees of Rome, chose and deposed popes as they pleased, as did the Emperor Otho the Great, and his son and grandson in that same age. St. Henry, duke of Bavaria, their successor, restored the popes to their privileges again in 1014, leaving the election to the clergy and people of Rome; but his son and grandson, Henry III. and IV., reassumed the power of choosing or deposing the popes, which occasioned wars between them and the emperors about the investitures, the emperors setting up anti-popes, which occasioned a schism in the church of Rome. But after

the time of Innocent II., and that the controversy between Peter de Leon, called Anacleto, and Victor IV. was extinguished, the cardinals and principal of the clergy of Rome chose Pope Celestine II. by their own authority, in 1143, and the rest of the clergy having parted with their pretensions, Honorius III., in 1216, or, according to others, Gregory X., in 1274, ordered that the election should be made in the conclave, since which time the cardinals have still kept possession.

POPE, *mode of election*.—Nine or ten days after the funeral of the deceased pope, the cardinals enter the conclave, which is generally held in the Vatican, in a long gallery, where cells of boards are erected, covered with purple cloth, one for each cardinal, who is during this time allowed only two servants, except in case of sickness. They are guarded by the militia of Rome, who hinder all intercourse of letters from without, and the dishes also are inspected by a master of the ceremonies, lest any letters should be concealed in the meat. At length it hath obtained among them to premise certain articles, which they think necessary for the better government of the church, and every one swears to observe them if he should be chosen. The election is made by scrutiny, access, or adoration. The first is, when the cardinal writes the name of him whom he votes for in a scroll of five pages, on the first whereof he writes, "Ego eligo in summum pontificem reverendissimum Dominum meum cardinalem." But this is written by one of his servants, that the cardinal may not be discovered by his hand. On this fold two others are doubled down, and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then sitting in order on benches in the chapel, with their scrolls in their hands, they ascend to the altar by turns; and after a short prayer on their knees, throw the scroll into a chalice upon the table, by it the first cardinal bishop sitting on the right, and the first cardinal deacon on the left side, and the cardinals being returned to their places, the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them as they come to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices every person hath; and then the master of the ceremonies burns the scrolls in a pan of coals, that it may not be known for whom any one gives his voice; and if two-thirds of the number present agree, the election is good; and he on whom the two-thirds falls is declared pope. When the choice is made by access, the cardinals rise from their places, and going towards him whom they would have elected, each says, "Ego accedo ad reverendissimum Dominum." And the adoration is much in the same manner, only the cardinal

approaches him whom he would have chosen with a profound reverence, but both the one and the other must be confirmed by the scrutiny. There was another way, of choosing by compromise: when the differences rose so high that they could not be adjusted in the conclave, they referred the choice to three or five, giving them leave to elect any, whom all, or the majority, should choose, provided it were determined within the time that a candle lighted by common consent should continue. There is yet a fifth way of election, called by inspiration, viz., when the first cardinal arises in the chapel, and after an exhortation to choose a capable person, names such an one, to which if two-thirds agree, he is reckoned legally chosen. Which being performed by any of these methods, he is led into the vestry clothed in his pontificalibus; then carried into the chapel, seated on the altar, and the cardinals, performing the ceremony of adoration, kiss his feet, hands, and mouth; after which, all the doors and gates of the conclave are opened, and the pope, showing himself to the people, blesses them: the cardinal deacon proclaiming with a loud voice to them in these words, "Annuncio vobis gaudium magnum, papam habemus. Reverendissimus Dominus cardinalis—electus est in summum pontificem, et elegit sibi nomen." This being done, he descends into St. Peter's church, the cardinals with a cross going before him; and then coming to the high altar, takes off his mitre, kneels, and prays awhile, and returns thanks to God and the blessed apostles, &c.—*Sir Paul Ricaut's Introduction to Platina.*

**POPE, Inauguration of.**—When one of the cardinals is chosen pope, the masters of the ceremonies come to his cell to acquaint him with the news of his promotion; whereupon he is conducted to the chapel, and clad in the pontifical habit, then receives the adoration, that is, the respects paid by the cardinals to the pope. After which he is carried to St. Peter's church, and placed upon the altar of the holy apostles, where the cardinals come a second time to the adoration; from thence he is conducted to his apartment, and some days after is performed the ceremony of his coronation, before the door of St. Peter's church, where is erected a throne, upon which the new pope ascends, has his mitre put off, and a crown put on his head in presence of all the people. Afterwards is the cavalcade, from St. Peter's church to St. John de Lateran, whereat all the ambassadors, princes, and lords assist, mounted on horseback, and richly clad. Next before the pope go the two cardinal deans with their red caps; and the other cardinals come after, two and two, followed by the patriarchs, archbishops, bishops, and prothonotaries. When the pope is come to St. John de Lateran, the archbishop of that church presents him with two keys, one of

gold, and the other of silver; then all the canons, paying their obeisance, and kissing his feet, he gives the general benediction.

**POPE, Jurisdiction of.**—The pope's jurisdiction extends to all the provinces called the Ecclesiastical Estate, which takes in Campagna di Roma, the patrimony of St. Peter, Terra Sabina, Umbria or Duchy of Spoleto, the Marquisate of Ancona, the Duchy of Urbin, Romagna, Boulonois, the Duchy of Ferrara, the Territory of Perusa, Le Contado de Citta Castello. In the patrimony of St. Peter are, the Duchy of Castro, the cities of Caprarola, Ronciglione, &c., which belong to the Duke of Parma; and the Duchy of Bracciano, which has its particular duke. Between Romagna and the Duchy of Urbin is the little Republic of St. Marino. But to return to the dominion of the pope: la Campagna di Roma hath for principal cities Rome, Ostia, Palestrina, Frascati, Albano, Tivoli, Terracina, &c. The patrimony of St. Peter, the cities of Porto, Civita-Vecchia, Viterbo, &c. The principal cities of Terra Sabina are, Magliano, Vescovio, &c. Umbria, in the Duchy of Spoleto, has Spoleto, Apisa, Todi, &c. The Marquisate of Ancona contains the cities of Ancona, Fermo, Our Lady of Loretta, Ascoli, Jesi, &c. The Duchy of Urbin hath four considerable cities, Urbin, Senigaglia, St. Leo, &c. La Romagna hath Ravenna, Cervia, Faenza, &c. The principal city of the Boulonois is Bologna la Grasse. The Duchy of Ferrara comprehends Ferrara, Comachio, &c. The territory of Orvietta hath Aquapendente, Orvietta, &c.; and that of Perusia takes in Perugia, Citta de Pieve, &c.; and in Contado stands Citta di Castello.

**POPE, Officers of.**—The pope has a *Vicar* who is always a cardinal. He that manageth that charge has jurisdiction over the priests and regulars, over the lay-communities, hospitals, places of piety, and Jews. His place may be worth to him two hundred ducats per month. He has two lieutenants, one for civil and the other for criminal affairs, and a vicergerent, who is a bishop, for the exercise of episcopal functions.

The *Penitentiary* has jurisdiction in cases referred to the pope; and gives to approved confessors power to absolve. At solemn feasts he goes into one of the churches of Rome, where, sitting in a high chair, he has a switch in his hand, and hears the confession of particular cases. This place is worth eight thousand crowns a-year.

The *Chancellor* was properly secretary to the pope, *ab intimis*. This charge is bestowed now upon none but a cardinal; and it may be worth to him fifteen or sixteen thousand crowns a-year. His business is to dispatch the apostolic letters, whose petitions are signed by the pope, except those which are despatched by a brief *sub annulo piscatoris*. He has under him a regent, and twelve ab-

*breviators di parco maggiore*, which are all prelates. The regent has power to commit all causes of appeal to the *rola* and referendaries. The abbreviators *di parco maggiore* draw the bulls, and send them when they are written. Besides which, there are abbreviators *di parco minore*, which are scribes, and other officers of the chancery, appointed to receive and sign bulls. The vice-chancellor keeps a register of the collation of titles given to cardinals, and of promotion to bishoprics and consistorial abbeys.

The *Chamberlain* is always a cardinal, and hath for substitutes the clerks of the apostolic chamber, a treasurer, and a president. This office is worth to him fourteen thousand crowns a-year. He takes cognizance of all causes within the verge of the apostolic chamber; and, besides, judgeth of appeals from the masters of the streets, bridges, and edifices. When the see is vacant, the chamberlain remains in the palace, in the pope's apartment, goes through the streets with the Swiss guards attending him, coins money with his own arms thereon, and holds a consistory. He is one of the three chief treasurers of the Castle of St. Angelo, whereof the dean is another, and the pope the third.

The *Prefect* of the signature of justice is also one of the cardinals, and has two hundred ducats in gold per month. His business is to make rescripts of all the petitions and the commissions of causes which are delegated by the court. Every Thursday the signature of justice is held in the palace of the cardinal prefect, where assist twelve prelates referendaries, that have votes, and all the other referendaries, with power to propose each two causes; as also an auditor of the *rola*, and the civil auditor of the cardinal vicar, having no vote, but only to maintain their jurisdiction in what relates to them. The prefect of the signature of grace signs all the petitions and grants which the pope bestows in the congregations held in his own presence once a week. The prefect of the briefs is always a cardinal; he revises and signs the copies of the briefs.

The *General* of the holy church is created by a brief of the pope, who gives him the staff himself in his chamber, and takes his oath. In time of peace he has allowed him a thousand crowns per month, and three thousand in time of war. He commands all the troops and all the governors in the places and fortresses of the Ecclesiastical Estate. His lieutenant has three thousand crowns a-year, and is made also by a brief from the pope, as is the general of the artillery, who has twelve hundred crowns per annum.

The governor of the castle of St. Angelo has six thousand crowns per annum.

The pope has four *Masters of Ceremonies*, who are always clad in purple, and have great authority in public affairs. Besides which,

there are other masters of the ceremonies which are in the congregations of privileges, whereof one discharges the office of secretary, and the other despatches orders.

The *Master of the Sacred Palace* is always a Dominican. He reviews and approves all the books that are printed, being assisted by two priests of the same order. The palace, besides a table, allows him a coach.

The *Major-domo*, or steward of the household to the pope, is always a prelate. The chamberlains of honour are persons of quality, who come not to the palace but when they please.

The *Master of the Stables* is a gentleman who has the office of master of the horse, without the title of it; for the pope bestows no such upon any person. He is sword-bearer, and sometimes one of the greatest lords in Rome, as was Pompey Frangipani under Leo II.

The *Vestry-keeper* is an Augustin monk, who hath the same allowance as the master of the palace. He takes care of all the riches in the pope's vestry. He goes like a prelate. And if he be a titular bishop, takes place among the assistant bishops.

The pope's *Secretary* is always a cardinal, and very often his nephew. This place is united to that of Superintendent of the Ecclesiastical Estate. He writes and subscribes all the letters sent to the princes and nuncios. All ambassadors and all ministers at Rome, after having negotiated with the pope, are obliged to give him an account of their negotiations. The secretaries of state are subject to the secretary superintendent, or cardinal patron, whose orders they receive, and to whom they send their letters to be subscribed. They live in the palace and are prelates clad in purple.

There are twenty-four *Secretaries of Briefs*, the chief whereof lives in the palace. Their business is to subscribe and despatch all the briefs that are received by the cardinal-prefect of the briefs. The secretary of the secret briefs takes care to prepare them when the cardinal-patron or some one of the secretaries of state commands him. These briefs are shown to nobody, nor signed by the prefect of the briefs, but when they are sealed *sub annulo piscatoris*, and accompanied with a letter from the cardinal-patron. The copies of these briefs are carefully kept; and, when the pope is dead, they are carried to the Castle of St. Angelo.

The *Mareschal* of Rome has under him two civil judges, one whereof is called the first collateral judge, and the other the second collateral, with a judge for criminal affairs. He, together with these judges, takes cognizance of matters between the citizens and inhabitants of Rome. He is always a foreigner, and lives in the Capitol; while, at the discharge of his office, he appears clad like an old senator, having a robe of cloth of gold that hangs down to the earth, with large

sleeves to it, lined with red taffety. He has a seat in the pope's chapel, near unto the emperor's ambassador.

As to the government of the pope's dominion. He governs the province of Rome himself; but all the other provinces are governed by legates or vice-legates. Besides which, every province has a general, who commands the soldiers; and each city a governor, chosen by the pope. But the *Podestus* and other officers are chosen by the inhabitants; except the forts, castles, and ports, whose officers, as well as governors, depend upon the pope's choice. *Onuphr. Passevin.*

**POPES, Works relating to.**—The principal writers who record the lives and transactions of the popes are,—Anastasius, surnamed the Bibliothecarius, or the Librarian, who lived in the ninth century, and records the lives of the popes from Peter to Nicholas I., who died in 867. His work is full of legendary stories. It was first published at Mentz in 1602. The best edition is that of Bianchini, at Rome, 1718—1735, four vols. folio and quarto; Platina, who wrote in the fifteenth century, who follows Anastasius, and others, and brings down the lives to 1471. His work was published at Venice in 1479; an abridgment of it in English, by Sir Paul Ricaut, appeared about 1700. They were brought down by Onuphrius Passevinus to the year 1566. His work was published in 1567. In English, the reader will find much information respecting them in Dupin's Ecclesiastical History. Bower's History of the Popes, which began to be published in 1748, and was finished in a very imperfect manner, in 1754, in quarto, is the only original work entirely devoted to this department of ecclesiastical history in our language. Unfortunately, it is not always to be depended on, especially in the last volumes. Baronius, Bellarmine, and the other church historians, are full of references to the lives and transactions of the popes. One of the best epitomes of lives of the popes, is a work in German, by C. W. J. Walch, of Gottingen, which appeared in English, under the title of "A Compendious History of the Popes, from the Foundation of the See of Rome to the Present Time." Lond. 1759, 8vo. It is brief, but impartial, and the fruit of much research.—See also *Ranke's History of the Popes.*

**POPERY** comprehends the religious doctrines and practices adopted and maintained by the Church of Rome. The following summary, extracted chiefly from the decrees of the Council of Trent, continued under Paul III., Julius III., and Pius IV., from the year 1545 to 1563, by successive sessions, and the creed of Pope Pius IV. subjoined to it, and bearing date November 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is, the infallibility of the Church of Rome;

though they are not agreed whether this privilege belongs to the pope or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian Church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of Scripture, much less does it pertain to the Church of Rome; and that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church. See SUPREMACY.

Further, the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the Church of Rome; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The Council of Trent (sess. 7, can. 1.) pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victore and Peter Lombard, about the year 1114, taught that there were seven sacraments. The Council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the Council of Trent, (sess. 7, can. 8,) *ex opere operato*, by the mere administration of them; three of them, viz., baptism, confirmation, and orders, are said (can. 9) to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered (can. 11.) Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic Church. With regard to the eucharist, in particular, we may here observe, that the Church of Rome holds the doctrine of transubstantiation; the necessity of paying divine worship to Christ, under the form of the consecrated bread or host; the propitiatory sacrifice of the mass, according to their ideas of which, Christ is truly and properly offered as a sacrifice as often as the priest says mass; it practises, likewise, solitary mass, in which the priest consecrates, communicates, and allows communion only in one kind, viz., the bread, to the laity. (Sess. 14.)

The doctrine of merits is another distin-

guishing tenet of popery; with regard to which the Council of Trent has expressly decreed (sess. 6, can. 32,) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life, and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. (Sess. 6, can. 30, and sess. 14, can. 3 and 9.) In this connexion we may mention the popish distinction of venial and mortal sins; the greatest evils arising from the former, are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter, without confessing to a priest, and performing the penances which he imposes.

The Council of Trent (sess. 14, can. 1,) has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts—the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient; and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the Fourth Council of Lateran, under Innocent III, in 1215, (cap. 21.) And the decree of this council was afterwards confirmed and enlarged in the Council of Florence, and in that of Trent, which ordains, that confession was instituted by Christ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters or ave-marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporeal discipline. But the most formidable penance, in the estimation of many who have belonged to the Roman communion, has been the tem-

porary pains of purgatory. But under all the penalties which are inflicted or threatened in the Romish Church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the Church of Rome is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII, about the year 1074, and established in England by Anselm, Archbishop of Canterbury about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the Council of Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed that marriage, contracted after a vow of continence, is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence. See CELIBACY.

To the doctrines and practices above recited, may be further added, the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them, as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught, he says, to use them, so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented, and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images have this advantage, that they inform the mind, by one glance, of what in reading might require a whole chapter; there being no other difference between them than that reading represents leisurely, and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recalls his wandering thoughts to the right object, and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but upon that account love, honour, and respect the images themselves.

The Council of Trent likewise decreed, that all bishops and pastors who have the care of souls do diligently instruct their flocks

"that it is good and profitable to desire the intercession of saints reigning with Christ in heaven." And this decree the Papists endeavour to defend by the following observations. They confess that we have but one Mediator of redemption, but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (say they) was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians; so the Ephesians; (Ep. ad Rom. Cor. Eph. :) so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity: the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from Scripture, or any Christian writer of the first three centuries. Other practices peculiar to the Papists are, the religious honour and respect that they pay to sacred relics; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the celebration of divine service in an unknown tongue: to which purpose the Council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in the vulgar tongue. (Sess. 25, and sess. 22, can. 9.) Though the Council of Lateran, under Innocent III., in 1215, (can. 9,) had expressly decreed, that, because in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the Church of Rome maintains, that unwritten traditions ought to be added to the Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical Scripture; that the Vulgate edition of the Bible is to be deemed authentic; and that the Scriptures are to be received and interpreted according

to that sense which the Holy Mother Church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of Popery, most of which have received the sanction of the Council of Trent, and that of the Creed of Pope Pius IV., which is received, professed, and sworn to by every one who enters into holy orders in the Church of Rome; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it. See ANTICHRIST; *Bower's History of the Popes*; *Smith's Errors of the Church of Rome detected*; *Campbell's Lectures on Ecclesiastical History*; *Salter's Hall Lectures against Popery*; *Bennet's Confutation of Popery*; *Sermons at Salter's Hall against Popery*; *Bishop Burnet's Travels*, &c.; *Moore's View of Society and Manners in Italy*; *Dr. Middleton's Letters from Rome*; *Stevenson's Historical and Critical View of some of the Doctrines of the Church of Rome*; *Villier's Essay on the Reformation of Luther*; *Fletcher's Lectures on the Roman Catholic Religion*; *Gavin's Protestant*.

POPOFTCHINS, a name given to the different sects of Russian dissenters who recognise the validity of ordination as given in the established church, and receive most of their priests from that communion. Those who have no priests at all, or who do not acknowledge the validity of church ordination, are termed *Bez-Popofschins*, or No-Priesters.

PORTESSE, PORTASSE, PORTEUS, for the word is very variously spelled in the old English writers, was the Breviary, which contained not only the office of the mass, but all the services of the church, except the form of marriage.

POSITIVE INSTITUTES. See INSTITUTIONS.

POSSESSION OF THE DEVIL. See DEMONIALS.

POSTIL, a gloss or marginal note. It is a word that came into use in the middle ages. It is compounded of the Latin preposition *post*, after, and the pronoun *illa*, that, and signifies that it follows after the text. The Postills seem originally to have been short explanations of the gospel or epistle of the day. These sometimes found their way into writing, and appeared either as marginal notes, or short explanatory notes. Dupin says, "they for the most part give grammatical explications of the words, and take notice of any little trifle." Nicholas de Lyra entitles his commentary on the whole Scriptures, "*Postillæ perpetuæ; sive brevium commentaria in universa biblia*." These postills, however, are not entitled to Dupin's censure.

POVERTY is that state or situation opposed to riches, in which we are deprived of the

conveniences of life. Indigence is a degree lower, where we want the necessities, and is opposed to superfluity. Want seems rather to arrive by accident, implies a scarcity of provision rather than a lack of money, and is opposed to abundance. Need and necessity relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that need seems less pressing than necessity.—2. Poverty of mind is a state of ignorance, or a mind void of religious principle, Rev. iii. 17.—3. Poverty of spirit consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature; with a dependence on divine grace and mercy for pardon and acceptance, Matt. v. 3. It must be distinguished from a poor-spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart, John xvi. 8; is attended with submission to the divine will; contentment in our situation; meekness and forbearance as to others; and genuine humility as to ourselves. It is a spirit approved of by God, Isa. lxvi. 2; evidential of true religion, Luke xviii. 13; and terminates in endless felicity, Matt. v. 3; Isa. lvii. 15; Ps. xxxiv. 18. *Dunlop's Ser.*, vol. ii. lec. 1; *Barclay's Dict.*; *South's Ser.*, vol. x. ser. 1; *Spec.*, No. 464, vol. vi.; *Robert Harris's Ser.*, ser. 3, par. 3.

POWER, ability, force, strength. Power includes a particular relation to the subordinate execution of superior orders. In the word *authority* we find a sufficient energy to make us perceive a right. *Dominion* carries with it an idea of empire.

POWER OF GOD. See OMNIPOTENCE.

POWERS OF THE MIND are those faculties by which we think, reason, judge, &c. "They are so various," says Dr. Reid, "so many, so connected, and complicated in most of their operations, that there never has been any division of them proposed which is not liable to considerable objections. The most common division is that of understanding and will. Under the will we comprehend our active powers, and all that lead to action, or influence the mind to act—such as appetites, passions, affections. The understanding comprehends our contemplative powers, by which we perceive objects; by which we conceive or remember them; by which we analyze or compound them; and by which we judge and reason concerning them. Or the intellectual powers are commonly divided into simple apprehension, judgment and reasoning." See *Reid on the Active Powers*, also on *the Human Mind*, and *the Intellectual Powers*; *Stewart, Brown*, and *Abercrombie, Chalmers on the Moral and Intellectual Constitution of Man*; *Locke on the Understanding*. For the influence Christianity has had on the moral and

intellectual powers, see *White's admirable Sermons*, ser. 9.

PRACTICAL WORKS, such books as treat of and tend to promote Christian practice. With some great exceptions, works of this class are, from their very nature, of a more temporary character than any other theological production. Generally speaking, they are, and must be, adapted to the peculiar circumstances of their own age; they must be specially addressed to correct its prevailing evil tendencies; they must pre-eminently promote those parts of the Christian character which are least cultivated. They must also, in their external form, partake, in some measure, of the habits of the times. Such as are founded on a deep knowledge of human nature, and animated with genuine piety, must indeed benefit other ages, since human nature remains essentially the same; but their most direct influence belongs to the age in which they are written. Subsequently they may often form individuals: transfused into their minds, they are re-produced in other shapes, but are themselves withdrawn from circulation. Their body perishes; while the soul which gave it life migrates into another and another frame, and thus continues often to diffuse an extensive blessing, when the very name under which they originally appeared is forgotten. *Pusey's Historical Inquiry*, p. 11—180.

PRAISE, an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same. "The desire of praise," says an elegant writer, "is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation, counsel, and reproof can work a proper effect. To be entirely destitute of this passion, betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will also be no sense of reproach; but while it is admitted to be a natural, and in many respects an useful principle of action, we are to observe that it is entitled to no more than our secondary regard. It has its boundary set, by transgressing which, it is at once transformed from an innocent into a most dangerous passion. When passing its natural line, it becomes the ruling spring of conduct; when the regard which we pay to the opinions of men encroaches on that reverence which we owe to the voice of conscience and the sense of duty,—the love of praise, having then gone out of its proper place, instead of improving, corrupts; and, instead of elevating, debases our nature." *Young's Love of Fame*; *Blair's Sermons*, vol. ii. ser. 6; *Jortin's Diss.*, diss. 4. *passim*; *Wülberforce's Pract. View*, ch. iv. sec. 3; *Smith's Theory of Moral Sent.*, vol. i. p. 233; *Fitzosborne's Letters*, let. 18.

PRAISE OF GOD, the acknowledging his perfections, works, and benefits. Praise and



thanksgiving are generally considered as synonymous, yet some distinguish them thus:—Praise properly terminates in God, on account of his natural excellences and perfections, and is that act of devotion by which we confess and admire his several attributes; but thanksgiving is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; for his very vengeance, and those judgments which he sometimes sends abroad in the earth; but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in. See *THANKSGIVING*; *Bishop Atterbury's Sermon on Psalm l. 14*; *Saurin's Sermons*, vol. i. ser. 14; *Tillotson's Sermons*, ser. 146, conclusion.

*PRAYER*, a request or petition for mercies; or it is "an offering up our desires to God, for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies." Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men should always pray, and not faint, Luke xviii. 1. It is highly proper we should acknowledge the obligations we are under to the Divine Being, and supplicate his throne for the blessings we stand in need of. It is essential to our peace and felicity, and is the happy mean of our carrying on and enjoying fellowship with God. It has an influence on our tempers and conduct, and evidences our subjection and obedience to God. We shall here consider the object, nature, kinds, matter, manner, and forms of prayer, together with its efficacy, and the objections made against it.

I. *The Object of Prayer* is God alone, through Jesus Christ, as the Mediator. All supplications, therefore, to saints or angels, are not only useless, but blasphemous. All worship of the creature, however exalted that creature is, is idolatry, and strictly prohibited in the sacred law of God. Nor are we to pray to the Trinity, as three distinct Gods; for though the Father, Son, and Holy Ghost be addressed in various parts of the Scripture, 2 Cor. xiii. 14; 2 Thess. ii. 16, 17; yet never as three Gods, for that would lead us directly to the doctrine of polytheism: the more ordinary mode the Scripture points out, is, to address the Father through the Son, depending on the Spirit to help our infirmities, Eph. ii. 18; Rom. viii. 26.

II. *As to the Nature of this duty*; it must be observed, that it does not consist in the elevation of the voice, the posture of the body, the use of a form, or the mere extemporary use of words, nor, properly speaking, in any thing of an exterior nature; but simply the offering

up of our desires to God, Matt. xv. 8. (See the definition above.) It has been generally divided into *adoration*, by which we express our sense of the goodness and greatness of God, Dan. iv. 34, 35; *confession*, by which we acknowledge our unworthiness, 1 John i. 9; *supplication*, by which we pray for pardon, grace, or any blessing we want, Matt. vii. 7; *intercession*, by which we pray for others, James v. 16; and *thanksgiving*, by which we express our gratitude to God, Phil. iv. 6. To which some add *invocation*, a making mention of one or more of the names of God; *pleading*, arguing our case with God in an humble and fervent manner; *dedication*, or surrendering ourselves to God; *deprecation*, by which we desire that evils may be averted; *blessing*, in which we express our joy in God, and gratitude for his mercies: but as all these appear to me to be included in the first five parts of prayer, I think they need not be insisted on.

III. *The different Kinds of Prayer* are, 1. *Ejaculatory*, by which the mind is directed to God on any emergency. It is derived from the word *ejaculo*, to dart or shoot out suddenly, and is therefore appropriated to describe this kind of prayer, which is made up of short sentences, spontaneously springing from the mind. The Scriptures afford us many instances of ejaculatory prayer, Exod. xiv. 15; 1 Sam. i. 13; Rom. vii. 24, 25; Gen. xliii. 29; Judges xvi. 28; Luke xxiii. 42, 43. It is one of the principal excellences of this kind of prayer, that it can be practised at all times, and in all places; in the public ordinances of religion; in all our ordinary and extraordinary undertakings; in times of affliction, temptation, and danger; in seasons of social intercourse; in worldly business; in travelling; in sickness and pain. In fact, every thing around us, and every event that transpires, may afford us matter for ejaculation. It is worthy, therefore, of our practice, especially when we consider that it is a species of devotion that can receive no impediment from any external circumstances, that it has a tendency to support the mind, and keep it in a happy frame; fortifies us against the temptations of the world; elevates our affections to God; directs the mind into a spiritual channel; and has a tendency to excite trust and dependence on Divine Providence. 2. *Secret or closet prayer* is another kind of prayer to which we should attend. It has its name from the manner in which Christ recommended it, Matt. vi. 6. He himself set us an example of it, Luke vi. 12; and it has been the practice of the saints in every age, Gen. xxviii., xxxii.; Dan. vi. 10; Acts x. 9. There are some particular occasions when this duty may be practised to advantage, as when we are entering into any important situation; undertaking any thing of consequence; before we go into the world;

when calamities surround us, Isa. xxvi. 20; or when ease and prosperity attend us. As closet prayer is calculated to inspire us with peace, defend us from our spiritual enemies, excite us to obedience, and promote our real happiness, we should be watchful lest the stupidity of our frame, the intrusion of company, the cares of the world, the insinuations of Satan, or the indulgence of sensual objects, prevent us from the constant exercise of this necessary and important duty. 3. Family prayer is also another part not to be neglected. It is true there is no absolute command for this in God's word; yet, from hints, allusions, and examples, we may learn that it was the practice of our forefathers: Abraham, Gen. xviii. 19; David, 2 Sam. vi. 20; Solomon, Prov. xxii. 6; Job, i. 4, 5; Joshua, xxiv. 15. See also, Eph. vi. 4; Prov. vi. 20; Jer. x. 25; Acts x. 2, 30; xvi. 15. Family prayer, indeed, may not be essential to the character of a true Christian, but it is surely no honour to heads of families to have it said that they have no religion in their houses. If we consider what a blessing it is likely to prove to our children and our domestics; what comfort it must afford to ourselves; of what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety, and religion in general, we must at once see the propriety of attending to it. The objection often made to family prayer is, want of time; but this is a very frivolous excuse, since the time allotted for this purpose need be but short, and may easily be redeemed from sleep or business. Others say, they have no gifts: where this is the case, a form may soon be procured and used, but it should be remembered that gifts increase by exercise, and no man can properly decide unless he make repeated trials. Others are deterred through shame, or the fear of man: in answer to such, we shall refer them to the declarations of our Lord, Matt. x. 37, 38; Mark viii. 38. As to the season for family prayer, every family must determine for itself; but before breakfast every morning, and before supper at night, seems most proper: perhaps a quarter of an hour or twenty minutes may be sufficient as to the time. 4. Social prayer is another kind Christians are called upon to attend to. It is denominated social, because it is offered by a society of Christians in their collective capacity, convened for that particular purpose, either on some peculiar and extraordinary occasions, or at stated and regular seasons. Special prayer-meetings are such as are held at the meeting and parting of intimate friends, especially churches and ministers; when the church is in a state of unusual deadness and barrenness; when ministers are sick, or taken away by death; in times of public calamity and dis-

tress, &c. Stated meetings for social prayer are such as are held weekly in some places which have a special regard to the state of the nation and churches: missionary prayer-meetings for the spread of the gospel; weekly meetings held in most of the congregations, which have a more particular reference to their own churches, ministers, the sick, feeble, and weak of the flock. Christians are greatly encouraged to this kind of prayer from the consideration of the promise, Matt. xviii. 20; the benefit of mutual supplications; from the example of the most eminent primitive saints, Mal. iii. 16; Acts xii. 12; the answers given to prayer, Acts xiii. 1-13; Josh. x.; Isaiah xxxvii. &c.; and the signal blessing they are to the churches, Phil. i. 19; 2 Cor. i. 11. These meetings should be attended with regularity; those who engage should study simplicity, brevity, scripture language, seriousness of spirit, and every thing that has a tendency to edification. We now come, lastly, to take notice of public prayer, or that in which the whole congregation is engaged, either in repeating a set form, or acquiescing with the prayer of the minister, who leads their devotions. This is both an ancient and important part of religious exercise; it was a part of the patriarchal worship, Gen. iv. 56; it was also carried on by the Jews, Exod. xxix. 43; Luke i. 10. It was a part of the temple service, Isaiah lvi. 7; 1 Kings viii. 59. Jesus Christ recommended it both by his example and instruction, Matt. xviii. 20; Luke iv. 16. The disciples also attended to it, Acts ii. 41, 42; and the Scriptures in many places countenance it, Exod. xx. 24; Psal. lxxiii. 1, 2; lxxxiv. 11; xxvii. 4. For the nature, necessity, place, time, and attendance on public worship, see WORSHIP.

IV. *Of the Matter of Prayer.*—"It is necessary," says Dr. Watts, "to furnish ourselves with proper matter, that we may be able to hold much converse with God; to entertain ourselves and others agreeably and devoutly in worship; to assist the exercise of our own grace and others, by a rich supply of divine thoughts and desires in prayer, that we may not be forced to make too long and indecent pauses whilst we are performing that duty; nor break off abruptly as soon as we have begun for want of matter; nor pour out abundance of words to dress up narrow and scanty sense for want of variety of devout thoughts. 1. We should labour after a large acquaintance with all things that belong to religion; for there is nothing that relates to religion but may properly make some part of the matter of our prayer. A great acquaintance with God in his nature, perfections, works, and word; an intimate acquaintance with ourselves, and a lively sense of our own frames, wants, sorrows, and joys, will supply us with abundant furniture. We should also

be watchful observers of the dealings of God with us in every ordinance, and in every providence. We should observe the working of our heart towards God, or towards the creature, and often examine our temper and our life, both in our natural, our civil, and religious actions. For this purpose, as well as upon many other accounts, it will be of great advantage to keep by us in writing some of the most remarkable providences of God, and instances of his mercy or anger towards us, and some of our most remarkable carriages towards him, whether sins, or duties, or the exercises of grace. 2. We should not content ourselves merely with generals; but if we wish to be furnished with larger supplies of matter, we must descend to particulars in our confessions, petitions, and thanksgivings. We should enter into a particular consideration of the attributes, the glories, the graces, and the relations of God. We should express our sins, our wants, and our sorrows, with a particular sense of the mournful circumstances that attend them: it will enlarge our hearts with prayer and humiliation if we confess the aggravations that increase the guilt of our sins, viz., whether they have been committed against knowledge, against the warnings of conscience, &c. It will furnish us with large matter, if we run over the exalting and heightening circumstances of our mercies and comforts, viz., that they are great and spiritual, and eternal as well as temporal. Our petitions and thanksgivings, in a special manner, should be suited to the place and circumstances of ourselves, and those that we pray with, and those that we pray for. 3. It is very proper, at solemn seasons of worship, to read some part of the word of God, or some spiritual treatise written by holy men; or to converse with fellow-Christians about divine things, or to spend some time in recollection or meditation of things that belong to religion: this will not only supply us with divine matter, but will compose our thoughts to a becoming solemnity. Just before we engage in that work, we should be absent a little from the world, that our spirits may be freer for converse with God. 4. If we find our hearts, after all, very barren, and hardly know how to frame a prayer before God of ourselves, it has been oftentimes useful to take a book in our hand, wherein are contained some spiritual meditations in a petitionary form, some devout reflections, or excellent patterns of prayer; and, above all, the Psalms of David, some of the prophecies of Isaiah, some chapters in the Gospels, or any of the Epistles. Thus we may lift up our hearts to God in secret, according as the verses or paragraphs we read are suited to the case of our own souls. This many Christians have experienced as a very agreeable help, and of great advantage in their secret retirement. 5. We must not think it absolutely necessary

to insist upon all the parts of prayer in every address to God, though in our stated and solemn prayers there are but few of them that can be well left out. What we omit at one time, we may, perhaps, pursue at another with more lively affection. But let us be sure to insist most upon those things which are warmest in our hearts, especially in secret. We should let those parts of prayer have the largest share in the performance for which our spirit is best prepared, whether it be adoration, petition, confession, or thanksgiving. 6. We should suit the matter of our prayers to the special occasion of each particular duty, to the circumstances of the time, place, and persons with and for whom we pray. This will direct us to the choice of proper thoughts and language for every part of prayer. 7. We should not affect to pray long for the sake of length, or to stretch out our matter by labour and toil of thought, beyond the furniture of our own spirit. Sometimes a person is betrayed by an affectation of long prayers into crude, rash, and unseemly expressions: we are tempted hereby to tautologies, to say the same thing over and over again. We are in danger of tiring those that join with us. We exceed the season that is allotted for us in prayer, especially when others are to succeed in the same work."

V. *Of the Method of Prayer.*—"Method," continues Dr. Watts, "is necessary to guide our thoughts, to regulate our expressions, and dispose of the several parts of prayer in such an order as is most easy to be understood by those that join with us, and most proper to excite and maintain our own devotion and theirs. This will be of use to secure us from confusion, prevent repetitions, and guard us against roving digressions. The general rules of method in prayer are these three:—1. Let the general and the particular heads in prayer be well distinguished, and usually let generals be mentioned first, and particulars follow. 2. Let things of the same kind, for the most part, be put together in prayer. We should not run from one part to another by starts, and sudden wild thoughts, and then return often to the same part again, going backward and forward in confusion: this bewilders the mind of him that prays, disgusts our follow-worshippers, and injures their devotion. Let those things, in every part of prayer, which are the proper objects of our judgment, be first mentioned, and then those that influence and move our affections: not that we should follow such a manner of prayer as is more like preaching, as some imprudently have done, speaking many divine truths without the form or air of prayer. Yet it must be granted that there is no necessity of always confining ourselves to this, or to any other set method, no more than there is of confining ourselves to a form in prayer. Sometimes the mind is so divinely full of one

particular part of prayer, that high expressions of gratitude, and of devoting ourselves to God, break out first. I am persuaded, however, that if young Christians did not give themselves up to a loose and negligent habit of speaking every thing that comes uppermost, but attempted to learn this holy skill by a recollection of the several parts of prayer, and properly disposing their thoughts, there would be great numbers in our churches that would arrive at a good degree of the gift of prayer, and that to the great edification of our churches, as well as of their own families.

"As to expression in prayer, it may be observed, that though prayer be the proper work of the heart, yet, in this present state, in secret as well as in social prayer, the language of the lips is an excellent aid in this part of worship. Expressions are useful not only to dress our thoughts, but sometimes to form, and shape, and perfect the ideas and affections of our minds. They serve to awaken the holy passions of the soul, as well as to express them. They fix and engage all our powers in religion and worship; and they serve to regulate as well as to increase our devotion. The directions to attain a treasure of expressions are these:—1. We should labour after a fresh, particular, and lively sense of the greatness and grace of God, and of our own wants, and sins, and mercies. The passions of the mind, when they are moved, do mightily help the tongue; they give a natural eloquence to those who know not any rules of art, and they almost constrain the dumb to speak. There is a remarkable instance of this in ancient history. When Atys, the son of Croesus the king, who was dumb from his childhood, saw his father ready to be slain, the violence of his passion broke the bonds wherewith his tongue was tied, and he cried out to save him. Let our spiritual senses be always awake and lively, then words will follow in a greater or less degree. 2. We should treasure up such expressions, especially as we read in Scripture, and such as we have found in other books of devotion, or such as we have heard our fellow-Christians make use of, whereby our own hearts have been sensibly moved and warmed. 3. We should be always ready to engage in holy conference and divine discourse. This will teach us to speak of the things of God. It should be our practice to recollect, and talk over with one another, the sermons we have heard, the books of divinity we have been conversant with, those parts of the word of God we have lately read, and especially our own experiences of divine things. Hereby we shall gain a large treasure of language to clothe our thoughts and affections. 4. We should pray for the gift of utterance, and seek the blessing of the Spirit of God upon the use of proper means to obtain a treasure

of expressions for prayer; for the wise man tells us, that 'the preparation of the heart in man, and the answer of the tongue, is from the Lord,' Prov. xvi. 1. The rules about the choice and use of proper expressions are these:—1. We should choose those expressions that best suit our meaning, that most exactly answer the ideas of our mind, and that are fitted to our sense and apprehension of things. 2. We should use such a way of speaking as may be most natural and easy to be understood, and most agreeable to those that join with us. We should avoid all foreign and uncommon words; all those expressions which are too philosophical, and those which savour too much of mystical divinity; all dark metaphors, or expressions that are used only by some particular violent party-men. We should likewise avoid length and obscurity in our sentences, and in the placing of our words; and not interline our expressions with too many parentheses, which cloud and entangle the sense. 3. Our language should be grave and decent, which is a medium between magnificence and meanness: we should avoid all glittering language and affected style. An excessive fondness of elegance and finery of style in prayer discovers the same pride and vanity of mind as an affection to many jewels and fine apparel in the house of God: it betrays us into a neglect of our hearts, and of experimental religion, by an affectation to make the nicest speech, and say the finest things we can, instead of sincere devotion, and praying in the spirit. On the other hand, we should avoid mean and coarse and too familiar expressions; such as excite any contemptible or ridiculous ideas; such as raise any improper or irreverent thoughts in the mind, or base and impure images, for these much injure the devotion of our fellow-worshippers. 4. We should seek after those ways of expression that are pathetic; such as denote the fervency of affection, and carry life and spirit with them; such as may awaken and exercise our love, our hope, our holy joy, our sorrow, our fear, and our faith, as well as express the activity of those graces. This is the way to raise, assist, and maintain devotion. We should, therefore, avoid such a sort of style as looks more like preaching, which some persons that affect long prayers have been guilty of to a great degree: they have been speaking to the people rather than speaking to God; they have wandered away from God to speak to men; but this is quite contrary to the nature of prayer, for prayer is our own address to God, and pouring out our hearts before him, with warm and proper affections. 5. We should not always confine ourselves to one set form of words to express any particular request, nor take too much pains to avoid an expression merely because we used it in prayer heretofore. We need not be over fond

of a nice uniformity of words, nor of perpetual diversity of expression in every prayer: it is best to keep the middle between these two extremes. The imitation of those Christians and ministers that have the best gifts, will be an excellent direction in this as well as in the former cases.

"As to the voice in prayer. In the first place, our words should be all pronounced distinctly, and ought not to be made shorter by cutting off the last syllable, nor longer by the addition of hems and ohs, of long breaths, affected groanings, and useless sounds, &c. 2. Every sentence should be spoken loud enough to be heard, yet none so loud as to affright or offend the ear. Some persons have got a habit of beginning their prayers, and even upon the most common family occasions, so loud as to startle the company: others begin so low in a large assembly, that it looks like secret worship, and as though they forbid those that are present to join with them. Both these extremes are to be avoided by prudence and moderation. 3. We should observe a due medium between excessive swiftness and slowness of speech, for both are faulty in their kind. If we are too swift, our words will be hurried on, and be mingled in confusion; if we are too slow, this will be tiresome to the hearers, and will make the worship appear heavy and dull.

"As to gesture in prayer: all indecencies should be avoided. Prostration may be sometimes used in secret prayer, under a deep and uncommon sense of sin; but kneeling is the most frequent posture; and nature seems to dictate and lead us to it as an expression of humility, of a sense of our wants, a supplication for mercy, and adoration of and dependence on Him before whom we kneel.

"Standing is a posture not unfit for this worship, especially in places where we have not convenience for the humbler gestures; but sitting, or other postures of rest and laziness, ought not to be indulged, unless persons are aged or infirm, or the work of prayer be drawn out so long as to make it troublesome to human nature to maintain itself always in one posture. The head should be kept, for the most part, without motion; the whole visage should be composed to gravity and solemnity. The eye should be kept from roving, and some think it best to keep the eyes closed. The lifting up of the hands is a very natural expression of our seeking help from God. As to other parts of the body, there is little need of direction. In secret devotion, sighs and groans may be allowed; but in public these things should be less indulged. If we use ourselves to various motions, or noise made by the hands or feet, or any other parts, it will tempt others to think that our minds are not very intensely engaged; or, at least, it will appear so familiar and irreverent, as we would not willingly

be guilty of in the presence of our superiors here on earth."

VI. *As to Forms of Prayer.*—We find this has been a matter of controversy among divines and Christians, whether such ought to be used, or whether extempore prayers are not to be preferred. We shall state the arguments on both sides. Those who are advocates for forms, observe that it prevents absurd, extravagant, or impious addresses to God, as well as the confusion of extempore prayer; that forms were used under the Old Testament dispensation, and; in proof thereof, cite Numbers vi. 24, 26; x. 35, 36. On the other side it is answered, that it is neither reasonable nor scriptural to look for the pattern of Christian worship in the Mosaic dispensation, which, with all its rites and ceremonies, is abrogated and done away; that, though forms may be of use to children, and such as are very ignorant, yet restriction to forms, either in public or private, does not seem scriptural or lawful. If we look to the authority and example of Christ and his apostles, every thing is in favour of extempore prayer. The Lord's prayer, it is observed, was not given to be a set form, exclusive of extempore prayer. See LORD'S PRAYER. It is further argued, that a form cramps the desires, inverts the true order of prayer, making our words to regulate our desires, instead of our desires regulating our words; has a tendency to make us formal; cannot be suited to every one's case; that it looks as if we were not in reality convinced of our wants, when we want a form to express them; and, finally, in answer to the two first arguments, that it is seldom the case that those who are truly sensible of their condition, and pray extempore, do it in an impious and extravagant manner; and if any who have the gift of prayer really do so, and run into the extreme of enthusiasm, yet this is not the case with the generality, since an unprejudiced attention to those who pray extempore, must convince us that, if their prayers be not so elegantly composed as that of a set form, they are more appropriate, and delivered with more energy and feeling.

VII. *The Efficacy of Prayer.*—It has been objected, that "if what we request be fit for us, we shall have it without praying; if it be not fit for us, we cannot obtain it by praying." But it is answered, that it may be agreeable to perfect wisdom to grant that to our prayers which it would not have been agreeable to the same wisdom to have given us without praying for. But what virtue, you will ask, is there in prayer, which should make a favour consistent with wisdom, which would not have been so without it? To this question, which contains the whole difficulty attending the subject, the following possibilities are offered in reply:—1. A favour granted to prayer, may be more apt on that very ac-

count to produce a good effect upon the person obliged. It may hold, in the Divine bounty, what experience has raised into a proverb in the collation of human benefits, that what is obtained without asking, is oftentimes received without gratitude. 2. It may be consistent with the wisdom of the Deity to withhold his favours till they be asked for, as an expedient to encourage devotion in his rational creation, in order thereby to keep up and circulate a knowledge and sense of their dependency on him. 3. Prayer has a natural tendency to amend the petitioner himself; it composes the mind, humbles us under a conviction of what we are, and under the gracious influence of the Divine Spirit, assimilates us into the divine image. Let it suffice, therefore, to say, that though we are certain that God cannot be operated on, or moved, as a fellow-creature may; that though we cannot inform him of any thing he does not know, nor add any thing to his essential and glorious perfections, by any services of ours; yet we should remember that he has appointed this as a mean to accomplish an end; that he has commanded us to engage in this important duty, 1 Thess. v. 17; that he has promised his Spirit to assist us in it, Rom. viii. 26; that the Bible abounds with numerous answers to prayer; and that the promise still relates to all who pray, that answers shall be given, Matt. vii. 7; Psa. l. 15; Luke xviii. 1, &c.; Phil. iv. 6, 7; James v. 16. *Wilkins, Henry, Watts, on Prayer; Townsend's Nine Sermons on Prayer; Puley's Moral Phil.*, vol. ii. p. 31; *Mather's Student and Pastor*, p. 87; *Wollaston's Religion of Nature*, pp. 122, 124; *H. More on Education*, vol. ii. chap. i; *Barrow's Works*, vol. i. ser. 6; *Smith's System of Prayer*; *Scamp's Sermon on Family Religion*; *Walford on Prayer*.

**PREACHER**, one who discourses publicly on religious subjects. See articles, DECLAMATION, ELOQUENCE, MINISTER, and SERMON.

**PREACHING** is the discoursing publicly on any religious subject. It is impossible, in the compass of this work, to give a complete history of this article from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of "Claude's Essay," has prefixed a brief dissertation on this subject, an abridgment of which we shall here insert, with a few occasional alterations.

From the sacred records, we learn, that when men began to associate for the purpose of worshipping the Deity, Enoch prophesied, Jude 14, 15. We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct, Gen. v. 24; Heb. xi. 5, 6. From

the days of Enoch to the time of Moses, each patriarch worshipped God with his family; probably several assembled at new moons, and alternately instructed the whole company. Noah, it is said, was a preacher of righteousness, 2 Pet. ii. 5; 1 Pet. iii. 19, 20. Abraham commanded his household, after him, to keep the way of the Lord, and to do justice and judgment, Gen. xviii. 19; and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them, and all that were with him, to put away strange gods, and to go up with him to Bethel, Gen. x; xxv. 2, 3. Melchisedec, also, we may consider as the father, the prince, and the priest, of his people, publishing the glad tidings of peace and salvation, Gen. xvi. 1; Heb. vii.

Moses was a most eminent prophet and preacher, raised up by the authority of God; and by whom, it is said, came the law, John i. 17. This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth, Deut. xxviii. 8; vi. 9; xxi. 19; xvii. 18; Numbers v. 23; Deut. iv. 9. Himself set the example of each; and how he and Aaron sermonised, we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures, Ex. iv. 31; Deut. xxxiii. 7, 8. Public preaching does not appear under this economy to have been attached to the priesthood; priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi, Psa. lxxviii. 11. Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of God, Deut. xxxiv. 9; Joshua xxiv. Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one at least was a prophet, 1 Kings ii.; Amos vii. 14, 15. When the ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation, the prophets and all the seers protested against this apostasy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes, and all the people, at Jerusalem, 2 Chronicles xii. 5. Azariah and Hanani preached to Aza and his army, 2 Chron. xv. 1, &c.; xvi. 7. Michaiah to Ahab. Some of them opened schools, or houses of instruction, and there to their disciples they taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one where Samuel dwelt; there was another at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither

the people went on sabbath days, and at new moons, and received public lessons of piety and morality, 1 Sam. xix. 18; 2 Kings ii. 3, 5; iv. 2, 3. Through all this period there was a dismal confusion of the useful ordinance of public preaching. Sometimes they had no open vision, and the word of the Lord was precious or scarce: the people heard it only now and then. At other times they were left without a teaching priest, and without law. And, at other seasons, again, itinerants, both princes, priests, and Levites, were sent through all the country to carry the book of the law, and to teach in the cities. In a word, preaching flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preaching to any order of men: persons, places, times, and manners, were all left open and discretionary. Many of the discourses were preached in camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy; sometimes in a plain, blunt style, at other times in all the magnificent pomp of eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust, and endeavoured by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others, who were scribes, who read and expounded the law, 2 Chronicles xxxiv. 29, 30; xxxv. 15. Hence false prophets, bad men, who found it worth while to affect to be good, crowded the courts of princes. Jezebel, an idolatress, had four hundred prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession. 2 Chron. xviii. 5.

When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavoured to possess their minds with an aversion to idolatry; and to the success of preaching we may attribute the reconversion of the Jews to the belief and worship of one God; a conversion that remains to this day. The Jews have since fallen into horrid crimes, but they have never since this period lapsed into idolatry, Hosea, 2nd and 3rd chap.; Ezekiel, 2nd, 3rd, and 34th chap. There were not wanting, however, multitudes of false prophets among them, whose characters are strikingly delineated by the true prophets, and which the reader may see in the 13th

chapter of Ezekiel, 56th Isaiah, 23d Jeremiah. When the seventy years of the captivity were expired, the good prophets and preachers, Zerubbabel, Joshua, Haggai, and others having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavoured by all means to extricate themselves and their countrymen from that mortifying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra: the first was governor, and reformed their civil state; the last was a scribe of the law of the God of heaven, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity. He collected and collated manuscripts of the sacred writings, and arranged and published the holy canon in its present form. To this he added a second work as necessary as the former: he revived and new-modelled public preaching, and exemplified his plan in his own person. The Jews had almost lost in the seventy years' captivity their original language: that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldeans and other nations with whom they had been confounded. Formerly preachers had only explained subjects; now they were obliged to explain words; words which, in the sacred code, were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the temple; but for moral obedience, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues: the people repaired thither morning and evening for prayer; and on sabbaths and festivals the law was read and expounded to them. We have a short but beautiful description of the manner of Ezra's first preaching, Nehem. viii. Upwards of 50,000 people assembled in a street, or large square, near the water-gate. It was early in the morning of a sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another, on the left, seven. Thirteen other principal teachers, and many Levites, were present also on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and, at the close of the prayer, with uplifted hands,

they solemnly pronounced, Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. "Go your way," said they; "eat the fat, drink the sweet, send portions unto them for whom nothing is prepared." The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and 50,000 troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon, or Demosthenes, or any of the Pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal: synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

The most celebrated preacher that arose before the appearance of Jesus Christ, was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, his images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the prince of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity of this best of preachers, as he will find them delineated by the evangelists.

The apostles exactly copied their divine Master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the schools to dispute, and politicians to intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws or worldly policy, the eloquence of the schools or the terror of

arms, the charms of money, or the tricks of tradesmen, could afford them.

The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a miserable change: preaching shared the fate of other institutions, and this glory of the primitive church was now generally degenerated. Those writers whom we call the Fathers, however held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with pagan philosophy and Jewish allegory! It must, indeed, be allowed, that, in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Caesarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century, seem to have led the fashion of preaching in the Greek Church: Jerom and Augustin did the same in the Latin Church. For some time, preaching was common to bishops, elders, deacons, and private brethren, in the primitive church; in process, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination; and at last attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless he were invited by the churches where he attended public worship. The first preachers differed much in pulpit action; the greater part used very moderate and sober gesture. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock (so to speak), but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching, the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut, in the pulpit. The first words the preacher uttered to the people, when he ascended the pulpit, were, "Peace be with you," or, "The love of our Lord Jesus Christ, the grace of



God, and the fellowship of the Holy Ghost, be with you all;" to which the assembly at first added, "Amen;" and, in after times, they answered, "And with thy spirit." Degenerate, however, as these days were in comparison with those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

But the glorious Reformation was the offspring of preaching, by which mankind were informed there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read Scripture, and to hear it expounded, was wonderful: and the Papists were so fully convinced of the benefit of frequent public instruction, that they who were justly called "unpreaching prelates," and whose pulpits, to use an expression of Latimer, had been "bells without clappers" for many a long year, were obliged for shame to set up regular preaching again.

The Church of Rome has produced some great preachers since the Reformation, but not equal to the reformed preachers; and a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular effect of the preaching of the reformed, which was general, national, universal reformation.

In the darkest times of popery there had arisen, now and then, some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors; but all these effects had died away with the preachers who produced them, and all things had gone back into the old state. Law, learning, commerce, society at large, had not been improved.—Here a new scene opens: preachers arise less popular, perhaps less indefatigable and exemplary: their sermons produce less striking immediate effects; and yet their auditors go away, and agree by whole nations to reform.

Jerome Savonarola, Jerome Narni, Capistran, Connecte, and many others, had produced by their sermons great immediate effects. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent, from the pulpits of Rome, half the city went from his sermons, crying along the streets, "Lord have mercy upon us! Christ have mercy upon us!"—so that in only one passion week, 2000 crowns-worth of ropes were sold to make scourges with; and when he preached before the pope to cardinals and

bishops, and painted the crime of non-residence in its own colours, he frightened thirty or forty bishops who heard him instantly home to their dioceses. In the pulpit of the University of Salamanca, he induced 800 students to quit all worldly prospects of honour, riches, and pleasures, and to become penitents in divers monasteries. Some of this class were martyrs too. We know the fate of Savonarola, and more might be added; but all lamented the momentary duration of the effects produced by their labours. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries; for bishops went back to court, and ropemakers lay idle again.

Our reformers taught all the good doctrines which had been taught by these men, and they added two or three more, by which they laid the axe to the root of apostasy, and produced general reformation. Instead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the Holy Scriptures for law. Pope Leo X. did not know this when he told Prierio, who complained of Luther's heresy, "Friar Martin had a fine genius!" They also taught the people what little they knew of Christian liberty; and so led them into a belief that they might follow their own ideas in religion, without the consent of a confessor, or a diocesan, a pope, or a council. They went farther, and laid the stress of all religion on justifying faith. This obliged the people to get acquainted with Christ, the object of their faith; and thus they were led into the knowledge of a character altogether different from what they saw in their old guides; a character which it is impossible to know, and not to admire and imitate. The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the new learning, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit and in private. Knox came down like a thunderstorm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in coarse frieze gown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give King Henry VIII. a New Testament, with the label, "Whore-

mongers and adulterers God will judge;" while Knox, who said, "There was nothing in the pleasant face of a lady to affray him," assured the Queen of Scots, that, "If there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

All Europe produced great and excellent preachers, and some of the more studious and sedate reduced their art of public preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of sixty who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and, by affecting to treat of the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the ministration of the divine word by public preaching, that preachers be allowed to form principles of their own, and that their sermons contain their real sentiments, the fruits of their own intense thought and meditation. Preaching cannot be in a good state in those communities, where the shameful traffic of buying and selling manuscript sermons is carried on. Moreover, all the animating encouragements that arise from a free, unbiassed choice of the people, and from their uncontaminated, disinterested applause, should be left open to stimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe; threaten him, at the same time, with all the miseries of life, if he dare to follow his own ideas, and to promulge his own sentiments, and you pass a sentence of death on all he says. He does declaim, but all is languid and cold, and he lays his system out as an undertaker does the dead.

Since the reformers, we have had multitudes who have entered into their views with disinterestedness and success; and, in the present times, both in the church and among dissenters, names could be mentioned which would do honour to any nation: for though there are too many who do not fill up that important station with proportionate piety and talents, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Chris-

tian church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the Divine blessing! See *Robinson's Claude*, vol. ii. preface; *Porter's Lectures on Preaching*; and books recommended under article MINISTERS.

**PREADAMITES**, a denomination given to the inhabitants of the earth, conceived by some people to have lived before Adam.

Isaac de la Pereyra, in 1655, published a book to evince the reality of Preadamites, by which he gained a considerable number of proselytes to the opinion; but the answer of Demarets, professor of theology at Groningen, published the year following, put a stop to its progress, though Pereyra made a reply.

His system was this. The Jews he calls *Adamites*, and supposes them to have issued from Adam; and gives the title *Preadamites* to the Gentiles, whom he supposes to have been a long time before Adam. But this being expressly contrary to the first words of Genesis, Pereyra had recourse to the fabulous antiquities of the Egyptians and Chaldeans, and to some idle rabbins, who imagined there had been another world before that described by Moses. He was apprehended by the Inquisition in Flanders, and very roughly used, though in the service of the dauphin. But he appealed from their sentence to Rome, whither he went in the time of Alexander VII., and where he printed a retraction of his book of Preadamites.

The arguments against the Preadamites are these. The sacred history of Moses assures us that Adam and Eve were the first persons that were created on the earth, Gen. i. 26, 27; ii. 7. Our Saviour confirmed this, when he said, "From the beginning of the creation God made them male and female." Mark x. 6. It is undeniable that he speaks this of Adam and Eve, because in the next verse he uses the same words as those in Gen. ii. 24, "Therefore shall a man leave his father and mother, and cleave unto his wife." It is also clear from Gen. iii. 20, where it is said that "Adam called his wife's name Eve, because she was the *mother of all living*;" that is, she was the source and root of all men and women in the world; which plainly intimates that there was no other woman that was such a mother. Finally, Adam is expressly called twice, by the apostle Paul, the *first man*, 1 Cor. xv. 45, 47.

**PRECEPT**, a rule given by a superior: a direction or command. The precepts of religion, says Saurin, are as essential as the doctrines; and religion will as certainly sink, if the morality be subverted, as if the theology be undermined. The doctrines are only proposed to us as the ground of our duty. See DOCTRINE.

**PRECISIANS**, one of the names given to the Puritans, or those who, about the time of the Commonwealth, discovered by their

conduct that they were in earnest on the subject of religion. They were called precise, because they condemned swearing, plays, gaming, and drinking, dancing, and other worldly recreations on the Lord's day, and the time-serving, careless, and corrupt religion which was then in fashion.

PREDESTINARIANS, those who believe in predestination. See PREDESTINATION.

PREDESTINATION is the decree of God, whereby he hath for his own glory fore-ordained whatever comes to pass. The word predestinate is of Latin original, (*prædestino*), and signifies in that tongue to deliberate beforehand with one's self how one shall act, and, in consequence of such deliberation, to constitute, fore-ordain, and pre-determine where, when, how, and by whom, any thing shall be done, and to what end it shall be done. So the Greek word *προορίζω*, which exactly answers to the English word predestinate, and is rendered by it, signifies to resolve beforehand with one's self what shall be done, and before the thing resolved on is actually effected; to appoint it to some certain use, and direct it to some determinate end. This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin, destroys moral distinction, and renders all our efforts useless. Predestinarians deny these consequences, and endeavour to prove this doctrine from the consideration of the perfections of the Divine nature, and from Scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known every thing from eternity. If we allow the attribute of prescience, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen, if it be not determined? God knew every thing from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God, is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind; no alteration of his plan can take place, upon condition of his creatures acting in this or that way. To say that this doctrine makes him the author of sin, is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world, had he chosen it; yet we see he did not. Now he is no more the author of sin in one case

than the other. May we not ask—Why does he suffer those inequalities of providence? Why permit whole nations to lie in idolatry for ages? Why leave men to the most cruel barbarities? Why punish the sins of the fathers in the children? In a word, why permit the world at large to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands of years? And, yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the nature of divine justice, or any other of his attributes. But, supposing there are difficulties in this subject, (and what subject is without?) the Scripture abounds with passages which at once prove the doctrine: Matt. xxv. 34; Rom. viii. 29, 30; Eph. i. 3, 6, 11; 2 Tim. i. 9; 2 Thess. ii. 13; 1 Pet. i. 1, 2; John vi. 37; xvii. 2 to 24; Rev. xiii. 8; xvii. 8; Dan. iv. 35; 1 Thess. v. 19; Matt. xi. 26; Exodus iv. 21; Prov. xvi. 4; Acts xiii. 48. The moral uses of this doctrine are these:—1. It hides pride from man. 2. Excludes the idea of chance. 3. Exalts the grace of God. 4. Renders salvation certain. 5. Affords believers great consolation. See DECREES OF GOD; NECESSITY; *King, Top-lady, Cooper, and Tucker, on Predestination; Burnet on the 17th Art.; Whitby and Gill on the Five Points, Wesley's Pred. considered; Hill's Logica Wesleyensis; Edwards's Veritas Redux; Saurin's Sermons, vol. v. ser. 13; Dr. Williams's Sermon on Predestination; Hamilton on Election.*

PRE-EXISTENCE OF JESUS CHRIST, is his existence before he was born of the Virgin Mary. That he really did exist before is plain, from John iii. 13; vi. 50, &c.; xvii. 1; viii. 58; 1 John i. 4: but there are various opinions respecting this existence. Some acknowledge that in Jesus Christ there is a divine nature, a rational soul, and a human body. His body, they think, was formed in the Virgin's womb; his human soul, they suppose, was the first and most excellent of all the works of God; was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second person in the Godhead, till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created deity, whereas the former hold his true and proper divinity: they differ from the Socinians, who believe no existence of Christ before his incarnation; they differ from the Sabellians, who only own a trinity of names; they differ also from the generally received opinion, which is, that the human soul began to exist in his mother's womb, in exact conformity to that likeness unto his brethren, of which St. Paul speaks, Heb. ii. 17. The writers in favour of the pre-existence of Jesus Christ's human soul, recommend their thesis by these arguments:

1. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God, yet such a one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the Divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. "I have glorified thee on earth; I have finished the work thou gavest me to do. And now, O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was."—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," John xvii. 4, 5; 2 Cor. viii. 9. It cannot be said of God that he became poor: he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ as man, that he was rich, if he were never in a richer state before, than while he was on earth.

It seems needful that the soul of Christ should pre-exist, that it might have an opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The Divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world. To suppose that simple Deity, or the Divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the Divine appearances related in the Old Testament.

God is often represented in Scripture as appearing in a visible manner, and assuming a human form. See Gen. iii. 8; xvii. 1; xxviii. 12; xxxii. 24; Exod. ii. 2, and a variety of other passages.

The Lord Jehovah, when he came down to visit men, carried some ensign of Divine majesty: he was surrounded with some splendid appearance. Such a light often appeared at the door of the tabernacle, and fixed its abode on the ark, between the cherubim. It was by the Jews called the Shekinah, i. e. the

habitation of God. Hence he is described as dwelling in light, and clothed with light as with a garment. In the midst of this brightness there seems to have been sometimes a human shape and figure. It was probably of this heavenly light that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the mount, when his garments were white as the light; and at his ascension into heaven, when a bright cloud received, or invested him; and when he appeared to John, Rev. i. 13; and it was with this he prayed his Father would glorify him.

Sometimes the great and blessed God appeared in the form of a man or angel. It is evident that the true God resided in this man or angel; because, on account of this union to proper Deity, the angel calls himself God, the Lord God. He assumes the most exalted names and characters of Godhead. And the spectators and sacred historians, it is evident, considered him as true and proper God; they paid him the highest worship and obedience. He is properly styled, "the angel of God's presence." "The (messenger or) angel of the covenant," Isa. lxiii. 9; Mal. iii. 1.

The same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarch, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship belonging to God. Hence we may infer, that the angel who, under the Old Testament, assumed Divine titles, and accepted religious worship, was that peculiar angel of God's presence, in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

Christ represents himself as one with the Father: "I and the Father are one," John x. 30; xiv. 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may be properly called God-man in one complex person.

Among those expressions of Scripture which discover the pre-existence of Christ, there are several from which we may derive a certain proof of his Divinity. Such are those places in the Old Testament, where the angel who appeared to the ancients is called "God, the Almighty God, Jehovah, the Lord of Hosts, I am that I am," &c.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ explains dark and difficult Scriptures, and discovers

many beauties and proprieties of expression in the word of God, which on any other plan lie unobserved. For instance, in Col. i. 15, &c., Christ is described as the image of the invisible God, the first-born of every creature. His being the image of the invisible God, cannot refer merely to his Divine nature; for that is as invisible in the Son as in the Father; therefore it seems to refer to his pre-existent soul in union with the Godhead. Again: when man is said to be created in the image of God, Gen. i. 27, it may refer to the God-man, to Christ in his pre-existent state. God says, "Let us make man in our image, after our likeness." The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the Divine nature.

On the other side, it is affirmed that this doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his personality. 1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to show the least difference, except in name. 2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures. 3. If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a real man? 4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ, are of the same sort with those which others allege in proof of the pre-existence of all human souls. 5. This opinion, by ascribing the dignity of the work of redemption to the sublime human soul, detracts from the Deity of Christ, and renders the last as passive as the first active. 6. This notion is contrary to Scripture. St. Paul says, in all things it behoved him to be made like his brethren; he partook of all our infirmities, except sin. St. Luke says, he increased in stature and in wisdom, Heb. ii. 17. Luke ii. 52. See articles, JESUS CHRIST, and INDWELLING SCHEME; *Robinson's Claude*, vol. i. pp. 214, 311; *Watts's Works*, vol. v. pp. 274, 385; *Gill's Body of Div.* vol. ii. p. 51; *Robinson's Plea*, p. 140; *Fleming's Christology*; *Simpson's Apology for the Trin.* p. 190; *Hawker's Sermon on the Divinity of Christ*, pp. 44, 45.

PRE-EXISTENTIAL, a term applied to those who hold the hypothesis of the pre-existence of souls, or the doctrine that, at the beginning of the world, God created the souls of all men, which, however, are not united to the body till the individuals for whom they are destined are begotten or born into the world. This

was the opinion of Pythagoras, Plato, and his followers, and of the Kabbalists among the Jews. The doctrine was taught by Justin Martyr, Origen, and others of the Fathers, and has been the common opinion of mystics, both of ancient and modern times. Such as hold the immediate creation of the human soul at the moment of the production of the body, are called *Creatiani*; and those who believe in its natural propagation by the parents, *Traduciani*.

PREMONSTRANTES, or PRÆMONSTRATENSES, a religious order of regular canons, instituted in 1120 by S. Norbert, and thence called Norbertines. The rule they followed was that of St. Augustin, with some slight alterations, and an addition of certain severe laws, whose authority did not long survive their founder.

They first came into England, A. D. 1146. Their first monastery, called New-house, was erected in Lincolnshire by Peter de Saulia, and dedicated to St. Martial. In the reign of Edward I. this order had twenty-seven monasteries in England.

PRESBYTER. See next article, and articles DEACON, ELDER.

PRESBYTERIANISM. The title Presbyterian comes from the Greek word *πρεσβύτερος*, which signifies *senior*, or *elder*, intimating that the government of the Church in the New Testament was by presbyteries, that is, by association of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that presbyter and bishop, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the moderator, or speaker of the presbytery, a permanent officer.

These positions they maintain against the Episcopalians by the following arguments.—They observe, that the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next, perhaps, denominated presbyters; that we nowhere read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding bishop and presbyter to be two names for the same church officer. This

is apparent from Peter's exhortation to the elders or presbyters who were among the Jewish Christians. "The elders (presbyters) which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God, which is among you, taking the oversight thereof (*ἐπισκοπούντες*, acting as bishops thereof,) not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock," 1 Pet. v. 2, 3. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers, and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of bishop or presbyter is still more apparent from Heb. xiii. 7, 17; and 1 Thesa. v. 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

"From the last-cited text it is evident that the bishops (*προϊσταμένους*) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as all the people were to know, esteem, and love, as those that not only were over them, but also 'closely laboured among them and admonished them.' But diocesan bishops, whom ordinarily the hundredth part of their flock never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, 'ensamples to the flock.' It is the opinion of Dr. Hammond, who was a very zealous divine, and a zealot for episcopacy, that the elders whom the apostle James desires (Jas. v. 14) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

"There is nothing in Scripture upon which the Episcopalian is more ready to rest his cause than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

"In Acts xx. 17, &c., we read, that, 'from Miletus, Paul sent to Ephesus, and called the elders (presbyters) of the church. And when

they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, (*ἐπισκοπούς*, bishops,) to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,' &c.

"From this passage it is evident that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines that the elders whom Paul called to Miletus, were the bishops of Asia, and that he sent for them to Ephesus, because that city was the metropolis of this province. But were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of Ephesus, but the elders of the church in general, or the elders of the churches in Asia. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by days; whereas it must have required several months to call together the bishops or elders of all the cities of Asia, and he might certainly have gone to meet them at Ephesus, in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must, therefore, have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle 'to all the saints in Jesus Christ, which are at Philippi, with the bishops and deacons.' From the passage before us it is likewise plain, that the presbyters of Ephesus had not only the name, but the whole power of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops — *ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ*—which signifies to rule as well as feed the church of God. Whence we see that the apostle makes

the power of governing inseparable from that of preaching and watching; and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than presbyter-bishops, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyter's duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of overseers, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them, that 'he had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for these evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was then standing by the side of him, was destined to fill that important office; or if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, 2 Tim. iv. 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors, after which he passed on to other countries.' Accordingly we find that

Timothy was resident for a time at Philippi and Corinth, (Phil. ii. 19; 1 Cor. iv. 17; xvi. 10, 11) as well as Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus, for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1 Tim. i. 3, 'I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But had Timothy been the fixed bishop of that city, there would surely have been no necessity for beseeching him to abide with his flock. It is to be observed, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly: whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence in Macedonia; and that he could not possibly have been constituted fixed bishop of that church, since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than presbyters, or parish ministers. This being the case, the dispute which has been so warmly agitated concerning the validity of Presbyterian ordination may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a

bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus*; for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm."

The members of the Church of Scotland are strict Presbyterians. Their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch reformer, and who has been styled the Apostle of Scotland.

Their doctrines are Calvinistic, as may be seen in the confession of faith, and the larger and shorter catechisms; though the clergy, when composing instructions, either for their respective parishes, or the public at large, are no more fettered by the Confession, than the clergy of the Church of England are by the Thirty-nine Articles. Many in both communities take a more extensive latitude than their formulas allow them.

As to the church government among the Scotch Presbyterians, no one is ignorant, that, from the first dawn of the reformation among us till the era of the revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form: the former model of ecclesiastical polity was patronized by the House of Stuart on account of the support which it gave to the prerogatives of the crown; the latter was the favourite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. In the Scottish church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, is the joint work of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland are called ruling elders, and hold, it is maintained, the same office, as well as the same name, with those brethren (Acts xv.) who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. These lay-elders, it is further asserted, Paul enjoined Timothy (1 Tim. v. 17)

to account worthy of double honour, if they should rule well, and discharge the duties for which they were separated from the multitude of their brethren. In the Church of Scotland every parish has two or three of these lay-elders, persons chosen from among the heads of families, of known orthodoxy, and steady adherence to the worship, discipline, and government of the church. Being solemnly engaged to use their utmost endeavours for the suppression of vice and cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to their respective duties.

The Kirk Session, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor, indeed, has he a right to vote at all, unless when the voice of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office is to take care of the poor, may be present in every session, and offer their counsel on all questions that come before it; but, except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

The next judicatory is the presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits; as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking the gross or contumacious sinners, the directing of the sentence of excommunication, the deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the word of God, any heresy or erroneous doctrine which hath either been publicly or privately maintained within the bounds of its jurisdiction. Some of them have frankly acknowledged that they cannot altogether approve of that part of her constitution which gives an equal vote, in questions of heresy, to an illiterate mechanic and his enlightened pastor. We are persuaded (say they) that it has been the source of much trouble to many a pious clergyman, who from the laudable desire of



explaining the Scriptures, and declaring to his flock all the counsel of God, has employed a variety of expressions of the same import to illustrate those articles of faith, which may be obscurely expressed in the established standards. The fact, however, is, that in presbyteries the only prerogatives which the pastors have over the ruling elders are, the power of ordination by imposition of hands, and the privilege of having the moderator chosen from their body.

From the judgment of the presbytery there lies an appeal to the provincial synod, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each presbytery over the several kirk sessions within its bounds. Of these synods there are in the Church of Scotland fifteen, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest authority in the Church of Scotland is the General Assembly, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal boroughs. A presbytery in which there are fewer than twelve parishes sends to the general assembly two ministers and one ruling elder: if it contain between twelve and eighteen ministers, it sends three of these, and one ruling elder: if it contain between eighteen and twenty-four ministers, it sends four ministers, and two ruling elders; and of twenty-four ministers, when it contains so many, it sends five, with two ruling elders. Every royal borough sends one ruling elder, and Edinburgh two, whose election must be attested by the kirk sessions of their respective boroughs. Every university sends one commissioner from its own body. The commissioners are chosen annually six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a year, the king presides by his commissioner, who is always a nobleman, and has a salary of 1500*l.* per annum; but he has no voice in their deliberations. The order of their proceedings is regular, though sometimes the number of members creates a confusion, which the moderator, who is chosen from among the ministers to be, as it were, the speaker of the house, has not sufficient authority to prevent. Appeals are brought from all the other ecclesiastical courts in Scotland to the General Assembly; and in questions purely religious, no appeal lies from its determination. See *Hall's View of a Gospel Church*; *Engel. Brit.*, art. *Presbyterians*; *Brown's Vindication of the Presbyterian Form of Church Government*; *Scotch Confession and Directory*. For the other side of the question, and

against Presbyterian church government, see articles *BROWNISTS*, *CHURCH*, *CONGREGATIONAL*, and *EPISCOPACY*.

**PRESBYTERIANS, CUMBERLAND**, a body of North American Presbyterians, who reside principally in the states of Kentucky and Tennessee, and the adjacent territories. The causes which led to its formation are the following. About the year 1800, a very great revival of religion took place within the bounds of the synod of Kentucky, in consequence of which a greater number of new congregations were formed than it was possible to supply with regularly educated ministers. To remedy this evil, it was resolved to license men to preach who were apt to teach, and sound in the faith, though they had not gone through any course of classical study. This took place at the Transylvania presbytery; but as many of its members were dissatisfied with the proposed innovation, an appeal was made to the synod, which appointed a commission to examine into the circumstances of the case; the result of whose report was a prohibition of the labours of uneducated ministers, which led the opposite party to form themselves into an independent presbytery, which took its name from the district of Cumberland, in which it was constituted.

As to doctrinal views, they occupy a kind of middle ground between Calvinists and Arminians. They reject the doctrine of eternal reprobation, and hold the universality of redemption, and that the Spirit of God operates on the world, or as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable. The number of their congregations amounts to sixty.

**PRESBYTERIANS, DISSENTING**, those in Scotland, who, though holding the principles of presbyterian church government, have separated from the kirk, and are formed into several distinct bodies. See *RELIEF*, *SECEDERS*, and *SYNOD*, *REFORMED PRESBYTERIAN*.

**PRESBYTERIANS, ENGLISH**. The first adherents of this form of church government in England were those Protestants who returned from Frankfort, to which place they had fled for refuge in the reign of Queen Mary. There they became acquainted with the Geneva platform, and, returning to their native country in the time of Elizabeth, they at first met in private houses, and afterwards more publicly, on which occasions the worship was conducted agreeably to the forms of the Geneva service-book. The first Presbyterian place of worship that was built was at Wandsworth, in Surrey, where also they formed a presbytery. Other presbyteries were then rapidly constituted in most of the counties in England; and, in a short time, the number of the Presbyterians is said to have

amounted to a hundred thousand. In the time of Cromwell they held the famous Westminster Assembly, consisting of a hundred and fifty ministers, of whom, however, seven were Independents. They now hoped that presbyterianism would be made the established religion of England by an act of parliament; but a law was enacted, granting free toleration to every one to think and worship as he pleased, which proved a great eye-sore to the Presbyterians, who had expected to see their opponents, especially the Independents, completely crushed.

About the beginning of last century, though the Independents had greatly augmented, both the size and number of the Presbyterian congregations were nearly double those of the former; but the gradual increase of Arminian and Arian sentiments, and the consequent diminution of interest in their preaching, powerfully operated on the state of their congregations, as those who could not be satisfied with anti-evangelical and dry moral discourses, left them, and joined the Independents. This deteriorating course issued, with many, in downright Socinianism. Ministers of lax and dubious sentiments were at first associated as lecturers, or co-pastors with older ministers of orthodox views; and as these died, they naturally came to be possessed of the entire charge of the congregations. Their seminaries also became infected with heresy; and from these fountains poisoned streams were let in upon the churches. Trustees of Arian or Socinian opinions appointed ministers holding these opinions over orthodox congregations, contrary to their wishes and solicitations. Endowments, that were founded expressly with the view of maintaining the preaching of the doctrines of our Lord's deity and atonement, and other doctrines therewith connected: in other words, the doctrines contained in the Assembly's confessions and catechisms, were appropriated to the support of a system which the founders would have held in utter abhorrence. In this way have upwards of one hundred and seventy chapels come into the hands of the present generation of Socinians, who, in order to retain them, most disingenuously arrogate to themselves the name of *Presbyterians*, though they have nothing in the shape of Presbyterian church government; and what is of infinitely greater moment, not so much as a shred of those doctrinal principles which distinguished the old Presbyterians; and, as just noticed, to transmit them to posterity, they endowed these chapels. What with these endowments, and what with charities which have been similarly alienated from their original purpose, the Socinians have in the last half an annual amount of not less than 700,000*l.* besides the proceeds of 50,000*l.* left by Dr. Williams, for the support of orthodox sentiments. Yet, notwith-

standing all this temporal provision, pseudo-presbyterianism is struggling for its existence,--disturbed as it is on the one hand by the influence of enlightened criticism, and the zealous promulgation of Christian doctrine; and, on the other, paralyzed by the torpid touch of infidelity, with which it is but too generally found to be in contact.

There exist in England, both in the metropolis, and in different counties, a number of Presbyterian congregations, which have no connexion with the Socinians, but are in communion with the Church of Scotland, or the Scotch Seceders. These are, therefore, carefully to be distinguished from the English Presbyterians.

**PRESCIENCE** of God is foreknowledge, or that knowledge which God has of things to come. The doctrine of predestination is founded on the prescience of God, and on the supposition of all futurity being present to him. Properly speaking, indeed, prescience supposes that of predestination; for if we allow that God from all eternity foresaw all things, he must thus have foreseen them in consequence of his permitting or fore-appointing them. Hence events are not certain merely because foreknown; but foreknown because antecedently certain on account of pretermining reasons. See **FOREKNOWLEDGE**, **PREDESTINATION**.

**PRESCRIPTION**, in theology, was a kind of argument pleaded by Tertullian and others in the third century against erroneous doctors. This mode of arguing has been despised by some, both because it has been used by Papists, and because they think that truth has no need of such a support. Others, however, think that if it can be shown that any particular doctrine of Christianity was held in the earliest ages, even approaching the apostolic, it must have very considerable weight; and, indeed, that it has so, appears from the universal appeals of all parties to those early times in support of their particular opinions. Besides, the thing is in itself natural; for if a man finds a variety of opinions in the world upon important passages in Scripture, where shall he be so apt to get the true sense as from contemporary writers, or others who lived very near the apostolic age? And if such a man shall find any doctrine or interpretation to have been universally believed in the first ages, or, as Vicentius Lirinensis words it, *scripturæ ubique et ab omnibus*, he will unquestionably be disposed to think such early and universal consent, or such prescription, of very considerable weight in determining his opinion.

**PRESUMPTION**, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance or irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God.

without obedience to his will. Presumptuous sins must be distinguished from sins of infirmity, or those failings peculiar to human nature, Eccl. vii. 20; 1 John i. 8, 9; from sins done through ignorance, Luke xii. 48; and from sins into which men are hurried by sudden and violent temptation, Gal. vi. 1. The ingredients which render sin presumptuous are, knowledge, John xv. 22; deliberation and contrivance, Prov. vi. 14; Psal. xxxvi. 4; obstinacy, Jer. xlv. 16; Deut. i. 13; inattention to the remonstrances of conscience, Acts vii. 51; opposition to the dispensations of Providence, 2 Chron. xxviii. 22; and repeated commission of the same sin, Psal. lxxviii. 17. Presumptuous sins are numerous; such as profane swearing, perjury, theft, aultery, drunkenness, Sabbath-breaking, &c. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord, Numb. xv. 3; they harden the heart, 1 Tim. iv. 2; draw down judgments from heaven, Numb. xv. 31; even when repented of, are seldom pardoned without some visible testimony of God's displeasure, 2 Sam. xii. 10. As it respects professors of religion, as one observes, they sin presumptuously, 1. when they take up a profession of religion without principle; 2. when they profess to ask the blessing of God, and yet go on in forbidden courses; 3. when they do not take religion as they find it in the Scriptures; 4. when they make their feelings the test of their religion, without considering the difference between animal passion and the operations of the Spirit of God; 5. when they run into temptation; 6. when they indulge in self-confidence and self-complacency; 7. when they bring the spirit of the world into the church; 8. when they form apologies for that in some which they condemn in others; 9. when professing to believe in the doctrines of the gospel, they live licentiously; 10. when they create, magnify, and pervert their troubles; 11. when they arraign the conduct of God as unkind and unjust. See *R. Walker's Sermons*, vol. i. ser. 3; *South's Sermons*, vol. vii. ser. 10, 11, and 12; *Tillotson's Sermons*, ser. 147; *Saurin's Sermons*, vol. i. ser. 11. Robinson's translation; *Bishop Hopkins on the Nature, Danger, and Cure of Presumptuous Sins*. See his works.

PRIDE is inordinate and unreasonable self-esteem, attended with insolence and rude treatment of others. "It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be ad-

mitted, has no inclination to insult the company. The proud man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority." Pride is the high opinion that a poor, little, contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness. 2. Pride manifests itself by praising ourselves, adoring our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellences others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself. 3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense. 4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority, is to make our rise our downfall." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. How particularly it is prohibited, Prov. xvi. 18; 1 Pet. v. 5; James iv. 6; Prov. xxix. 23: what a torment it is to its possessor, Esther v. 13; how soon all things of a sublunary nature will end: how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. See HUMILITY.

PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. Before the promulgation of the law of Moses, the first born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedec, Job, Isaac, and Jacob, offered themselves their own sacrifices. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe, and it consisted of three orders, the high-priest, priests, and Levites. The priest-

hood was made hereditary in the family of Aaron; and the first-born of the oldest branch of that family, if he had no legal blemish, was always the high-priest. This divine appointment was observed with considerable accuracy till the Jews fell under the dominion of the Romans, and had their faith corrupted by a false philosophy. Then, indeed, the high-priesthood was sometimes set up to sale, and, instead of continuing for life, as it ought to have done, it seems, from some passages in the New Testament, to have been nothing more than an annual office. There is sufficient reason, however, to believe, that it was never disposed of but to some descendant of Aaron capable of filling it, had the older branches been extinct. In the time of David, the inferior priests were divided into twenty-four companies, who were to serve in rotation, each company by itself, for a week. The order in which the several courses were to serve was determined by lot; and each course was, in all succeeding ages, called by the name of its original chief.

The advocates of hierarchical claims, whether in the Romish, Greek, or Protestant Churches, assume that Christian ministers are entitled to be regarded, as succeeding to the same relation to the church, with that which was sustained by the priesthood under the Jewish economy. Hence the terms and offices peculiar to the ancient priests, are conceived to be analogous to the functions and designations of the Christian ministry. On this assumption, it is contended that the duties performed, and the authority exercised, under the direct sanction of the Most High, are now transferred to those who are duly qualified, by a certain order of succession, to discharge the offices of the ministry under the present dispensation. It has, however, been satisfactorily proved, that the Christian ministry is not a priesthood; that Christ is the only and the all-sufficient priest of the Christian Church; and that the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.

As *hoorag* means *one who offers sacrifices*, and as sacrifices have been abolished since the offering of the one perfect and all-sufficient sacrifice, it follows, that, in the strict and official sense, there are no "sacrificers" under the present dispensation. If, therefore, the claims of the Christian ministers are made to rest upon a precise analogy to those founded upon priestly functions of an abrogated dispensation, it surely becomes the advocates of such claims to prove from the Christian Institute, that the conceived analogy exists. But where is the proof? There is not a single passage in "the book" of apostles and evangelists, to support the assumption. Nowhere are the ministers of the gospel represented as "sacrificers;" nowhere is

provision made for such a succession, as in any respect similar to the Levitical, and still less the Aaronical priesthood. To the prophets, and rulers of the synagogues, it is admitted that there are allusions descriptive of ministerial duties; for the work of instruction was the appropriate business of these ecclesiastical functionaries, and not performing the services of a prescribed ritual. But sacerdotal dignities are never ascribed to Christian presbyters, and the principles in which the appropriation originated, may be evidently traced to the working of that antichristian power which produced at length "the mystery of iniquity," and "the man of sin."

The conclusions involved in this argument are subversive of all those "high-church" pretensions which, in more than one hierarchy, have been the immediate sources of arrogant and unholy domination. The doctrine of prerogatives, whether regal or pontifical, has been for ages upheld by the advocates of despotism, on most defensible grounds; and the *jus divinum* by which kings reign, and priests "lord it over God's heritage," has been indebted for its main support to the same assumption and analogy. Judaizing, in one form or another, has been the *fourer-out*, under the dispensation of Him who was "meek and lowly of heart." The first disciples required special illumination, to emancipate their minds from the secular spirit they had imbibed. The first errors that troubled the churches, and perverted the gospel, arose from the notion of amalgamating Judaism with Christianity. The decree of the "apostles, and elders, and brethren," though "it seemed good to the Holy Ghost," did not eradicate the tendency that led to "the beggarly elements" of the abolished economy. One of the earliest indications of the rising spirit of antichrist appeared in the principle that made one class of ministers superior to another, and found its convenient prototype in the high-priest's supremacy. The analogy led to its consummation by most appropriate encroachments, till one bishop became the supreme pontiff, and the imagined resemblance became complete. Judaizing is the basis of Protestant hierarchies; and the Old Testament, abused and perverted, furnishes the principal sources, both of the illustrations and the authority, by which the mighty apparatus of ecclesiastical polity and priestly dominion is supported. See *Stratten's Book of the Priesthood*; *Cong. Mag.*, Feb. 1831.

PRIMACY, the highest post in the church. The Romanists contend that Peter, by our Lord's appointment, had a primacy, or sovereign authority and jurisdiction, over the apostles. This, however, is denied by the Protestants, and that upon just grounds. Dr. Barrow observes, (*Works*, vol. i. p. 557.) that there are several sorts of primacy which may belong to a person in respect of others.

—1. A primacy of worth or personal excellency.—2. A primacy of reputation and esteem.—3. A primacy of order or bare dignity and precedence.—4. A primacy of power and jurisdiction. As for the first of these, a primacy of worth, we may well grant it to Peter, admitting that probably he did exceed the rest of his brethren in personal endowments and capacities; particularly in quickness of apprehension, boldness of spirit, readiness of speech, charity to our Lord, and zeal for his service.—2. As to a primacy of repute, which Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars of the super-eminent apostles, Gal. ii. 6, 9; 2 Cor. xi. 5; xii. 11, this advantage cannot be refused him, being a necessary consequent of those eminent qualities resplendent in him, and of the illustrious performances achieved by him beyond the rest. This may be inferred from that renown which he hath had from the beginning; and likewise from his being so constantly ranked in the first place before the rest of his brethren.—3. As to a primacy of order or bare dignity, importing that commonly, in all meetings and proceedings, the other apostles did yield him the precedence, may be questioned; for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. But yet this primacy may be granted as probable upon divers accounts of use and convenience; it might be useful to preserve order, and to promote expedition, or to prevent confusion, distraction, and dilatory obstruction in the management of things.—4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny upon the following considerations:—1. For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in Scripture.—2. If so illustrious an office was instituted by our Saviour, it is strange that nowhere in the evangelical or apostolical history, there should be any express mention of that institution.—3. If Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject; and probably would have been signified by some distinct name, as that of arch-apostle, arch-pastor, the vicar of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him.—4. There was no office above that of an apostle known to the apostles or primitive church, Eph. iv. 11; 1 Cor. xii. 28.—5. Our

Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume, or admit a superiority of power, one above another, Luke xxii. 14—24; Mark ix. 35.—6. We do not find any peculiar administration committed to Peter, nor any privilege conferred on him which was not also granted to the other apostles, John xx. 23; Mark xvi. 15.—7. When Peter wrote two Catholic epistles, there does not appear in either of them any intimation or any pretence to this arch-apostolical power.—8. In all relations which occur in Scripture about controversies incident of doctrine or practice, there is no appeal made to Peter's judgment or allegation of it as decisive, no argument is built on his authority.—9. Peter nowhere appears intermeddling as a judge or governor paramount in such cases; yet where he doth himself deal with heretics and disorderly persons, he proceedeth not as a pope decreeing, but as an apostle, warning, arguing, and persuading against them.—10. The consideration of the apostles' proceeding in the conversion of people, in the foundation of churches, and in administration of their spiritual affairs, will exclude any probability of Peter's jurisdiction over them. They went about their business, not by order or license from Peter, but according to special direction of God's Spirit.—11. The nature of the apostolic ministry, their not being fixed in one place of residence, but continually moving about the world; the state of things at that time, and the manner of Peter's life, render it unlikely that he had such a jurisdiction over the apostles as some assign him.—12. It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not anywise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance.—13. The discourse and behaviour of Paul towards Peter doth evidence that he did not acknowledge any dependence on him, or any subjection to him, Gal. ii. 11.—14. If Peter had been appointed sovereign of the church, it seems that it should have been requisite that he should have outlived all the apostles: for otherwise, the church would have wanted a head, or there must have been an inextricable controversy who that head was. But Peter died long before John, as all agree, and perhaps before divers others of the apostles.

From these arguments, we must see what little ground the Church of Rome hath to derive the supremacy of the pope from the supposed primacy of Peter.

PRIMATE, an archbishop who is invested with a jurisdiction over other bishops. See ARCHBISHOP.

PRIMITIVE CHRISTIANS, those who lived

in the first ages of Christianity, especially the apostles and immediate followers of our Lord.

**PRINCIPLE**, an essential truth from which others are derived; the ground or motive of action. See **DISPOSITION** and **DOCTRINE**.

**PRINCIPLE, VOLUNTARY**, a phrase of modern date, employed in the controversy between churchmen and dissenters, to denote the free and unconstrained support of religious institutions, in opposition to the compulsory mode of support enforced under the pains and penalties of human laws. It is gaining ground daily, and is acted upon to a very considerable extent even by those who are loudest in its condemnation—voluntary contributions being found indispensable to eke out the allowance made by the state endowments.

**PRIOR**, the head of a convent; next in dignity to an abbot.

**PRISCILLIANISTS**, the followers of Priscillian, in the fourth century. It appears from authentic records, that the difference between their doctrine and that of the Manicheans was not very considerable. For they denied the reality of Christ's birth and incarnation; maintained that the visible universe was not the production of the Supreme Deity, but of some demon or malignant principle; adopted the doctrine of aeons, or emanations from the divine nature; considered human bodies as prisons, formed by the author of evil, to enslave celestial minds; condemned marriage, and disbelieved the resurrection of the body. Their rule of life and manners was rigid and severe; the accounts, therefore, which many have given of their lasciviousness and intemperance deserve not the least credit, as they are totally destitute of evidence and authority. That the Priscillianists were guilty of dissimulation upon some occasions, and deceived their adversaries by cunning stratagems, is true; but that they held it as a maxim that lying and perjury were lawful, is a most notorious falsehood, without even the least shadow of probability.

**PROBATION**, among dissenters, signifies the state of a student or minister, while supplying a vacant church, with a view, on their approval of his character and talents, to his taking the pastoral oversight of them.

**PROBATION**, in a monastic sense, the year of a novitiate, which a religious must pass in a convent, to prove his virtue and vocation, and whether he can bear the severities of the rule.

**PROBATIONER**, in the Church of Scotland, a student in divinity, who, bringing a certificate from a professor in an university of his good morals, and his having performed his exercises to approbation, is admitted to undergo several trials before the presbytery, and upon his acquitting himself properly in these, receives a license to preach.

**PROBITY**, honesty, sincerity, or veracity. "It consists in the habit of actions useful to society, and in the constant observance of the

laws which justice and conscience impose upon us. The man who obeys all the laws of society with an exact punctuality, is not, therefore, a man of probity; laws can only respect the external and definite parts of human conduct; but probity respects our more private actions, and such as it is impossible in all cases to define; and it appears to be in morals what charity is in religion. Probity teaches us to perform in society those actions which no external power can oblige us to perform, and is that quality in the human mind from which we claim the performance of the rights commonly called imperfect."

**PROCESSION**, a ceremony in the Romish Church, consisting of a formal march of the clergy and people, putting up prayers, &c., and in this manner visiting some church, &c. They have processions of the host or sacrament; of our Saviour to Mount Calvary; of the rosary, &c.

Processions are said to be of Pagan origin. The Romans, when the empire was distressed, or after some victory, used constantly to order processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first processions mentioned in ecclesiastical history, are those set on foot at Constantinople, by Chrysostom. The Arians of that city being forced to hold their meetings without the town, went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaux. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer, and been more frequently used in the Western than in the Eastern church.

**PROCESSION OF THE HOLY GHOST**, a term made use of in reference to the Holy Ghost, as proceeding from the Father, or from the Father and the Son. It seems to be founded on that passage in John xv. 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." The procession of the Holy Ghost, it is said, is expressly taught by Christ, in very strong terms, in this text. This procession, it is alleged, is here evidently distinguished from his mission; for it is said, "Whom I will send to you from the Father, even the Spirit of Truth which proceeds from the Father." If his mission and proceeding were the same thing, there would, it is thought, be a tautology in the words, his mission, according to that interpretation, being mentioned twice in the same verse. Dr. Watts, however, observes, that the procession of the Holy Ghost from the Father, respects not his nature or substance.

but his mission only; and that no distinct and clear ideas can be formed of this procession; consequently it must be given up as popish, scholastic, inconceivable, and indefensible. But, it is answered, what clear idea can be given us of the originate, self-existent, eternal being of the Father? Shall we, therefore, deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the mode of it? We can no more explain the manner how the Spirit proceeds from the Father, than we can explain the eternal generation and hypostatical union of the two natures of the Son. We may say to the objector, as Gregory Nazianzen said to his adversary, "Do you tell me how the Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds."

The clearest and fullest account of this procession, next to that in the above-mentioned text, is that in 1 Cor. ii. 12: "The Spirit which is of God;" that is, (say the advocates for this doctrine,) the Spirit, which is the same in nature and essence with the Father, and so is said to be of him, or out of him, not as to local separation, but with respect to identity of nature.

About the eighth and ninth centuries, there was a very warm dispute between the Greek and Latin Churches, whether the Spirit proceeded from the Father only, or from the Father and the Son; and the controversy rose to such a height, that they charged one another with heresy and schism, when neither side well understood what they contended for. The Latin Church, however, has not scrupled to say that the Spirit proceeds from the Father and the Son; but the Greek Church chooses to express it thus: the Spirit proceeds from the Father, by or through the Son, or he receives of the Son, Gal. iv. 6. See HOLY GHOST; *Bishop Pearson on the Creed*, p. 324; *Watts's Works*, 8vo. ed., vol. v. p. 199; *Hurricen on the Holy Spirit*, p. 204; *Ridgley's Div. qu.* 11; *Dr. Lightfoot's Works*, vol. i. p. 482.

PROCLIANITES, the adherents of Proclus, a Phrygian philosopher, who, about the year 194, put himself at the head of a band of Montanists, and spread the errors of Montanus at Rome, and especially in Phrygia, where, about 200 years afterwards, they formed a most dangerous sect, and greatly disturbed the peace of the churches. Proclus denied that Paul was the author of the Epistle to the Hebrews.

PROCTORS OF THE CLERGY, in the English ecclesiastical constitution, are those among the clergy who are chosen, in each diocese, to sit and vote in the House of Convocation.

PROFANE, a term used in opposition to *holy*.

A *profane* person is one who treats sacred things as if they were common. The history of nations is profane as distinguished from that contained in the Bible. Profane writings are such as have been composed by heathens, in contradistinction from the sacred books of Scripture, and the writings of Christian authors.

PROFESSION, among the Romanists, denotes the entering into a religious order, whereby a person offers himself to God by a vow of inviolably observing obedience, chastity, and poverty.

Christians are required to make a profession of their faith. 1. Boldly, Rom. i. 16.—2. Explicitly, Matt. v. 16.—3. Constantly, Heb. x. 23.—4. Yet not ostentatiously, but with humility and meekness.

PROFESSOR, a term commonly used in the religious world, to denote any person who makes an open acknowledgment of the religion of Christ, or who outwardly manifests his attachment to Christianity. All real Christians are professors, but all professors are not real Christians. In this, as in all other things of worth and importance, we find counterfeits. There are many who become professors, not from principle, from investigation, from love to the truth; but from interested motives, prejudice of education, custom, influence of connexions, novelty, &c., as Saul, Jehu, Judas, Demas, the foolish virgins, &c. See article CHRISTIAN; *Jay's Sermons*, ser. 9; *Mead's Almost Christian*; *Belamy's True Religion delineated*; *Shepherd's Sincere Convert*, and on the Parable of the Ten Virgins; *Secker's Nonsuch Professor*; *Christian Professor*.

PROMISE is a solemn asseveration, by which one pledges his veracity that he shall perform, or cause to be performed, the thing which he mentions.

The obligation of promises arises from the necessity of the well-being and existence of society. "Virtue requires," as Dr. Doddridge observes, "that promises be fulfilled. The promisee, i. e. the person to whom the promise is made, acquires a property in virtue of the promise. The uncertainty of property would evidently be attended with great inconvenience. By failing to fulfil my promise, I either show that I was not sincere in making it, or that I have little constancy or resolution, and either way injure my character, and consequently my usefulness in life. Promises, however, are not binding. 1. If they were made by us before we came to such exercise of reason as to be fit to transact affairs of moment; or if by any distemper or sudden surprise we are deprived of the exercise of our reason at the time when the promise is made.—2. If the promise was made on a false presumption, in which the promiser, after the most diligent inquiry, was imposed upon, especially if he were deceived by the fraud of the promisee.—3. If the thing itself

be vicious; for virtue cannot require that vice should be committed.—4. If the accomplishment of the promise be so hard and intolerable, that there is reason to believe that, had it been foreseen, it would have been an expected case.—5. If the promise be not accepted, or if it depend on conditions not performed." See *Doddridge's Lect.* lec. 69; *Grot. de Jure*, lib. ii. cap. 11; *Paley's Mor. Phil.* vol. i. ch. 5; *Grove's Mor. Phil.*, vol. ii. c. 12, p. 2; *Watts's Sermon*, ser. 20.

PROMISES OF GOD are the kind declarations of his word, in which he hath assured us he will bestow blessings upon his people. The promises contained in the sacred Scriptures may be considered, 1. Divine as to their origin.—2. Suitable as to their nature.—3. Abundant as to their number.—4. Clear as to their expression.—5. Certain as to their accomplishment. The consideration of them should, 1. Prove an antidote to despair.—2. A motive to patience.—3. A call for prayer.—4. A spur to perseverance. See *Clark on the Promises*; a book that, Dr. Watts says, "he could dare put into the hands of every Christian, among all their divided sects and parties in the world." *Buck's Sermon*, ser. xi.

PROPAGANDA, a society founded at Rome, 1622, by Pope Gregory XV., the object of which is to propagate the Roman Catholic religion throughout the world. It is extremely rich in funds; has a printing-office furnished with types of all the important languages spoken on the globe; an immense library; and a college or seminary for the education of missionaries. It receives royal donations and penny contributions. Its affairs are conducted by eighteen cardinals, and several papal ministers and officers of the college, who plan measures not only for the extension of the papal religion among pagans, but for the extirpation of heresy. Its full title is, *Congregatio de propagandâ fide*. The college, instituted by Pope Urban VIII. in 1627, is called *Collegium seu Seminarium de propagandâ fide*.

A new *propaganda* has recently been established in France. It consists of two divisions, the seat of one of which is at Paris, and that of the other at Lyons. Its receipts, in 1828, amounted to upwards of 67,000*l.* sterling.

PROPHECY, a word derived from *προφητεια*, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." In the Old and New Testaments the word is not always confined to the foretelling of future events. In several instances it is of the same import with preaching, and denotes the faculty of illustrating and applying to present practical purposes the doctrines of prior revelation. Thus, in Nehemiah it is said, "Thou hast appointed pro-

phets to preach," chap. vi. ver. 7; and whoever speaketh unto men to edification, and exhortation, and comfort, is by St. Paul called a prophet, 1 Cor. xiv. 3. Hence it was that there were schools of prophets in Israel, where young men were instructed in the truths of religion, and fitted to exhort and comfort the people. It is prophecy, however, according to the first definition given above, we shall here consider.

Prophecy (with the power of working miracles) may be considered as the highest evidence that can be given of a supernatural communion with the Deity. Hence, among the professors of almost every religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mohammedans, their prophets. The pretensions of Pagans and impostors have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity. Hence St. Peter observes, "We have a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. ii. 19, 21. Scripture prophecy, therefore, hath God for its origin. It did not arise from the genius of the mind, the temperament of the body, the influence of the stars, &c., but from the sovereign will of God. The ways by which the Deity made known his mind were various; such as by dreams, visions, angels, symbolic representations, impulses on the mind, Num. xii. 6; Jer. xxxi. 26; Dan. viii. 16, 17.

As to the language of prophecy: "It is," says Mr. Gray, "remarkable for its magnificence. Each prophetic writer is distinguished for peculiar beauties; but their style in general may be characterised as strong, animated, and impressive. Its ornaments are derived, not from accumulation of epithet, or laboured harmony, but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote; and which enabled them, among a people not distinguished for genius, to surpass in every variety of composition, the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarse and indelicate cast, it must be recollected, that the Eastern manners and languages required the most forcible representations; and that the



masculine and indignant spirit of the prophets led them to adopt the most energetic and descriptive expressions. No style is, perhaps, so highly figurative as that of the prophets. Every object of nature and of art which could furnish allusions is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment. Thus, by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shown under the storms and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence of righteousness is depicted by the serenity and confidence of peaceful life. This allegorical language, being founded in ideas universally prevalent, and adhered to with invariable relation and regular analogy, has furnished great ornament and elegance to the sacred writings. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor; from the idolatries of heathen nations; from their own history and circumstances; from the service of their temple, and the ceremonies of their religion; from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstances, in a degraded point of view. Hence, likewise, here and there a shade of obscurity. In general, however, the language of Scripture, though highly sublime and beautiful, is easy and intelligible to all capacities."

#### 2. Of the use and intent of prophecy.

As prophecy is so striking a proof of a supernatural communion with the Deity, and is of so early a date, we may rest assured it was given for wise and important ends. "It cannot be supposed," says Bishop Sherlock, "that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his Spirit to men merely to enable them to give forth predictions for the amusement and entertainment of the world: there must be some end worthy of the author." Now, what end could this be, but to keep alive, in the minds of those to whom it was given, a sense of religion, and a hope of future deliverance from the curse of the fall through Jesus Christ? "The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great, and manifest.

"1. It served to secure the belief of a God, and of a providence.

"As God is invisible and spiritual, there was cause to fear, that, in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessities of life than in the study of morality, they might forget their Creator and Governor; and, therefore, God maintained amongst them the great article of faith in him, by manifestations of himself; by sending angels to declare his will; by miracles, and by prophecies.

"2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design or thought, from such a Being?

"3. It contributed to keep up devotion and true religion, the religion of the heart, which consists partly in entertaining just and honourable notions of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"5. It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up amongst them a succession of prophets, to whom they might have recourse for advice and direction. These prophets were revered abroad as well as at home, and consulted by foreign princes; and, in times of the captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords a considerable evidence of the truth of revelation, as well as of a superintending Providence. This evidence, too, is a growing evidence. "The divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God unvaryingly tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty of this stupendous plan for universal good. Of the great use of prophecies which have

been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his divine mission: he referred the Jews to their own Scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollos 'mightily convinced the Jews.' This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence, not only of Justin Martyr, but Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end: and that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of Scripture, and the records of the primitive church.

"Prophecy keeps the attention of Christians alive to the truth and importance of their holy religion: to its truth, because prophecy and Christianity had one and the same origin, both being derived from the same fountain of perfection; it keeps them alive to its importance, because prophecy shows that the Supreme Being has vouchsafed, through a long succession of ages, to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that 'the testimony of Jesus is the spirit of prophecy.' It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful providence. It displays the counsels of inspiration, incessantly directing the course of events, without violating the order of reason and of human action. Such knowledge is too wonderful for us! such power is above our comprehension! But the fact is placed before our eyes. We see, or may see, a regular train of prophecies tending towards one declared end, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world; and we see that these prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of divine revelation. Thus it appears that the chief design of prophecy is to bear constant witness to religious truth; but though to convince gainsayers of this truth is justly considered as its principal use, it has another very important object, to which it well becomes us to pay attention, from motives of gratitude, as well as from

fear of incurring the blame which Scripture invariably imputes to those who neglect to take advantage of the light afforded them. It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair."

Objections, however, have been raised against the prophecies from their obscurity. But to this it is answered, that they have often a first, or partial, and an ultimate completion, of which the former may be generally considered as an earnest of the latter. It is principally this double sense of prophecy which renders it obscure; for though the predictions of the prophets were sometimes positive and exactly descriptive, and delivered with an accurate and definite designation of names and times, prophecy was not generally designed to be clear before its accomplishment. It is, however, always sufficiently exact in its descriptions to authenticate its pretensions to a divine authority; to produce, when it comes to pass, an acknowledgment of its unerring certainty; and to demonstrate the wisdom and power of God. As Bishop Newton observes, prophecies are the only species of writing which are designed more for the instruction of future ages than of the times wherein they are written. In this respect, as the world groweth older, it groweth wiser. Time, that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past; and the perfect accomplishment will produce a perfect knowledge of all the prophets.

### 3. Of the fulfilment of prophecy.

Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled: but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says Bishop

Newton, "the descendants of Shem and Japheth, ruling and enlarged in Asia and Europe, and perhaps in America, and 'the curse of servitude,' still attending the wretched descendants of Ham, in Africa. We see the prosperity of Ishmael, 'multiplied exceedingly,' and become 'a great nation,' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them;' and still dwelling an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living nowhere in authority, everywhere in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made 'a proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are everywhere destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed that the place thereof is not and cannot be known; Babylon made 'a desolation for ever,' a possession for the bittern, and pools of water; Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power 'with a triple crown differs from the first,' with 'a mouth speaking very great things,' and with 'look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the 'Turks' 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the

Arabians still 'escaping out of their hand. We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself' above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness.' We see a great apostasy in the Christian church, which consists chiefly in the worship of demons, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the character of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies, in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these 1700 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion."

#### 4. Rules for understanding the prophecies.

In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that each of the prophecies recorded in the Old Testament expressly points out and clearly characterizes Jesus Christ; yet, taken as a whole, this grand system refers to him; for the testimony of Jesus is the spirit of prophecy. "All the revolutions of

Divine Providence have him for their scope and end. Is an empire, or kingdom, erected? that empire, or kingdom, is erected with a view, directly or indirectly, to the kingdom of the Messiah. Is an empire, or kingdom, subverted or overthrown? that empire, or kingdom, is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed, in whom all the prophecies meet as in a centre." In order, therefore, to oppose error and confront the infidel, we must study the prophecies not as independent of each other, but as connected: for "the argument from prophecy," says Bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate those which follow; and these, again, reflect light on the foregoing; just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence, being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet, concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not merely a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each; till at length the conviction rise unto a high degree of moral certainty."

Further, in order to understand the prophecies, we must endeavour to find out the true subject of prophecy; that is, precisely what the prophets speak of, and the characters that are applied to that subject. The literal sense should be always kept in view, and a knowledge of oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the prediction should be ascertained. An acquaintance with the method of salvation by Christ will greatly assist us in this work. The mind must be unprejudiced, and we should be well acquainted with the Scriptures at large. These rules, with dependence on the divine teaching, will assist us in understanding the prophecies. See *Bishop Newton's Dissertation on the Prophe-*

*cies; Bishop Sherlock's Use and Intent of Prophecy; Bishop Hurd's Sermons on the Prophecies; Sir Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse; Gray's Key to the Old Testament; Simpson's Key to the Prophecies; Illustrations of Prophecy; Vitringa's Typus Doctrinæ Prophetice; Gill on the Prophets; Ettrick's second Exodus, or Remarks on the Prophecies of the Last Times; Kett's History the Interpreter of Prophecy, and Dr. J. P. Smith on the Interpretation of Prophecy. See also the works of Mede, Smith, Hallifax, Apthorp, Davidson, and Faber, on the subject.*

PROPHESYING, religious exercises of the clergy in the reign of Queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division, at a set time, met together in some church of a market or other large town, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before. This done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for despatching the whole. These institutions, like all others, however, it seems, were abused, by irregularity, disputations, and divisions. Archbishop Grindal endeavoured to regulate the prophesyings, and cover them from the objections that the court made against them, by enjoining the ministers to observe decency and order; by forbidding them to meddle with politics and church government, and by prohibiting all nonconformist ministers and laymen from being speakers. The queen, however, was resolved to suppress them; and having sent for the archbishop, told him she was informed that the rites and ceremonies of the church were not duly observed in these prophesyings; that persons not lawfully called to be ministers exercised in them; that the assemblies themselves were illegal, not being allowed by public authority; that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions, and might occasion disputes and sedition in the state; that it was good for the church to have but few preachers, three or four in a county being sufficient. She further declared her dislike of the number of these exercises, and therefore commanded him peremptorily to put them down. The archbishop, however, instead of obeying the commands of his royal mistress, thought that she had made some infringement upon his office, and wrote the queen a long and earnest letter, declaring that his conscience would not suffer him to comply with her commands. The queen was so inflamed with this letter, that the archbishop was sequestered from his office, and he never afterwards recovered the queen's favour. Thus ended the prophesyings; "an

useful institution," says Neale, "for promoting Christian knowledge and piety, at a time when both were at a very low ebb in the nation. The queen put them down for no other reason, but because they enlightened the people's minds in the Scriptures, and encouraged their inquiries after truth; her majesty being always of opinion that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure."

**PROPHET**, a person who foretells future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purposes to that people. See **PROPHECY**.

**PROPHETS, FALSE.** See **IMPOSTORS**, and *Josephus's History of the Jews*.

**PROPHETS, SONS OF THE**, an appellation given to young men who were educated in the schools or colleges under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion, and in sacred music, and thus were qualified to be public preachers, 1 Sam. x. xi. 2 Sam. xix. 2 Kings ii.

**PROPIATION**, a sacrifice offered to God to avert his wrath, and effect the bestowment of his favour. Among the Jews there were both ordinary and public sacrifices, as holocausts, &c., offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation. The Romish church believe the mass to be a sacrifice of propitiation for the living and the dead. The reformed churches allow of no propitiation, but that offered by Jesus on the cross, whereby divine justice is appeased, and our sins forgiven, Rom. iii. 25. 1 John ii. 2.

As it respects the unbloody propitiatory sacrifice of the mass above mentioned, little need be said to confute such a doctrine. Indeed, it is owned in the Church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the Scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest contradiction to St. Paul's doctrine, who teaches, that without shedding of blood there is no remission; therefore there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous: consequently, the pretended true and proper sacrifice of the mass must be superfluous and useless.

The propitiation made by Jesus Christ is that which atones for and covers our guilt, as the mercy-seat did the tables of the law; or it may be defined thus: "It is the averting the punishment due to any one, by undergoing the penalty in the room of the guilty." Thus Jesus Christ is called the propitiation

or atonement, as his complete righteousness propitiates his Father, by satisfying his law and justice for all our transgressions. See **ATONEMENT**, and books under that article.

**PROPORTION OF FAITH.** See **ANALOGY OF FAITH**.

**PROSELYTE**, a new convert to some religion, or religious sect. Among the Hebrews, proselytes were distinguished into two sorts: the first called *proselytes of the gate*, because suffered to live among them, and were those who observed the moral law only, and the rules imposed on the children of Noah; the second were called *proselytes of justice*, who engaged to receive circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew.

**PROSEUCHE**, from *προσευχη*, signifies prayer; but it is taken for the places of prayer of the Jews, and was pretty nearly the same as their synagogues. But the synagogues were originally in the cities, and were covered places; whereas, for the most part, the proseuches were out of the cities, and on the banks of rivers, having no covering, except, perhaps, the shade of some trees or covered galleries, Acts xvi. 13.

**PROSPERITY**, a state wherein things succeed according to our wishes, and are productive of affluence and ease. However desirable prosperity be, it has its manifest disadvantages. It too often alienates the soul from God; excites pride; exposes to temptation; hardens the heart; occasions idleness; promotes effeminacy; damps zeal and energy; and, too often, has a baneful relative influence. It is no wonder, therefore, that the Almighty in general withholds it from his children; and that adversity should be their lot rather than prosperity. Indeed adversity seems more beneficial on the whole, although it be so unpleasant to our feelings. "The advantages of prosperity," says Bacon, "are to be wished; but the advantages of adversity are to be admired. The principal virtue of prosperity is temperance; the principal virtue of adversity is fortitude, which in morality is allowed to be the most heroical virtue: prosperity best discovers vice, adversity best discovers virtue, which is like those perfumes which are most fragrant when burnt or bruised." It is not, however, to be understood that prosperity in itself is unlawful. The world, with all its various productions, was formed by the Almighty for the happiness of man, and designed to endear himself to us, and to what leads our minds up to him. What, however, God often gives us as a blessing, by our own folly we pervert and turn into a curse. Where prosperity is given, there religion is absolutely necessary to enable us to act under it as we ought. Where this divine principle influences the mind, prosperity may be enjoyed and become a blessing; for "while bad men snatch the pleasures of the world as by stealth, with-

out countenance from God, the proprietor of the world, the righteous sit openly down to the feast of life, under the smile of heaven. No guilty fears damp their joys. The blessing of God rests upon all they possess. Their piety reflects sunshine from heaven upon the prosperity of the world; unites in one point of view the smiling aspect both of the powers above and of the objects below. Not only have they as full a relish as others of the innocent pleasures of life, but, moreover, in them they hold communion with God. In all that is good or fair they trace his hand. From the beauties of nature, from the improvements of art, from the enjoyments of social life, they raise their affections to the source of all the happiness which surrounds them, and thus widen the sphere of their pleasures, by adding intellectual and spiritual to earthly joy." *Bair's Sermons*, vol. i. ser. 3; *Bair's Works*, p. 297.

*Spiritual prosperity* consists in the continual progress of the mind in knowledge, purity, and joy. It arises from the participation of the divine blessing; and evidences itself by frequency in prayer; love to God's word; delight in his people; attendance on his ordinances; zeal in his cause; submission to his will; usefulness in his church; and increasing abhorrence of every thing that is derogatory to his glory.

PROTESTANT, a name first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they *protested* against a decree of the Emperor Charles V. and the diet of Spire, prohibiting all Roman Catholics from turning Lutherans, and decreeing that the reformers should deliver nothing in their sermons contrary to the received doctrine of the church; declaring that they appealed to a general council. This name has also been given to those of the sentiments of Calvin; and is now become a common denomination for all those of the reformed churches. See article REFORMATION; *Fell's Four Letters on Genuine Protestantism*; *Chillingworth's Religion of the Protestants*; *Robertson's History of Charles V.*, vol. ii. pp. 249, 250.

PROTESTANT EPISCOPAL CHURCH, in the United States of America, a free and independent body, which originated in the settlement of members of the Church of England in that country. The same creed obtains, and nearly the same ritual. The prayer book omits the Athanasian Creed; dispenses with the use of the cross in baptism; abridges the marriage service; alters the offensive expressions in the burial service, and some other things in adaptation to the state of things in America. It is altogether unconnected with the state. Its supreme power is lodged in a triennial convention, consisting of clerical and lay delegates from the different dioceses or states. The bishops constitute an upper house, and may originate measures for the

concurrence of the lower or mixed assembly. The number of bishops is between sixteen and twenty, and that of clergymen nearly seven hundred. Besides a theological seminary at New York, there are others in different parts of the States.

PROTESTANT METHODIST CHURCH, a respectable body of seceders from the Methodist Episcopal Church in North America, also called Reformed Methodists. It took its rise in 1824, but did not come into full organization till 1828, when, having tried every effort to effect a lay representation in the Conference, the reformers withdrew in very considerable numbers, and adopted a constitution and discipline in accordance with the free and unshackled principles which they found could not be enjoyed among those whom they had left. In 1834, they numbered four hundred ministers, fifty thousand communicants, and two hundred thousand of a population.

PROVIDENCE, the superintendence and care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature: the being of a God; the creation of the world; the wonderfully disposing and controlling the affairs and actions of men; from the absolute necessity of it; from the various blessings enjoyed by his creatures; the awful judgments that have been inflicted; and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence is what is exercised by God himself, without the use of any instrument or second cause; *mediate* providence is what is exercised in the use of means; *ordinary* providence is what is exercised in the common course of means, and by the chain of second causes; *extraordinary* is what is out of the common way, as miraculous operations; *common* providence is what belongs to the whole world; *special*, what relates to the church; *universal* relates to the general upholding and preserving all things; *particular* relates to individuals in every action and circumstance. This last, however, is denied by some. But, as a good writer observes, "the opinion entertained by some that the providence of God extends no farther than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and to Scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection; for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in any regular direction, and without tending to any one scope. The uniform doctrine of

the sacred writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree or permission intervenes in all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the ragings of the waters, and the tumults of the people, he is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping him."

"In what manner, indeed, Providence interposes in human affairs; by what means it influences the thoughts and counsels of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of dark and mysterious nature, and which have given rise to many an intricate controversy. Let us remember that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the councils of men. But though the mode of divine operation remains unknown, the fact of an overruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about. Nothing can be more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and overruling the whole course of events so as to make every one of them answer the designs of his wise and righteous government. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye.

"The experience of every one also must, more or less, bear testimony to it. We need not for this purpose have recourse to those sudden and unexpected vicissitudes which have sometimes astonished whole nations, and drawn their attention to the conspicuous

hand of Heaven. We need not appeal to the history of the statesman and the warrior; of the ambitious and the enterprising. We confine our observation to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct. In how many instances have we found, that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs? Fondly we had projected some favourite plan: we thought that we had forecast and provided for all that might happen; we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure! but, lo! some little event hath come about, unforeseen by us, and in its consequences at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our counsels and plans have been permitted to succeed: we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise we found that happiness was not there, and that God's decree had appointed it to be only vanity. We labour for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favourable combination of external circumstances with the state of his own mind. To accomplish, on every occasion, such a combination, is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, to turn them wheresoever he will, as rivers of water. From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually testify that the way of man is not in himself; that he is not the master of his own lot; that, though he may devise, it is God who directs; God, who can make the smallest incident an effectual instrument of his providence for overturning the most laboured plans of men.

"Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they have no other than names for the unknown operations of Providence; for it is certain that in God's universe nothing comes to pass causelessly or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness

and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place. "The Lord sitteth on the flood. The Lord maketh the wrath of man to praise him, as he maketh the hail and the rain obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps."

"To follow the leadings of Providence, means no other than to act agreeably to the law of duty, prudence, and safety, or any particular circumstance, according to the direction or determination of the word or law of God. He follows the dictates of Providence, who takes a due survey of the situation he is placed in, compares it with the rules of the word which reaches his case, and acts accordingly. To know the will of God as it respects providence there must be, 1. Deliberation. 2. Consultation. 3. Supplication. The tokens of the divine will and pleasure in any particular case are not to be gathered from our inclinations, particular frames, the form of Scripture phrases, impulses, nor even the event, as that cannot always be a rule of judgment; but whatever appears to be proper duty, true prudence, or real necessity, that we should esteem to be his will." See *Charnock, Flavel, Hookwell, Hopkins, Sherlock, Collings, and Fauvet on Providence; Giff's Body of Divinity; Ridgley's Body of Divinity*, qu. 18; *Blair's Sermon*, vol. v., ser. 18; *Forsyth's Piece on Providence, Enc. Brit.*; *Wollaston's Religion of Nature Delimited*, sec. 5; *Thomson's Seasons*, Winter, conclusion.

PRUDENCE is the act of suiting words and actions according to the circumstances of things, or rules of right reason. Cicero thus defines it:—"Est rerum expetendarum fugiendarum scientia."—"The knowledge of what is to be desired or avoided." Grove thus:—"Prudence is an ability of judging what is best in the choice both of ends and means." Mason thus:—"Prudence is a conformity to the rules of reason, truth, and decency, at all times, and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree, or weaker habit of wisdom." It is divided into, 1. Christian prudence, which directs to the pursuit of that blessedness which the Gospel discovers by the use of Gospel means. 2. Moral prudence has for its end peace and satisfaction of mind in this world, and the greatest happiness after death. 3. Civil prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c. 4. Monastic, relating to any circumstances in which a man is not charged with the care of others. 5. (Eco-

nomical prudence regards the conduct of a family. 6. Political refers to the good government of a state.

The idea of prudence, says one, includes *εἰσβολία*, or due consultation; that is, concerning such things as demand consultation in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate nor too slow; and *συνεσις*, or a faculty of discerning proper means when they occur. To the perfection of prudence these three things are further required, viz., *δυσκρασία*, or a natural sagacity; *ἀντινοία*, presence of mind, or a ready turn of thought; and *ἐμπειρία*, or experience.

Plato styles prudence the leading virtue; and Cicero observes, "that not one of the virtues can want prudence;" which is certainly most true, since without prudence to guide them, piety would degenerate into superstition, zeal into bigotry, temperance into austerity, courage into rashness, and justice itself into folly. See *Watts's Ser.*, ser. 28; *Grove's Moral Phil.* vol. ii. ch. 2; *Mason's Christian Mor.* vol. i. ser. 4; *Evans's Christ. Temper.*, ser. 38.

PSALMODY, the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times, more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the whole assembly joined together, which was the most ancient and general practice. At other times, the psalms were sung alternately, the congregation dividing themselves into two parts, and singing verse about, in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was, when a single person began the verse, and the people joined with him in the close: this was often used for variety in the same service with alternate psalmody. See SINGING.

PRATYRIANS, a sect of Arians, who, in the council of Antioch, held in the year 360, maintained that the Son was not like the Father as to will; that he was taken from nothing, or made of nothing; and that in God generation was not to be distinguished from creation.

PURE, a term in theology, which is applied to certain doctrines or articles of faith, in contradistinction from those which are called mixed. Pure doctrines are such as are only and entirely derived from the holy Scriptures, such as those of the Trinity, incarnation, &c.; whereas those which are mixed are such as may be discovered or demon-



strated by reason, from which, as well as from Scripture, proofs may be derived, as to the existence of certain of the attributes of God.

PURGATORY is a place in which the just who depart out of this life are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by pagans, Jews, and Mohammedans, as well as by Christians; and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner. The arguments advanced by the Papists for purgatory are these:—1. Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here.—2. Such small sins do not deserve eternal punishment.—3. Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice.—4. Therefore, few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of divine justice by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these propositions, which the Papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite goodness of God can admit nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss who as yet are not out of debt, but have something in justice to suffer, there must of necessity be some place or state, where souls departing this life, pardoned as to external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or give alms to procure masses for their relief, they are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs: 2 Maccabees xii. 43—45; Matt. xii. 31, 32; 1 Cor. iii. 15; 1 Pet. iii. 19. But it may be observed, 1. That the books of Maccabees have no evidence of inspiration, therefore quota-

tions from them are not to be regarded.—2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to this doctrine, as may be seen by consulting the context, and any just commentator thereon.—3. Scripture, in general, speaks of departed souls going, immediately at death, to a fixed state of happiness or misery, and gives us no idea of purgatory, Isa. lvii. 2; Rev. xiv. 13; Luke xvi. 22; 2 Cor. v. 8.—4. It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us, and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature; a doctrine exactly opposite to Scripture. See *Doddridge's Lectures*, lect. 270; *Limborch's Theol.* l. 6, ch. 10, sec. 10, 22; *Earl's Sermon*, in the *Sermons against Popery*, vol. ii. No. 1; *Burnet on the Art.*; *Fleury's Catechism*, vol. ii. p. 250.

PURIFICATION, a ceremony which consists in cleansing any thing from pollution or defilement. Purifications are common to Jews, Pagans, and Mohammedans. See IMPURITY.

PURITANS, a name given in the primitive church to the Novatians, because they would never admit to communion any one who, from dread of death, had apostatized from the faith; and was revived by Saunders, the Jesuit, to cast reproach upon the persons and way of the Reformers, and render them suspicious and odious to the state: but the word has been chiefly applied to those who were professed favourers of a further degree of reformation and purity in the church, before the Act of Uniformity, in 1662. After this period, the term Nonconformist became common, to which succeeds the appellation Dissenter.

“There have been High Church and Low Church, which are only different expressions for Puritan and anti-Puritan, Conformist and Nonconformist, ever since the Reformation. In the reign of Edward, Cranmer and Ridley headed the one class, Rogers and Hooper the other. Though all four died at the stake for the common faith, the two last had suffered severely from the two former, on account of their opposition to certain imposed rites and ceremonies. In the days of Mary, both parties fled into foreign countries for security. But, even when in exile, the former stiffly adhered to the ceremonies which they had endeavoured to impose when at home; while the latter, availing themselves of the privilege of strangers, as resolutely refused to submit to them. This created no small dissension between the parties while abroad. On their return, after the advancement of Elizabeth to the throne, each hoped to carry

their point. Those who were zealous for rites and usages, however, gained the queen's favour; their views being more in unison with her arbitrary disposition, and her love of pomp in religious as well as in civil matters. But although the other party were disappointed, they were not entirely thrown out. As there was a great deficiency of properly qualified persons to occupy the pulpits and principal places in the establishment, many of those who were known to be opposed to some of its ritual were allowed to officiate in the churches, and their non-compliance with parts of the rubric was connived at. Some of them were also raised to dignified offices. In the course of her reign, however, the bonds were gradually drawn tighter and tighter, and very severe sufferings came to be inflicted on a body of excellent and conscientious men.

"What is said of the Israelites in Egypt, may be said with justice of the Puritans—the more they were afflicted, the more they multiplied and grew. The severities they experienced only increased their resolution to submit to no encroachments on conscience, and added to their influence among those who respected men suffering for conscience's sake. Nothing but the energy and vigilance of Elizabeth's government prevented very serious disturbances in the country from these causes. Parliament would more than once have given relief, but was prevented from doing so by the archbishop, and his influence over the queen. In her last days, when the nation was beginning to worship the rising sun, some abatement took place; but still the conflict went on.

"A vigorous attempt was made by the Puritans, at the beginning of James's reign, to accomplish a further reformation of the church, and to secure liberty for those who conscientiously scrupled to observe some of its rites, though they wished still to remain within its pale. James's hatred of Presbyterianism, which he transported across the Tweed, defeated this project. The canons formed by the convocation, under his direction, increased, instead of mitigating, the evils under which the Puritans groaned; and during the whole of his reign, and that of his unfortunate son and successor, matters gradually grew worse and worse, till they finally came to a grand crisis.

"The pontificate of Laud was a great means of accelerating that conflict in which he lost his head. The conforming Puritans were in his time severely dealt with. If they did not bow to the altar, would not read the book of sports, or were guilty of the crime of holding lectures, or of preaching twice on the Lord's day, it was enough to bring them before the high-commission-court, and subject them to all its oppressive and iniquitous censures. The consequences were

that multitudes of the ablest ministers, and of the best of the people, left their native country, and fled for an asylum to the wilds and deserts of America. At last, oppression brought the country to desperation; and, in the struggle which ensued, both the church and the monarchy were wrecked.

"There was religious peace, but not general satisfaction, during the Protectorate. The friends of the fallen church were still numerous; the lovers of form and ceremony in religion were not few, though they were silent and sullen. The opponents of the hierarchy were divided among themselves; the largest fragment, the Presbyterian, opposed themselves to all the sectaries, were enamoured with an established church, and not as a body inimical to a certain species of episcopal government.

"When Charles II. was restored, the episcopal establishment, as a matter of course, was reinstated in all its rights and privileges; and the body of the ministers who were attached to a simpler, and what they regarded a more scriptural form of religion, were driven away. The vast majority of these persons did not decidedly object to a modified episcopacy—to a liturgical form of worship, and to the use of various rites, provided they were not absolutely imposed on their consciences as matter of faith and scriptural practice. They were mostly believers in the lawfulness of a civil establishment of Christianity, and consequently were not dissenters from the church; they only objected to certain things belonging to, or imposed by it."

PURITY, the freedom of any thing from foreign admixture; but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendancy of irregular passions. See CHASTITY. Purity implies, 1. A fixed habitual abhorrence of all forbidden indulgences of the flesh.—2. All past impurities, either of heart or life, will be reflected on with shame and sorrow.—3. The heart will be freed, in a great measure, from impure and irregular desires.—4. It will discover itself by a cautious fear of the least degree of impurity.—5. It implies a careful and habitual guard against every thing which tends to pollute the mind. See *Eraus's Sermons on the Christian Temper*, ser. 23; and *Watts's Sermons*, ser. 27.

PURPOSE OF GOD. See DECREE.

PUSEYISM, a name given to the heresy taught at and propagated from Oxford, and borrowed from Professor Pusey, one of those with whom it originated, but who does not appear to have taken so prominent a part in the dissemination of its principles as some others in the same city. These principles are: the saving efficacy of the sacraments, *i. e.* baptismal regeneration, and the pardon of sin obtained in the act of taking the supper; the restriction of divine grace to the

instrumentality of what is called the apostolical ministry, or ministers who have been episcopally ordained in the churches of England and Rome; the importance of observing saints' days, and keeping up certain symbolical places and actions in connexion with ecclesiastical edifices; the approximation, in a variety of ways, to Romanism, and especially the fundamental perversion of the apostolic doctrine of justification, which is made to consist, not in the reversal of the sentence of condemnation, and the treatment of the sinner as a righteous person solely on the ground of the imputed righteousness of Christ, but in his moral renovation, or his being made internally holy through the influences

of the Holy Spirit. Much stress is laid on fasting and other acts of mortification, in which there is every symptom of a return to the ascetic life. There is reason to believe that the writings of Knox and Jebb have mainly contributed to nourish this heresy, which is rapidly spreading in the Church of England, to the no small disquietude of those within her pale who are still attached to the doctrine of the apostles and of the Reformation.

**PUSILLANIMITY**, is a feebleness of mind, by which it is terrified at mere trifles or imaginary dangers, unauthorized by the most distant probability.

**PYRRHONISTS**. See **SCEPTICS**.

## Q.

**QUAKERS**, a sect which took its rise in England about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies; and, though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but after the Restoration, Penn and Barclay gave to their principles a more regular form. The doctrines of the society have been variously represented; and some have thought and taken pains to prove them favourable to Socinianism. But, according to Penn, they believe in the Holy Three, or the Trinity of the Father, Word, and Spirit, agreeably to the Scripture. In reply to the charge that they deny Christ to be God, Penn says, "that it is a most untrue and uncharitable censure—that they truly and expressly own him to be so according to the Scripture." To the objection that they deny the human nature of Christ, he answers: "We never taught, said, or held so gross a thing, but believe him to be truly and properly man like us, sin only excepted." The doctrines of the Fall, and the redemption by Christ, are, according to him, believed by them; and he firmly declares, "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline, as extracted from a summary transmitted by one of their most respectable members.

They tell us that, about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew

from the communion of every visible church, to seek the Lord in retirement. Among these was their honourable elder, George Fox, who, being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England: and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine:—

"We agree with other professors of the Christian name, in the belief of one eternal God, the Creator and Preserver of the universe; and in Jesus Christ, his Son, the Messiah and Mediator of the New Covenant, Heb. xii. 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge which Divine Wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless, we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation. 1 Cor. i. 24.

"To Christ alone we give the title of the Word of God, John i. 1, and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit, (2 Pet. i. 21,) from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus, 2 Tim. iii. 15.

"We reverence those most excellent precepts which are recorded in Scripture to have been delivered by our great Lord; and we firmly believe that they are practicable and binding on every Christian; and that in the life to come every man will be rewarded according to his works, Matt. xvi. 27. And further, it is our belief that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, (John i. 9,) every man coming into the world is endued with a measure of the light, grace, or good Spirit of Christ, by which, as it is attended to, he is enabled to distinguish good from evil, and correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by him who hath overcome the world, (John xvi. 33,) is, to those who humbly and sincerely seek it, an all-sufficient and present help in the time of need. By this, the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God.

"Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and of spirits, in spirit and in truth: therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One, 1 John ii. 20, 27. Yet although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, (Heb. x. 25,) in testimony of their dependence on the heavenly Father, and for a renewal of their spiritual strength: nevertheless in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our con-

dition bestowed upon us; believing even a single sigh (Rom. vii. 24) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, (Jer. xxiii. 30—32,) must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command. 'Freely ye have received, freely give,' Matt. x. 8, and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the gospel dispensation, as foretold by the prophet Joel, Joel ii. 28, 29, and noticed by the apostle Peter, Acts ii. 16, 17.

"There are two ceremonies in use among most professors of the Christian name,—water baptism, and what is termed the Lord's supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, invariably revealed, can set the soul free from the thralldom of sin, by this power alone we believe salvation to be effected. We hold, that as there is one Lord and one faith, (Eph. iv. 5,) so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner, John, belonged, as the latter confessed, to an inferior dispensation, John iii. 30.

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, nor any other external performance, but only by a real participation of his divine nature (1 Pet. ii. 4) through faith; that this is the supper alluded to in the Revelation, Rev. vii. 20,

Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me ; and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which, opinions so different, and animosities so violent, have arisen.

" Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it, nor thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure, unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank, Matt. v. 48 ; Eph. iv. 13 ; Col. iv. 12.

" There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the Mount, ' Swear not at all,' Matt. v. 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, Matt. v. 39, 44, &c. ; xxvi. 52, 53 ; Luke xxii. 51 ; John xviii. 11 ; and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are in their origin and effects utterly repugnant to the Gospel, which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving, their brethren, (of whatever colour or complexion,) for whom, as for themselves, Christ died ; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

" Some of our ideas have in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold that, as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable.

We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

" It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition ; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life ; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes ; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction by which we are guided to an everlasting inheritance.

" To conclude : although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus, Eph. ii. 8, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience, John vii. 17. Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him who, by his prophet, hath promised to be ' a spirit of judgment to him that sitteth in judgment,' Isa. xxviii. 6. Without this, there is a danger of receiving numbers into outward communion, without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd, John x. 7, 11 : that is, such as know his voice and follow him in the paths of obedience.

" In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed, Matt. xviii. 15—17.

" To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently : from whence arose

monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole, previously to which general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavour to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings also belongs the allowing of marriages: for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together, and propose their intention to the monthly meeting; and if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This

is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last-mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made; on both which occasions it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them.—There are seven yearly meetings, viz., 1. London, to which come representatives from Ireland; 2. New England; 3. New York; 4. Pennsylvania and New Jersey; 5. Maryland; 6. Virginia; 7. the Carolinas and Georgia.

"The yearly meeting has the general superintendence of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, making such regulations as appear to be requisite, or excite to the observance of those already made; and sometimes appoints committees to meet those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly meetings.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our

Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety: accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time and in the same place with those of the men; but separately, and without the power of making rules: and it may be remarked that, during the persecutions which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who by their experience in the work of religion are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting. They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second day's morning meeting, that the revival of manuscripts concerning our principles, previously to publication, is intrusted by the yearly meeting held in London; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly or quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member is sufficient; if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience' sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the society. The same meetings also appoint members of their own in the country as correspondents, who are to

join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men who are approved ministers are also members of this meeting, which is called the meeting for sufferings; a name arising from its original purpose, which is not yet become entirely obsolete.

"The yearly meeting has intrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not, in any of the meetings which have been mentioned, any president, as we believe that divine wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. When these are very voluminous, and require a house for their deposit, (as is the case in London, where the general records of the society in Great Britain are kept,) a clerk is hired to have the care of them; but, except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society."

The number of Quakers in England and Ireland may amount to about 40,000; in Scotland, they do not much exceed 300; but in America their number may be from 100,000 to 120,000. See a pamphlet entitled, *A Summary of the History, Doctrine, and Discipline of the Quakers*; *Sewell's and Rutt's History of the Quakers*; *Besse's Sufferings of the Quakers*; *Penn's Works*; *Burclay's Apology for the Quakers*; *Neale's History of the Puritans*; *Claridge's Life and Posthumous Works*; *Bevan's Defence of the Doctrines of the Quakers*; *Adams's View of Religions*; *Take's Principles of Religion as professed by the Quakers*; *Gough's History of Quakers*; *Clarkson's Portraiture of Quakerism*.

QUAKERS, or FRIENDS EVANGELICAL, a branch which broke off from the old body, about the year 1836, on occasion of the discussions originated by the American heresy, or the principles of deism advocated by Elias Hicks, an American Quaker. At first a number of valuable members who withdrew from the society either joined other communions, or stood aloof, waiting to see the issue of the agitation which the controversy had produced, but most of them afterwards formed themselves into a distinct society. Their principal congregation is in Manchester, but

they have also meetings in London, and different other towns in England. They maintain the sufficiency and authority of Scripture, renouncing the tenets of subsequent revelations, and of an universal, saving, inward light; the necessity of the influence of the Holy Spirit to regeneration and faith; and the grand fundamental doctrine of Protestantism, justification by faith alone in the righteousness of Christ.

QUIETISTS, a sect famous towards the close of the seventeenth century. They were so called from a kind of absolute rest and inaction, which they supposed the soul to be in when arrived at that state of perfection which they called the *unitive life*; in which state they imagined the soul wholly employed in contemplating its God, to whose influence it was entirely submissive, so that he could turn and drive it where and how he would.

Molinos, a Spanish priest, is the reputed author of Quietism; though the Illuminati, in Spain, had certainly taught something like it before. Molinos had numerous disciples in Italy, Spain, France, and the Netherlands. One of the principal patrons and propagators of Quietism in France was Marie Bouveres de la Motte Guyon, a woman of fashion, and remarkable for her piety. Her religious sentiments made a great noise in the year 1687, and were declared unsound by several learned men, especially Bossuet, who opposed them in the year 1697. Hence arose a controversy between the prelate last mentioned and Fenelon, archbishop of Cambray, who seemed disposed to favour the system of Guyon, and who, in 1697, published a book containing several of her tenets. Fenelon's book, by means of Bossuet, was condemned in the year 1699, by Innocent XII; and the sentence of condemnation was read by Fenelon himself at Cambray, who exhorted the people to respect and obey the papal decree. Notwithstanding this seeming acquiescence, the archbishop persisted to the end of his days in the sentiments which, in obedience to the order of the pope, he retracted and condemned in a public manner.

A sect similar to this appeared at Mount Athos, in Thessaly, near the end of the fourteenth century, called *Hesychasts*, meaning the same with Quietists. They were a branch of the Mystics, or those more perfect monks, who, by long and intense contemplation, endeavoured to arrive at a tranquillity of mind

free from every degree of tumult and perturbation.

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulency, to contention, to pragmatistical curiosity, to all such exorbitant behaviour, whereby the right of others is infringed, their peace disturbed, their just interest or welfare any ways prejudiced. It is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, and charity, modesty, and sobriety. It is of such importance, that we find it enjoined in the sacred Scripture; and we are commanded to study and pursue it with the greatest diligence and care, 1 Thess. iv. 11. The great Dr. Barrow has two admirable sermons on this subject in the first volume of his works. He justly observes, 1. That quietness is just and equal. 2. It indicates humility, modesty, and sobriety of mind. 3. It is beneficial to the world, preserving the general order of things. 4. It preserves concord and amity. 5. It begets tranquillity and peace. 6. It is a decent and lovely thing, indicating a good disposition, and producing good effects. 7. It adorneth any profession, bringing credit and respect thereto. 8. It is a safe practice, keeping us from needless encumbrances and hazards; whereas pragmatisticalness, interfering with the business and concerns of others, often raises dissensions, involves in guilt, injures others, shows our vanity and pride, and exposes to continual trouble and danger.

QUINQUAGESIMA, a Sunday so called, because it is the fiftieth day before Easter, reckoned in whole numbers. *SHEROVE SUNDAY*.

QUINTILIANS, a sect that appeared in Phrygia, about 189: thus called from their prophetess, Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having first eaten of the tree of knowledge; told great things of Mary, the sister of Moses, as having been a prophetess, &c. They added, that Philip the deacon had four daughters, who were all prophetesses, and were of their sect. In these assemblies it was usual to see the virgins entering in white robes, personating prophetesses. The errors of the Quintilians were at first looked upon as folly and madness; but as they appeared to gain ground, the Council of Laodicea, in 330, condemned them.

## R.

RABBINS (from the Heb. רב *Rab*, great,) doctors or teachers among the Jews, whose province it is to decide differences, determine what things are allowed or forbidden, and judge both in religious and civil matters.

They celebrate marriages and declare divorces, preach in the synagogues, and preside over academies. Their studies are chiefly occupied with the Talmud and the Cabala, and in general they are acquainted with little else.



There have, however, been some distinguished men among them, especially in Spain. Of these the following are the principal:—*Moses Maimonides*, or, abridged, *Rambam*, born at Corduba, A.D. 1131, author of an abridgment of the Talmud, a "Commentary on the Mishnah," and "More Nevochim, or a Guide to the Perplexed;" in the two latter of which works, many novel philosophical principles are advanced, which greatly scandalized the western Jews. *Solomon Jarchi*, abbreviated *Rashi*, died at Troyes, in France, A.D. 1170, wrote a "Commentary on the Old Testament," in which he chiefly follows the interpretation of "The Targum." Owing to the brevity with which he expresses himself, he is often very obscure. *Abenezra*, born at Toledo, A.D. 1167, improved himself by travelling, applied to the study of the different sciences, and rose quite superior to his countrymen in his independence and impartiality of mind. He also wrote a "Commentary on the Scriptures," which is of much greater value than that of Jarchi, on account of its containing the results of much grammatical and historical investigation. In elucidating the Hebrew words, he frequently avails himself of the Arabic. *David Kimchi*, born about 1160, the author of a commentary, and other learned works. He is more polemical than any of his predecessors, and often attacks the Christians with much bitterness; but most of the passages containing these attacks have been struck out of the printed copies by the censors, and have since been omitted in the MSS. from fear of the Inquisition. *Abarbanel* (Abrahamel) flourished about 1490, and wrote very elaborate and tedious commentaries on the Bible. Taking the schoolmen for his model, he proposes a number of knotty questions on every chapter or division, which he answers at great length. *Tanchum*, of Jerusalem, wrote Arabic commentaries on the Old Testament, which still exist in MS. in the Bodleian Library. In critical works on the Scriptures, accounts will be found of *Ben Asher* and *Ben Naphthali*, who revised the Hebrew text about the beginning of the eleventh century. *Ramban*, (Rab. Moses ben Nahman,) who wrote on the Books of the Law. *Elias Levita*, the distinguished Masoretic critic, and others, who, in different countries, addicted themselves, with greater or less success, to the study of the Hebrew Grammar and Scriptures.

**RANTEBS**, 1. A sect which sprang up in 1645, and advocated the light of nature under the name of Christ within. Their sentiments corresponded in a great measure with those of the *Seekers*, which see. 2. A recent separation from the Wesleyan Methodists. See **METHODISTS**.

**RASH JUDGING**. See **JUDGING, RASH**.

**RASHNESS** consists in undertaking an action, or pronouncing an opinion, without a

due examination of the grounds, motives, or arguments, that ought first to be weighed.

**RASCOLNIKS**, schismatics, a term of reproach given to all who secede from the Greek Church in Russia. They are very numerous, amounting to between two and three millions, and are daily on the increase.

**RATIONALISM**, the system which would reduce all the truths and dictates of religion to the standard of human reason. Its advocates, called *Rationalists*, maintain, in general, that mankind are led by their reason, and especially by the natural powers of their mind, and by the observation of nature, by which they are surrounded, to a true knowledge of things relating to the Deity, human duty, happiness, &c.; and that reason possesses the supreme authority, and highest right of decision in matters of faith and morality. The term seems first to have been used by Amos Comenius, in the year 1661, and has been, and still is applied to the German Neologians, who have acquired to themselves such a fearful pre-eminence by their opposition to the peculiarities of the revealed system. Rationalism differs but little from *Naturalism*, and is often used as strictly synonymous with it. See the article **NEOLOGY**.

**READING (public) of the SCRIPTURES**. See **SCRIPTURES**.

**READINGS, VARIOUS**, instances in which a difference is found to exist in different manuscripts of the Hebrew and Greek Scriptures. Without the intervention of a miracle it was impossible that the sacred text should continue to be propagated, without suffering, in a greater or less degree, the fate of all other written documents. And that no such intervention has taken place is evident, from the fact that no two manuscripts, either of the Hebrew Bible or the Greek New Testament, are found in every respect to agree. The inspired autographs having long since been lost, it is impossible to point out any manuscript, and affirm that it contains the *ipsissima verba* of the prophets or apostles. Even the best copies are found, in many instances, to exhibit readings which must, on every just principle of criticism, give place to readings contained in inferior copies.

When we speak of a various reading, we do not usually mean a reading which differs from the originally inspired text, but one which differs from the *Textus Receptus*; i. e. Vander Hooght's Hebrew Bible published at Amsterdam in 1705, and the Elsevir Greek Testament, printed at Leyden in 1624. The text of these editions, having, from the beauty of their typographical execution, obtained an extensive circulation, and become the basis of subsequent editions, was most conveniently appealed to on critical questions, and when critical editions were published, this text was exhibited in full, without any alteration, and

the varieties of reading were added in the margin. The result of a nice and accurate collation of these readings has shown that there are, among them, many which possess a higher claim to reception than those which occupy their place in the text; but by far the greater number are, as far as evidence yet goes, not likely ever to supplant the textual readings. Though the number of *varia lectiones* is immense, amounting to several hundred thousands, comparatively few are of any importance to the sense of the passages in which they occur. The very worst manuscript that is known to exist, contains every dogma of faith, every precept of morality, and every essential fact and circumstance of history that is to be found in the best. The variations are more in letters than in words; and even where the words differ, it is more in sound than in sense.

The fact that various reading did exist in the copies of the sacred text, created, when first disclosed, no small alarm among those who had paid but little attention to subjects of criticism; but it is now clearly perceived that these readings, multiplied as they have since been beyond comparison, so far from invalidating the authority, or detracting from the integrity of the word of God, go rather to establish both, while they incontestably show, that, being written independently of each other, by persons separated by distance of time, remoteness of place, and difference of opinions, no collusion has taken place with a view to transmit certain particular tenets, as divinely sanctioned, to posterity.

The sources of various readings are various; but are chiefly the following: errors or mistakes in copies which have served as exemplars; negligence, or mistake on the part of transcribers; critical emendations; and wilful corruptions. Of the last mentioned, however, very few instances can be proved: Eichhorn avers that only two are to be met with in all the Old Testament.

In judging of the merits of the different readings, recourse must be had to the testimony of manuscripts, the ancient versions, the quotations found in ancient Jewish and Christian writers, the *usus loquendi*, the exigency of the passages, &c.

REALISTS, the name of a sect of school philosophers, formed in opposition to the Nominalists. The former believed that universals are realities, and have an actual existence out of the mind; while the latter contended that they exist only in the mind, and are only ideas.

RE-ANOINTERS, a sect in Russia, which sprang up about the year 1770. They do not rebaptize those who join them from the Greek church, but insist on the necessity of their having the mystery of the chrism again administered to them. They are very numerous in Moscow.

REASON, a faculty or power of the mind, whereby it draws just conclusions from true and clear principles. Many attempts have been made to prove reason inimical to revelation; but nothing can be more evident than that it is of considerable use in knowing, distinguishing, proving, and defending the mysteries of revelation; although it must not be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith.

It is to our reason, says Moses Stuart, that the arguments which prove the divine origin of Christianity are addressed; and it is by reason that we prove, or are led to admit of this origin, on general or historical grounds. Reason prescribes, or at any rate develops and sanctions, the laws of interpreting Scripture. But when reason is satisfied that the Bible is the book of God, by proof which she cannot reject, and yet preserves her character; and when she has decided what laws of exegesis the nature of human language requires; the only office that remains for her, in regard to the Scriptures, is the application of those laws to the actual interpretation of the Bible. When by their application she becomes satisfied with respect to what the sacred writers really meant to declare, in any case, she must admit it without hesitation, whether it be a doctrine, the relation of a fact, or a precept. It is the highest office of reason to believe doctrines and facts which God has asserted to be true, and to submit to his precepts; although many things, in regard to the manner in which those facts and doctrines can be explained, or those precepts vindicated, may be beyond her reach. In short, the Scriptures being once admitted to be the word of God, or of divine authority, the sole office of reason, in respect to them, is to act as an *interpreter* of revelation, and not in any case as a *legislator*. Reason can only judge of the laws of exegesis, and direct the application of them, in order to discover simply what the sacred writers meant to assert. This being discovered, it is either to be received as they have asserted it, or their divine authority must be rejected, and our obligation to believe all that they assert, denied. There is no other alternative. Philosophy has no right to interfere here. If she ever interfere, it must be while the question is pending, whether the Bible be divine. Nor has system, prejudice, sectarian feeling, orthodoxy, or heterodoxy, so called, any right to interfere. The claims of the Bible being once admitted, the simple question in respect to it is: What does it teach? And, in regard to any particular passage, What idea did the original writer mean to convey? When this is ascertained by the legitimate rules of interpretation, it is authoritative. It is an authority from which there is no appeal.

RECLUSE, among the Papists, a person

shut up in a small cell of an hermitage, or monastery, and cut off not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment, from a motive either of devotion or penance.

**RECONCILIATION**, the restoring to favour or friendship those who were at variance. It is more particularly used in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ, 2 Cor. v. 18. Our state by nature is that of enmity, dissatisfaction, and disobedience. But by the sufferings and merit of Christ we are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life. The judicious Guyse gives us an admirable note on this doctrine, which I shall here transcribe. "When the Scripture speaks of reconciliation by Christ, or by his cross, blood, or death, it is commonly expressed by God's reconciling us to himself, and not by his being reconciled unto us: the reason of which seems to be, because God is the offended party, and we are the offenders, who, as such, have need to be reconciled to him; and the price of reconciliation, by the blood of Christ, is paid to him, and not to us. Grotius observes, that in heathen authors, men's being reconciled to their gods is always understood to signify appeasing the anger of their gods. Condemned rebels may be said to be reconciled to their sovereign, when he, on one consideration or another, pardons them; though, perhaps, they still remain rebels in their hearts against him. And when our Lord ordered the offending to go and be reconciled to his offended brother, Matt. v. 23, 24, the plain meaning is, that he should go and try to appease his anger, obtain his forgiveness, and regain his favour and friendship, by humbling himself to him, asking his pardon, or satisfying him for any injury that he might have done him. In like manner, God's reconciling us to himself by the cross of Christ does not signify, as the Socinians contend, our being reconciled by conversion, or a religious turn in our hearts to God, but is a reconciliation that results from God's graciously providing and accepting an atonement for us, that he might not inflict the punishment upon us which we deserved, and the law condemned us to: but might be at peace with us, and receive us into favour on Christ's account. For this reconciliation, by the cross of Christ, is in a way of atonement or satisfaction to divine justice for sin; and, with respect hereunto, we are said to be reconciled to God by the death of his Son while we are enemies, which is of much the same import with Christ's dying for the ungodly, and while we were yet sinners, Rom. v. 6, 8, 10. And our being reconciled to God, by approving and accepting of his me-

thod of reconciliation by Jesus Christ, and, on that encouragement, turning to him, is distinguished from his reconciling us to himself, and not imputing our trespasses to us, on account of Christ's having been made sin for us, that we might be made the righteousness of God in him, 2 Cor. v. 18, 21. This is called Christ's making reconciliation for iniquity, and making reconciliation for the sins of the people, Dan. ix. 24; Heb. ii. 17, and answers to the ceremonial and typical reconciliation which was made by the blood of the sacrifices under the law, to make atonement and reconciliation for Israel, 2 Chron. xxix. 24; Ezek. xlv. 15, 17, and which was frequently styled making atonement for sin, and an atonement for their souls. Now, as all the legal sacrifices of atonement, and the truly expiatory sacrifices of Christ, were offered, not to the offenders, but to God, to reconcile him to them, what can reconciliation by the death, blood, or cross of Christ mean? but that the law and justice of God were thereby satisfied, and all obstructions, on his part, to peace and friendship towards sinners are removed, that he might not pursue his righteous demands upon them, according to the holy resentments of his nature and will, and the threatenings of his law for their sins; but might mercifully forgive them, and take them into a state of favour with himself, upon their receiving the atonement, or (*καταλλαγήν*) reconciliation (Rom. v. 11) by faith, after the offence that sin had given him, and the breach it had made upon the original friendship between him and them?" Nothing is more common than to hear of God's being reconciled to us, his reconciled countenance, &c., but all such modes of expression are unscriptural, and have originated in erroneous ideas respecting the nature of the mediation of Christ. Several very objectionable phrases of this description are to be found in Watts's Psalms and Hymns, respecting which a judicious living divine has remarked, that they may make good poetry, but they are bad divinity. See articles ATONEMENT, MEDIATOR, and PROPITIATION; *Grot. de Satisf.* cap. 7; *Dr. Owen's Answer to Biddle's Catechism*; *Guyse's Note on Coloss. i. 20*; *Charnock's Works*, vol. ii. p. 241; *John Reynolds on Reconciliation*.

**RECTITUDE**, or **UPRIGHTNESS**, is the choosing and pursuing those things which the mind, upon due inquiry and attention, clearly perceives to be fit and good, and avoiding those that are evil.

**RECTOR**, a term applied to several persons whose offices are very different, as, 1. The rector of a parish is a clergyman that has the charge and care of a parish, and possesses all the tithes, &c. 2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools. 3. Rector is also used in several convents for the superior

officer who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

**RECUSANTS**, such persons as acknowledge the pope to be the supreme head of the church, and refuse to acknowledge the king's supremacy, who are hence called Popish recusants.

**REDEMPTION**, in theology, denotes our recovery from sin and death, by the obedience and sacrifice of Christ, who, on this account, is called "The Redeemer," Isaiah lix. 20; Job xix. 25. Our English word redemption, says Dr. Gill, is from the Latin tongue, and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it: sometimes the simple verb, ἀγοράζω, to buy, is used: so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, 1 Cor. vi. 20. Hence the church of God is said to be purchased with it, Acts xx. 28. Sometimes the compound word ἐξαγοράζω is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii. 13, and iv. 5. In other places, λυτρον is used, or other words derived from it, which signifies the deliverance of a slave or captive from thralldom, by paying a ransom price for him: so the saints are said to be redeemed not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is ἀνταυτον, an answerable, adequate, and full price for them, 1 Peter i. 18. The evils from which we are redeemed or delivered are the curse of the law, sin, Satan, the world, death, and hell. The moving cause of redemption is the love of God, John iii. 16. The procuring cause, Jesus Christ, 1 Peter i. 18, 19. The ends of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The properties of it are these: 1. It is agreeable to all the perfections of God. 2. What a creature never could merit, and therefore entirely of free grace. 3. It is special and particular. 4. Full and complete. And, lastly, 5. It is eternal as to its blessings. See articles, PROPITIATION, RECONCILIATION, SATISFACTION; and *Edwards's History of Redemption*; *Cole on the Sovereignty of God*; *Lime-street Lect.* lect. 5; *Watts's Ruin and Recovery*; *Dr. Owen on the Death and Satisfaction of Christ*; *Gill's Body of Divinity*.

**REFORMATION**, in general an act of re-

forming or correcting an error or abuse in religion, discipline, or the like. By way of eminence, the word is used for that great alteration and reformation in the corrupted system of Christianity begun by Luther in the year 1517.

Before the period of the Reformation, the pope had in the most audacious manner declared himself the sovereign of the whole world. All the parts of it which were inhabited by those who were not Christians, he accounted to be inhabited by nobody; and if Christians took it into their heads to possess any of those countries, he gave them full liberty to make war upon the inhabitants without any provocation, and to treat them with no more humanity than they would have treated wild beasts. The countries, if conquered, were to be parcelled out according to the pope's pleasure; and dreadful was the situation of that prince who refused to obey the will of the holy pontiff. In consequence of this extraordinary authority which the pope had assumed, he at last granted to the king of Portugal all the countries to the eastward of Cape Non in Africa, and to the king of Spain all the countries to the westward of it. In this was completed in his person the character of Antichrist, sitting in the temple of God, and showing himself as God. He had long before assumed the supremacy belonging to the Deity himself in spiritual matters: and now he assumed the same supremacy in worldly matters also, giving the extreme regions of the earth to whom he pleased.

Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which were inculcated upon them: when, in 1517, the empire of superstition began to decline, and has continued to do so ever since. The person who made the first attack on the extravagant superstitions then prevailing was Martin Luther, the occasion of which is fully related under the article LUTHERANS.

The Reformation began in the city of Wittenberg in Saxony, but was not long confined either to that city or province. In 1520, the Franciscan friars, who had the care of promulgating indulgences in Switzerland, were opposed by Zuinglius, a man not inferior in understanding and knowledge to Luther himself. He proceeded with the greatest vigour, even at the very beginning, to overturn the whole fabric of popery; but his opinions were declared erroneous by the universities of Cologne and Louvain. Notwithstanding this, the magistrates of Zurich approved of his proceedings, and that whole canton, together with those of Bern, Basil, and Schaffhausen, embraced his opinions.

In Germany, Luther continued to make great advances, without being in the least

intimidated by the ecclesiastical censures which were thundered against him from all quarters, he being continually protected by the German princes, either from religious or political motives, so that his adversaries could not accomplish his destruction as they had done that of others. Melancthon, Carlostadius, and other men of eminence, also greatly forwarded the work of Luther; and in all probability the Popish hierarchy would have soon come to an end, in the northern parts of Europe, at least, had not the emperor Charles V. given a severe check to the progress of reformation in Germany.

During the confinement of Luther in a castle near Warburg, the Reformation advanced rapidly; almost every city in Saxony embraced the Lutheran opinions. At this time an alteration in the established forms of worship was first ventured upon at Wittemberg, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity in the Lord's Supper. In a short time, however, the new opinions were condemned by the University of Paris, and a refutation of them was attempted by Henry VIII. of England. But Luther was not to be thus intimidated. He published his animadversions on both with as much acrimony as if he had been refuting the meanest adversary; and a controversy managed with such illustrious antagonists, drew a general attention, and the reformers daily gained new converts both in France and England.

But while the efforts of Luther were thus every where crowned with success, the divisions began to prevail which have since so much agitated the reformed churches. The first dispute was between Luther and Zuinglius concerning the manner in which the body and blood of Christ were present in the eucharist. Both parties maintained their tenets with the utmost obstinacy; and, by their divisions, first gave their adversaries an argument against them, which to this day the Catholics urge with great force; namely, that the Protestants are so divided, that it is impossible to know who are right or wrong; and that there cannot be a stronger proof than these divisions that the whole doctrine is false. To these intestine divisions were added the horrors of a civil war, occasioned by oppression on the one hand, and enthusiasm on the other. See ANABAPTISTS.

These proceedings, however, were checked. Luther and Melancthon were ordered, by the elector of Saxony, to draw up a body of laws relating to the form of ecclesiastical government, the method of public worship, &c., which was to be proclaimed by heralds throughout his dominions. He, with Melancthon, had translated part of the New Testament in 1522; on the reading of which the people were astonished to find how different the laws of Christ were from those

which had been imposed by the pope, and to which they had been subject. The princes and the people saw that Luther's opinions were founded on truth. They openly renounced the papal supremacy, and the happy morn of the Reformation was welcomed by those who had long sat in superstitious darkness.

This open resolution so exasperated the patrons of popery, that they intended to make war on the Lutherans, who prepared for defence. In 1526, a diet was assembled at Spire, when the emperor's ambassadors were desired to use their utmost endeavours to suppress all disputes about religion, and to insist upon the rigorous execution of the sentence which had been pronounced against Luther at Worms. But this opinion was opposed, and the diet proved favourable to the Reformation. The tranquillity, which they in consequence enjoyed, did not last long. In 1529, a new diet was formed, and the power which had been granted to princes of managing ecclesiastical affairs till the meeting of a general council, was now revoked, and every change declared unlawful that should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of the approaching council was known. This decree was considered as iniquitous and intolerable by several members of the diet; and when they found that all their arguments and remonstrances were in vain, they entered a solemn protest against the decree on the 19th of April, and appealed to the emperor and a future council. Hence arose the denomination of *Protestants*, which from that time has been given to those who separate from the Church of Rome.

Charles V. was in Italy, to whom the dissenting princes sent ambassadors to lay their grievances before him: but they met with no encouraging reception from him. The pope and the emperor were in close union at this time, and they had interviews upon the business. The pope thought the emperor to be too clement, and alleged that it was his duty to execute vengeance upon the heretical faction. To this, however, the emperor paid no regard, looking upon it as unjust to condemn, unheard, a set of men who had always approved themselves good citizens. The emperor, therefore, set out for Germany, having already appointed a diet of the empire to be held at Augsburg, where he arrived, and found there a full assembly of the members of the diet. Here the gentle and pacific Melancthon had been ordered to draw up a confession of their faith, which he did, and expressed his sentiments and doctrine with the greatest elegance and perspicuity; and thus came forth to view the famous *Confession of Augsburg*.

This was attempted to be refuted by the divines of the church of Rome, and a contro-

versy took place, which the emperor endeavoured to reconcile, but without success: all hopes of bringing about a coalition seemed utterly desperate. The votaries of the Church of Rome therefore had recourse to the powerful arguments of imperial edicts, and the force of the secular arm; and, on the 19th of November, a decree was issued by the emperor's orders, every way injurious to the reformers. Upon which they assembled at Smalcald, where they concluded a league of mutual defence against all aggressors, by which they formed the Protestant States into one body, and resolved to apply to the kings of France and England to implore them to patronize their new confederacy. The king of France, being the avowed rival of the emperor, determined secretly to cherish those sparks of political discord; and the king of England, highly incensed against Charles, in complaisance to whom the pope had long retarded, and now openly opposed, his long-solicited divorce, was equally disposed to strengthen a league which might be rendered formidable to the emperor. Being, however, so taken up with the scheme of divorce, and of abolishing the papal jurisdiction in England, he had but little leisure to attend to them. Meanwhile Charles was convinced that it was not a time to extirpate heresy by violence; and at last terms of pacification were agreed upon at Nuremberg, and ratified solemnly in the diet at Ratisbon: and affairs were so ordered by Divine Providence, that the Protestants obtained terms which amounted almost to a toleration of their religion.

Soon after the conclusion of the peace of Nuremberg, died John, elector of Saxony, who was succeeded by his son John Frederick, a prince of invincible fortitude and magnanimity, but whose reign was little better than one continued train of disappointments and calamities. The religious truce, however, gave new vigour to the Reformation. Those who had hitherto been only secret enemies to the Roman pontiff, now publicly threw off his yoke; and various cities and provinces of Germany enlisted themselves under the religious standards of Luther. On the other hand, as the emperor had now no other hope of terminating the religious disputes but by the meeting of a general council, he repeated his requests to the pope for that purpose. The pontiff, (Clement VII.,) whom the history of past councils filled with the greatest uneasiness, endeavoured to retard what he could not with decency refuse. At last, in 1533, he made a proposal by his legate, to assemble a council at Mantua, Placentia, or Bologna; but the Protestants refused their consent to the nomination of an Italian council, and insisted that a controversy which had its rise in the heart of Germany should be determined within the limits of the empire. The pope, by his usual artifices, eluded the

performance of his own promise: and, in 1534, was cut off by death, in the midst of his stratagem. His successor, Paul III., seemed to show less reluctance to the assembling a general council, and, in the year 1535, expressed his inclination to convoke one at Mantua; and in the year following, actually sent circular letters for that purpose through all the states and kingdoms under his jurisdiction. This council was summoned by a bull issued out on the 2nd of June, 1536, to meet at Mantua the following year: but several obstacles prevented its meeting; one of the most material of which was, that Frederick, duke of Mantua, had no inclination to receive at once so many guests, some of them very turbulent, into the place of his residence. On the other hand, the Protestants were firmly persuaded that, as the council was assembled in Italy, and by the authority of the pope alone, the latter must have had an undue influence in that assembly: of consequence, that all things must have been carried by the votaries of Rome. For this reason they assembled at Smalcald in the year 1537, where they solemnly protested against this partial and corrupt council; and, at the same time, had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which had the title of *The Articles of Smalcald*, is commonly joined with the creeds and confessions of the Lutheran church.

After the meeting of the general council in Mantua was thus prevented, many schemes of accommodation were proposed both by the emperor and the Protestants; but, by the artifices of the Church of Rome, all of them came to nothing. In 1541, the emperor appointed a meeting at Worms, on the subject of religion, between persons of piety and learning, chosen from the contending parties. This conference, however, was, for certain reasons, removed to the diet that was to be held at Ratisbon the same year, and in which the principal subject of deliberation was a memorial presented by a person unknown, containing a project of peace. But the conference produced no other effect than a mutual agreement of the contending parties to refer their matters to a general council, or, if the meeting of such a council should be prevented, to the next German diet.

The resolution was rendered ineffectual by a variety of incidents, which widened the breach, and put off to a further day the deliberations which were designed to heal it. The pope ordered his legate to declare to the diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had no objection to that city. Ferdinand, and the princes who adhered to the

cause of the pope, gave their consent to this proposal; but it was vehemently objected to by the Protestants, both because the council was summoned by the authority of the pope only, and also because the place was within the jurisdiction of the pope; whereas they desired a free council, which should not be biassed by the dictates, nor awed by the proximity of the pontiff. But this protestation produced no effect. Paul III. persisted in his purpose, and issued out his circular letters for the convocation of the council, with the approbation of the emperor. In justice to this pontiff, however, it must be observed, that he showed himself not to be averse to every reformation. He appointed four cardinals and three other persons eminent for their learning, to draw up a plan for the reformation of the church in general, and of the Church of Rome in particular. The reformation proposed in this plan was, indeed, extremely superficial and partial; yet it contained some particulars which could scarcely have been expected from those who composed it.

All this time the emperor had been labouring to persuade the Protestants to consent to the meeting of the council at Trent; but when he found them fixed in their opposition to this measure, he began to listen to the sanguinary measures of the pope, and resolved to terminate the dispute by force of arms. The elector of Saxony and landgrave of Hesse, who were the chief supporters of the Protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force; but before the horrors of war commenced, the great reformer Luther died in peace at Eisleben, the place of his nativity, in 1546.

The emperor and the pope had mutually resolved on the destruction of all who should dare to oppose the council of Trent. The meeting of it was to serve as a signal for taking up arms; and accordingly its deliberations were scarcely begun, in 1546, when the Protestants perceived undoubted signs of the approaching storm, in a formidable union betwixt the emperor and pope, which threatened to crush and overwhelm them at once. This year, indeed, there had been a new conference at Ratisbon, upon the old subject of accommodating differences in religion; but, from the manner in which the debates were carried on, it plainly appeared that these differences could only be decided in the field of battle. The council of Trent, in the meantime, promulgated their decrees; while the reformed princes, in the diet at Ratisbon, protested against their authority, and were on that account proscribed by the emperor, who raised an army to reduce them to obedience.

The elector of Saxony and the landgrave of Hesse led their forces into Bavaria against the emperor, and cannonaded his camp at In-

golstadt. It was supposed that this would bring on an engagement, which would probably have been advantageous to the cause of the reformed; but this was prevented chiefly by the perfidy of Maurice duke of Saxony, who invaded the dominions of his uncle. Divisions were also fomented among the confederate princes by the dissimulation of the emperor; and France failed in paying the subsidy which had been promised by its monarch; all which so discouraged the heads of the Protestant party, that their army soon dispersed, and the elector of Saxony was obliged to direct his march homewards. But he was pursued by the emperor, who made several forced marches, with a view to destroy his enemy before he should have time to recover his vigour. The two armies met near Muhlberg, on the Elbe, on the 24th of April, 1547; and, after a bloody action, the elector was entirely defeated, and himself taken prisoner. Maurice, who had so basely betrayed him, was now declared elector of Saxony; and, by his entreaties, Philip, landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself on the mercy of the emperor, and to implore his pardon. To this he consented, relying on the promise of Charles for obtaining forgiveness, and being restored to liberty; but, notwithstanding these expectations, he was unjustly detained prisoner, by a scandalous violation of the most solemn convention.

The affairs of the Protestants now seemed to be desperate. In the diet of Augsburg, which was soon after called, the emperor required the Protestants to leave the decision of these religious disputes to the wisdom of the council which was to meet at Trent. The greatest part of the members consented to this proposal, being convinced by the powerful argument of an imperial army, which was at hand to dispel the darkness from the eyes of such as might otherwise have been blind to the force of Charles's reasoning. However, this general submission did not produce the effect which was expected from it. A plague which broke out, or was said to do so, in the city, caused the greatest part of the bishops to retire to Bologna, by which means the council was in effect dissolved; nor could all the entreaties and remonstrances of the emperor prevail upon the pope to re-assemble it without delay. During this interval, therefore, the emperor judged it necessary to fall upon some method of accommodating the religious differences, and maintaining peace until the council so long expected should be finally obtained. With this view he ordered Julius Pelagius, bishop of Naumberg, Michael Sidonius, a creature of the pope, and John Agricola, a native of Eisleben, to draw up a formula which might serve as a rule of faith and worship till the council should be assembled; but as

this was only a temporary expedient, and had not the force of a permanent or perpetual institution, it thence obtained the name of the *Interim*.

This project of Charles was formed partly with a design to vent his resentment against the pope, and partly to answer other political purposes. It contained all the essential doctrines of the Church of Rome, though considerably softened by the artful terms which were employed, and which were quite different from those employed before and after this period by the council of Trent. There was even an affected ambiguity in many of the expressions, which made them susceptible of different senses, and applicable to the sentiments of both communions. The consequence of all this was, that the imperial creed was reprobated by both parties. [See *INTERIM*.] In the year 1542, the pope (Paul III.) died, and was succeeded by Julius III., who, at the repeated solicitations of the emperor, consented to the reassembling of a council at Trent. A diet was again held at Augsburg, under the cannon of an imperial army, and Charles laid the matter before the princes of the empire. Most of those present gave their consent to it, and, among the rest, Maurice, elector of Saxony, who consented on the following conditions:—1. That the points of doctrine which had already been decided there should be re-examined.—2. That this examination should be made in presence of the Protestant divines.—3. That the Saxon Protestants should have a liberty of voting as well as of deliberating in the council.—4. That the pope should not pretend to preside in the assembly, either in person or by his legates. This declaration of Maurice was read in the diet, and his deputies insisted upon its being entered into the registers, which the archbishop of Mentz obstinately refused. The diet was concluded in 1551; and, at its breaking up, the emperor desired the assembled princes and states to prepare all things for the approaching council, and promised to use his utmost endeavours to procure moderation and harmony, impartiality and charity, in the transactions of that assembly.

On the breaking up of the diet, the Protestants took such steps as they thought most proper for their own safety. The Saxons employed Melancthon, and the Wittenbergers Brenz, to draw up confessions of faith to be laid before the new council. The Saxon divines, however, proceeded no farther than Nuremberg, having received secret orders from Maurice to stop there; for the elector, perceiving that Charles had formed designs against the liberties of the German princes, resolved to take the most effectual measures for crushing his ambition at once. He therefore entered, with the utmost secrecy and expedition, into an alliance with the king of

France and several of the German princes, for the security of the rights and liberties of the empire; after which, assembling a powerful army in 1552, he marched against the emperor, who lay with a handful of troops at Inspruck, and expected no such thing. By this sudden and unforeseen accident, Charles was so much dispirited, that he was willing to make peace almost on any terms. The consequence of this was, that he concluded a treaty at Passau, which by the Protestants is considered as the basis of their religious liberty. By the first three articles of this treaty it was agreed that Maurice and the confederates should lay down their arms, and lend their troops to Ferdinand, to assist him against the Turks; and that the landgrave of Hesse should be set at liberty. By the fourth it was agreed that the rule of faith called the *Interim* should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a diet should be assembled to determine amicably the present disputes, which diet was to meet in the space of six months; and that this religious liberty should continue always, in case it should be found impossible to come to an uniformity in doctrine and worship. It was also determined that all those who had suffered banishment or any other calamity, on account of their having been concerned in the league or war of Smalcald, should be reinstated in their privileges, possessions, and employments; that the imperial chamber at Spire should be open to the Protestants as well as to the Catholics; and that there should always be a certain number of Lutherans in that high court. To this peace, Albert, marquis of Brandenburg, refused to subscribe, and continued the war against the Roman Catholics, committing such ravages in the empire that a confederacy was at last formed against him. At the head of this confederacy was Maurice, elector of Saxony, who died of a wound he received in a battle fought on the occasion in 1553.

The assembly of the diet promised by Charles was prevented by various accidents; however, it met at Augsburg, in 1555, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates, the following acts were passed, on the 25th of September: That the Protestants who followed the Confession of Augsburg should be for the future considered as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to



that church whose doctrine and worship they thought the most pure and consonant to the spirit of true Christianity; and that all those who should injure or prosecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

Thus was the Reformation established in many parts of the German empire, where it continues to this day; nor have the efforts of the popish powers at any time been able to suppress it, or even to prevent its gaining ground. It was not, however, in Germany alone that a reformation of religion took place. Almost all the kingdoms of Europe began to open their eyes to the truth about the same time. The reformed religion was propagated in Sweden, soon after Luther's rupture with the Church of Rome, by one of his disciples, named Olaus Petri. The zealous efforts of this missionary were seconded by Gustavus Vasa, whom the Swedes had raised to the throne in the place of Christiern king of Denmark, whose horrid barbarity lost him the crown. This prince, however, was as prudent as he was zealous; and, as the minds of the Swedes were in a fluctuating state, he wisely avoided all kind of vehemence and precipitation in spreading the new doctrine. Accordingly, the first object of his attention was the instruction of his people in the sacred doctrines of the Holy Scriptures; for which purpose he invited into his dominions several learned Germans, and spread abroad through the kingdom the Swedish translation of the Bible that had been made by Olaus Petri. Some time after this, in 1526, he appointed a conference at Upsal, between the reformer and Peter Gallius, a zealous defender of the ancient superstition, in which each of the champions was to bring forth his arguments, that it might be seen on which side the truth lay. In this dispute Olaus obtained a signal victory, which contributed much to confirm Gustavus in his persuasion of the truth of Luther's doctrine, and to promote its progress in Sweden. The following year another event gave the finishing stroke to its propagation and success. This was the assembly of the states at Westeraas, where Gustavus recommended the doctrine of the reformers with such zeal, that, after warm debates, fomented by the clergy in general, it was unanimously resolved that the reformation introduced by Luther should have place in Sweden. This resolution was principally owing to the firmness and magnanimity of Gustavus, who declared publicly that he would lay down the sceptre, and retire from the kingdom, rather than rule a people enslaved by the orders and authority of the pope, and more controlled by the tyranny of their bishops than by the laws of their monarch. From this time the papal

empire in Sweden was entirely overthrown, and Gustavus declared head of the church.

In Denmark, the Reformation was introduced as early as the year 1521, in consequence of the ardent desire discovered by Christiern II. of having his subjects instructed in the doctrines of Luther. This monarch, notwithstanding his cruelty, for which his name has been rendered odious, was nevertheless desirous of delivering his dominions from the tyranny of the church of Rome. For this purpose, in the year 1520, he sent for Martin Reinard, one of the disciples of Carlostadt, out of Saxony, and appointed him professor of divinity at Hafnia; and after his death, which happened in 1521, he invited Carlostadt himself to fill that important place. Carlostadt accepted of this office, indeed, but in a short time returned to Germany; upon which Christiern used his utmost endeavours to engage Luther to visit his dominions, but in vain. However, the progress of Christiern in reforming the religion of his subjects, or rather of advancing his own power above that of the church, was checked, in the year 1523, by a conspiracy, by which he was deposed and banished; his uncle Frederick, duke of Holstein and Sleswic, being appointed his successor.

Frederick conducted the Reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the church. However, he contributed greatly to the progress of the Reformation by his successful attempts in favour of religious liberty in an assembly of the states held at Odensee in 1527. Here he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the Church of Rome, or to the doctrine of Luther. The papal tyranny was totally destroyed by his successor Christiern III. He began by suppressing the despotic authority of the bishops, and restoring to their lawful owners a great part of the wealth and possessions which the church had acquired by various stratagems. This was followed by a plan of religious doctrine, worship, and discipline, laid down by Bugenhagius, whom the king had sent for from Wittemberg for that purpose; and in 1539 an assembly of the states at Odensee gave a solemn sanction to all these transactions.

In France, also, the Reformation began to make some progress very early. Margaret, queen of Navarre, sister to Francis I., the perpetual rival of Charles V., was a great friend to the new doctrine; and it appears that, as early as the year 1523, there were in several of the provinces of France great numbers of people who had conceived the greatest aversion both to the doctrine and tyranny of the

Church of Rome; among whom were many of the first rank and dignity, and even some of the episcopal order. But as their number increased daily, and troubles and commotions were excited in several places on account of the religious differences, the authority of the king intervened, and many persons eminent for their virtue and piety were put to death in a most barbarous manner. Indeed, Francis, who had either no religion at all, or, at best, no fixed and consistent system of religious principles, conducted himself towards the Protestants in such a manner as best answered his private views. Sometimes he resolved to invite Melancthon into France, probably with a view to please his sister, the queen of Navarre, whom he loved tenderly, and who had strongly imbibed the Protestant principles. At other times he exercised the most infernal cruelty towards the reformed; and once made the following mad declaration:—That, if he thought the blood of his arm was tainted by the Lutheran heresy, he would have it cut off; and that he would not even spare his own children, if they entertained sentiments contrary to those of the Catholic Church.

About this time the famous Calvin began to draw the attention of the public, but more especially of the queen of Navarre. His zeal exposed him to danger; and the friends of the Reformation, whom Francis was daily committing to the flames, placed him more than once in the most perilous situation, from which he was delivered by the interposition of the queen of Navarre. He, therefore, retired out of France to Basil, in Switzerland, where he published his "Christian Institutions," and became afterwards so famous.

Those among the French who first renounced the jurisdiction of the Romish Church are commonly called Lutherans by the writers of those early times; hence it has been supposed that they had all imbibed the peculiar sentiments of Luther. But this appears by no means to have been the case; for the vicinity of the cities of Geneva, Lausanne, &c., which had adopted the doctrines of Calvin, produced a remarkable effect upon the French Protestant churches; insomuch, that, about the middle of this century, they all entered into communion with the church of Geneva. The French Protestants are called Huguenots (see HUGUENOTS) by their adversaries, by way of contempt. Their fate was very severe, being persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the reformers suffer so much. At last, all commotions were quelled by the fortitude and magnanimity of Henry IV., who, in the year 1598, granted all his subjects full liberty of conscience, by the famous edict of Nantes, and seemed to have thoroughly established

the Reformation throughout his dominions. During the minority of Louis XIV., however, this edict was revoked by cardinal Mazarine, since which time the Protestants have often been cruelly persecuted; nor was the profession of the reformed religion in France at any time so safe as in most other countries of Europe.

In the other parts of Europe the opposition to the church of Rome was but faint and ambiguous before the diet of Augsburg. Before that period, however, it appears, from undoubted testimony, that the doctrine of Luther had made a considerable, though probably secret progress, through Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands; and had in all these countries many friends, of whom several repaired to Wittenberg, in order to enlarge their knowledge by means of Luther's conversation. Some of these countries threw off the Romish yoke entirely, and in others a prodigious number of families embraced the principles of the reformed religion. It is certain, indeed, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines and authority would have fallen into ruin in all parts of the world at once, had not the force of the secular arm been employed to support the tottering edifice. In the Netherlands particularly, the most grievous persecutions took place, so that by the Emperor Charles V. upwards of 100,000 were destroyed, while still greater cruelties were exercised upon the people by his son, Philip II. The revolt of the United Provinces, however, and motives of real policy, at last put a stop to these furious proceedings; and though in many provinces of the Netherlands the establishment of the Popish religion was still continued, the Protestants have been long free from the danger of persecution on account of their principles.

The Reformation made a considerable progress in Spain and Italy soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany, and Naples, the superstition of Rome lost ground, and great numbers of people of all ranks expressed an aversion to the papal yoke. This occasioned violent and dangerous commotions in the kingdom of Naples in the year 1546; which, however, were at last quelled by the united efforts of Charles V. and his viceroy Don Pedro di Toledo. In several places the pope put a stop to the progress of the Reformation by letting loose the inquisitors, who spread dreadful marks of their barbarity through the greatest part of Italy. These formidable ministers of superstition put so many to death, and perpetrated such horrid acts of cruelty and oppression, that most of the reformed consulted their safety by a voluntary exile, while others re-

turned to the religion of Rome, at least in external appearance. But the inquisition, which frightened into the profession of popery several Protestants in other parts of Italy, could never make its way into the kingdom of Naples; nor could either the authority or entreaties of the pope engage the Neapolitans to admit even visiting inquisitors.

In Spain, several people embraced the Protestant religion, not only from the controversies of Luther, but even from those divines whom Charles V. had brought with him into Germany, in order to refute the doctrines of Luther; for these doctors imbibed the pretended heresy, instead of refuting it, and propagated it more or less on their return home. But the inquisition, which could obtain no footing in Naples, reigned triumphant in Spain; and by the most dreadful methods frightened the people back into popery, and suppressed the desire of exchanging their superstition for a more rational plan of religion. It was, indeed, presumed, that Charles himself died a Protestant; and it seems to be certain, that, when the approach of death had dissipated those schemes of ambition and grandeur which had so long blinded him, his sentiments became much more rational and agreeable to Christianity than they had ever been. All the ecclesiastics who had attended him, as soon as he expired, were sent to the inquisition, and committed to the flames, or put to death by some other method equally terrible. Such was the fate of Augustine Casal, the emperor's preacher; of Constantine Pontius, his confessor; of Egidius, whom he had named to the bishopric of Tortosa; of Bartholomew de Caranza, a Dominican, who had been confessor to King Philip and Queen Mary; with twenty others of less note.

In England, the principles of the Reformation began to be adopted as soon as an account of Luther's doctrines could be conveyed thither. In that kingdom there were still great remains of the sect called Lollards, whose doctrine resembled that of Luther; and among whom, of consequence, the sentiments of our reformer gained great credit. Henry VIII., king of England, at that time was a violent partisan of the church of Rome, and had a particular veneration for the writings of Thomas Aquinas. Being informed that Luther spoke of his favourite author with contempt, he conceived a violent prejudice against the reformer, and even wrote against him, as we have already observed. Luther did not hesitate at writing against his majesty, overcame him in argument, and treated him with very little ceremony. The first step towards public reformation, however, was not taken till the year 1529. Great complaints had been made in England, and of a very ancient date, of the usurpations of the clergy; and, by the prevalence of the

Lutheran opinions, these complaints were now become more general than before. The House of Commons, finding the occasion favourable, passed several bills, restraining the impositions of the clergy; but what threatened the ecclesiastical order with the greatest danger was, the severe reproaches thrown out almost without opposition in the House against the dissolute lives, ambition, and avarice of the priests, and their continual encroachments on the privileges of the laity. The bills for regulating the clergy met with opposition in the House of Lords; and bishop Fisher imputed them to want of faith in the Commons, and to a formed design, proceeding from heretical and Lutheran principles, of robbing the church of her patrimony, and overturning the national religion. The Commons, however, complained to the king, by their speaker, Sir Thomas Audley, of these reflections thrown out against them; and the bishop was obliged to retract his words.

Though Henry had not the least idea of rejecting any even of the most absurd Romish superstitions, yet, as the oppressions of the clergy suited very ill with the violence of his own temper, he was pleased with every opportunity of lessening their power. In the parliament of 1531 he showed his design of humbling the clergy in the most effectual manner. An obsolete statute was revived, from which it was pretended that it was criminal to submit to the legatine power which had been exercised by cardinal Wolsey. By this stroke the whole body of clergy was declared guilty at once. They were too well acquainted with Henry's disposition, however, to reply, that their ruin would have been the certain consequence of their not submitting to Wolsey's commission, which had been given by royal authority. Instead of making any defence of this kind, they chose to throw themselves upon the mercy of their sovereign; which, however, it cost them 118,840*l.* to procure. A confession was likewise extorted from them, that the king was protector and supreme head of the church of England; though some of them had the dexterity to get a clause inserted which invalidated the whole submission, viz. in so far as is permitted by the law of Christ.

The king, having thus begun to reduce the power of the clergy, kept no bounds with them afterwards. He did not, indeed, attempt any reformation in religious matters; nay, he persecuted most violently such as did attempt this in the least. Indeed the most essential article of his creed seems to have been his own supremacy; for whoever denied this was sure to suffer the most severe penalties, whether Protestant or Papist.

He died in 1547, and was succeeded by his only son Edward VI. This amiable prince, whose early youth was crowned with that

wisdom, sagacity, and virtue, that would have done honour to advanced years, gave new spirit and vigour to the Protestant cause, and was its brightest ornament, as well as its most effectual support. He encouraged learned and pious men of foreign countries to settle in England, and addressed a particular invitation to Martin Bucer and Paul Fagius, whose moderation added a lustre to their other virtues, that by the ministry and labours of these eminent men, in concert with those of the friends of the Reformation in England, he might purge his dominions from the sordid fictions of popery, and establish the pure doctrines of Christianity in their place. For this purpose he issued out the wisest orders for the restoration of true religion; but his reign was too short to accomplish fully such a glorious purpose. In the year 1553 he was taken from his loving and afflicted subjects, whose sorrow was inexpressible, and suited to their loss. His sister Mary (the daughter of Catherine of Aragon, from whom Henry had been separated by the famous divorce), a furious bigot of the church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the British throne, and imposed anew the arbitrary laws, and the tyrannical yoke of Rome upon the people of England. Nor were the methods which she employed in the cause of superstition better than the cause itself, or tempered by any sentiments of equity or compassion. Barbarous tortures, and death in the most shocking forms, awaited those who opposed her will, or made the least stand against the restoration of popery; and, among many other victims, the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments of the Reformation in England, fell a sacrifice to her fury. This odious scene of persecution was happily concluded in the year 1558, by the death of the queen, who left no issue; and as soon as her successor, the lady Elizabeth, ascended the throne, all things assumed a new and pleasing aspect. This illustrious princess, whose sentiments, counsels, and projects, breathed a spirit superior to the natural softness and delicacy of her sex, exerted this vigorous and manly spirit in the defence of oppressed conscience and expiring liberty, broke anew the despotic yoke of papal authority and superstition; and, delivering her people from the bondage of Rome, established that form of religious doctrines and ecclesiastical government which still subsists in England. This religious establishment differs in some respects from the plan that had been formed by those whom Edward VI. had employed for promoting the cause of the Reformation, and approaches nearer to the rites and discipline of former times; though it is widely different, and, in the most important

points, entirely opposite to the principles of the Roman hierarchy.

The cause of the Reformation underwent in Ireland, the same vicissitudes and revolutions that had attended it in England. When Henry VIII., after the abolition of the papal authority, was declared supreme head upon earth of the church of England, George Brown, a native of England, and a monk of the Augustine order, whom that monarch had created in the year 1535, archbishop of Dublin, began to act with the utmost vigour in consequence of this change in the hierarchy. He purged the churches of his diocese from superstition in all its various forms, pulled down images, destroyed relics, abolished absurd and idolatrous rites; and by the influence as well as authority he had in Ireland, caused the king's supremacy to be acknowledged in that nation. Henry showed, soon after, that this supremacy was not a vain title; for he banished the monks out of that kingdom, confiscated their revenues, and destroyed their convents. In the reign of Edward VI. still further progress was made in the removal of popish superstitions by the zealous labours of bishop Brown, and the auspicious encouragement he granted to all who exerted themselves in the cause of the Reformation. But the death of this excellent prince, and the accession of queen Mary, had like to have changed the face of affairs in Ireland as much as in England; but her designs were disappointed by a very curious adventure, of which the following account has been copied from the papers of Richard Earl of Cork:—"Queen Mary, having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission for to take the same course with them in Ireland; and, to execute the same with greater force, she nominated Dr. Cole one of the commissioners. This doctor coming with the commission to Chester on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who in discourse with the mayor, taketh out of a cloak-bag a leather box, saying unto him, 'Here is a commission that shall lash the heretics of Ireland,' calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the Doctor's words; but, watching her convenient time while the mayor took his leave, and the doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapped therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspected nothing of what had been done, and

put up the box as formerly. The next day, going to the water-side, wind and weather serving him, he sails towards Ireland, and landed, on the 7th of October, 1558, at Dublin. Then coming to the castle, the Lord Fitz-Walter, being lord-deputy, sent for him to come before him and the privy council; who coming in, after he had made a speech relating upon what account he came over, he presents the box unto the lord-deputy; who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, 'Let us have another commission, and we will shuffle the cards in the meanwhile.' The Doctor, being troubled in his mind, went away, and returned into England, and coming to the court, obtained another commission; but, staying for a wind on the water-side, news came to him that the queen was dead; and thus God preserved the Protestants of Ireland." Queen Elizabeth was so delighted with this story, which was related to her by lord Fitz-Walter on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was *Mattershad*, and gave her a pension of 40*l.* during her life.

In Scotland, the seeds of reformation were very early sown by several noblemen who had resided in Germany during the religious disputes there; but for many years it was suppressed by the power of the pope, seconded by inhuman laws and barbarous executions. The most eminent opposer of the papal jurisdiction was John Knox, a disciple of Calvin, a man of great zeal and invincible fortitude. On all occasions he raised the drooping spirits of the reformers, and encouraged them to go on with their work, notwithstanding the opposition and treachery of the queen-regent; till at last, in 1561, by the assistance of an English army sent by Elizabeth, popery was, in a manner, totally extirpated throughout the kingdom. From this period the form of doctrine, worship, and discipline, established by Calvin at Geneva, has had the ascendancy in Scotland.

On the review of this article, what reason have we to admire Infinite Wisdom, in making human events, apparently fortuitous, subservient to the spread of the Gospel! What reason to adore that Divine Power which was here evidently manifested in opposition to all the powers of the world! What reason to praise that Goodness, which thus caused light and truth to break forth for the happiness and salvation of millions of the human race!

For further information on this interesting subject, we refer our readers to the works of *Burnet and Brandt*; to *Beausobre's Histoire*

*de la Reformation dans l'Empire, et les Etats de la Confession d'Augsbourg, depuis 1517-1530*, in 4 vols. 8vo. Berlin, 1785; *Mosheim's Ecclesiastical History*; and particularly the Appendix to vol. iv. p. 136, on the *Spirit of the Reformers*, by Dr. Maclaine. See also *Sleidan de Statu Religionis et Republicæ Carolo V.*; *Father Paul's History of the Council of Trent*; *Robertson's History of Charles V.*; *Knox's* and *Dr. Gilbert Stevard's History of the Reformation in Scotland*; *Encyc. Brit.*; *An Essay on the Spirit and Influence of the Reformation by Luther*, by B. C. Villiers, which work obtained the prize on this question, (proposed by the National Institute of France, in the public sitting of the 15th Germinal, in the year 10,) "What has been the influence of the reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge?" *H. More's Hints to a Young Princess*, vol. ii. ch. 35.

REFORMED CHURCH. See CHURCH, REFORMED.

REFUGEES, a term first applied to the French Protestants, who, by the revocation of the edict of Nantes, were constrained to flee from persecution, and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress. See HUGENOTS.

REGENERATION, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is to be distinguished from baptism, which is an external rite, though some have confounded them together. Nor does it signify a mere reformation of the outward conduct. Nor is it a conversion from one sect or creed to another; or even from atheism. Nor are new faculties given in this change. Nor does it consist in new revelations, a succession of terrors or consolations, or any whisper as it were from God to the heart, concerning his secret love, choice, or purpose to save us. It is expressed in Scripture by being born again, John iii. 7; born from above, so it may be rendered, John iii. 2, 7, 27; being quickened, Eph. ii. 1; Christ formed in the heart, Gal. iv. 12; a partaking of the Divine nature, 2 Pet. i. 4. The efficient cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider, 1. The case in which men are before it takes place; a state of ignorance and inability, John iii. 4.—2. The nature of the work shows plainly that it is not in the power of man to do it: it is called a creation, a production of a new principle which was not before, and which man could not himself produce, Eph. ii. 8, 10.—3. It is expressly denied to be of men, but declared to be of God, John i. 12, 13. 1 John iii. 9. The instrumental cause, if it may be so called, is the word of God, James i. 18. 1 Cor. iv. 15. The evidences of it are, con-

viction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory. The properties of it are these:—1. It is a passive work, and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to him.—2. It is an irresistible, or rather an invincible work of God's grace, Eph. iii. 8.—3. It is an instantaneous act, for there can be no medium between life and death; and here it differs from sanctification, which is progressive.—4. It is a complete act, and perfect in its kind; a change of the whole man, 2 Cor. v. 17.—5. It is a great and important act, both as to its author and effects, Eph. ii. 4, 5.—6. It is an internal act, not consisting in bare outward forms, Ezek. xxxvi. 26, 27.—7. Visible as to its effects, 1 John iii. 14.—8. Delightful, 1 Pet. i. 8.—9. Necessary, John iii. 3.—10. It is an act, the blessings of which we can never finally lose, John xiii. 1. See *CALLING, CONVERSION*; and *Charnock's Works*, vol. ii. p. 1 to 230; *Cole and Wright*, but especially *Witherspoon on Regeneration*; *Doddridge's Ten Sermons on the Subject*; *Dr. Gill's Body of Divinity*, article *Regeneration*; *Dr. Owen on the Spirit*; *Lime Street Lectures*, sermon 8.

*REGIUM DONUM*, a sum of money annually allowed by government to dissenting ministers. It originated in a donation, made in the way of royal bounty, by George II., in the year 1723, consisting of 500*l.*, to be paid out of the treasury, for assisting first of all the widows, and afterwards either ministers or their widows, who wanted help. The first motion for it was made by Mr. Daniel Burgess, who had for some time been secretary to the Princess of Wales, and was approved by Lord Townshend, secretary of state, and Sir Robert Walpole, chancellor of the exchequer, who entered readily into the measure, with a view to secure the influence of the Dissenters. When the money was paid, a strict charge was given that the matter should be kept very secret. Some few years after, the sum was raised to 850*l.* half-yearly: and at present, though no longer a *Regium Donum*, it is still annually granted by parliament, amounting to about 5000*l.*, but including the relief granted to "Poor French refugee clergy, poor French Protestant laity, and sundry small charitable and other allowances to the poor of St. Martin's in the Fields, and others."

The propriety of receiving it has been, and still is, matter of doubt among Dissenters. Good Mr. Baxter returned the portion that was sent to him; and there are many in the present day who consider it as a gross compromise of one of the first principles of Non-conformity to be paid as teachers of religion by the state, and accordingly would spurn it from them, however necessitous might be their outward circumstances.

*RELICS*, in the Roman Church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved in honour to their memory; kissed, revered, and carried in procession.

The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages increased almost to adoration; and at length adoration was really paid both to departed saints, and to the relics of holy men or holy things. The abuses of the Church of Rome with respect to relics are very flagrant and notorious; for such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics; numerous spurious ones being every where offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably do not belong to Christians. From the catacombs, numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon mass is celebrated: a square hole being made in the middle of the altar big enough to receive the hand; and herein is the relic deposited, being first wrapped in red silk, and inclosed in a leaden box.

The Romanists plead antiquity in behalf of relics; for the Manichees, out of hatred to the flesh, which they considered as an evil principle, refused to honour the relics of saints; which is reckoned a kind of proof that the Catholics did it in the first ages.

We know, indeed, that the touching of linen clothes, or relics, from an opinion of some extraordinary virtue derived therefrom, was as ancient as the first ages, there being a hole made in the coffins of the forty martyrs, at Constantinople, expressly for that purpose. The honouring the relics of saints, on which the Church of Rome afterwards founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians, of assembling at the cemeteries or burying-places of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable bounds; and those prayers and religious services were thought

to have a peculiar sanctity and virtue which were performed over their tombs : hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics ; and the council of Constantinople in Trullo ordained, that those altars should be demolished under which there were found no relics. The rage of procuring relics for this, and other purposes of a similar nature, became so excessive, that, in 386, the emperor Theodosius the Great was obliged to pass a law, forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics.

Such was the origin of that respect for sacred relics, which afterwards was perverted into a formal worship of them, and became the occasion of innumerable processions, pilgrimages and miracles, from which the Church of Rome hath derived incredible advantage. In the end of the ninth century, it was not sufficient to reverence departed saints, and to confide in their intercessions and succours ; to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers ; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrified carcases were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all disorders, both of body and mind, and of defending such as possessed them against all the assaults and devices of the devil. The consequence of all this was, that every one was eager to provide himself with these salutary remedies : consequently great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships ; while others made use of this delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed the utmost dexterity to satisfy all demands, and were far from being nice in the methods they used for that end. The bodies of the saints were sought by fasting and prayer instituted by the priest, in order to obtain a divine answer, and an infallible direction ; and this pretended direction never failed to accomplish their desires ; the holy carcass was always found, and that always in consequence as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of these devout seekers to enrich the church still more and more with this new kind of treasure. Many travelled with this view into

the eastern provinces, and frequented the places which Christ and his disciples had honoured with their presence ; that with the bones and other sacred remains of the first heralds of the Gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty : the craft, dexterity, and knavery of the Greeks found a rich prey in the stupid credulity of the Latin relic-hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls and jaw-bones, (several of which were pagan and some not human,) and other things that were supposed to have belonged to the primitive worthies of the Christian Church ; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation. But there were many who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft ; for all sorts of means, and all sorts of attempts, in a cause of this nature, were considered, when successful, as pious and acceptable to the Supreme Being. Besides the arguments from antiquity, to which the Papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to Scripture in support of it, and cites the following passages, viz. Exod. xiii. 19 ; Deut. xxxiv. 6 ; 2 Kings xiii. 21 ; xxiii. 16—18 ; Isa. xi. 10 ; Matt. xi. 20—22 ; Acts iv. 12, 15 ; xix. 11, 12.

The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they think they honour God, who, they say, has often wrought very extraordinary miracles by them. But, however proper this veneration and respect may be, its abuse has been so great and so general, as fully to warrant the rejection of them altogether.

Relics are forbidden to be used or brought into England by several statutes ; and justices of peace are empowered to search houses for popish books and relics, which, when found, are to be defaced and burnt, &c., 3 Jac. I. cap. 26.

**RELIEF SYNOD.** The members of the Relief Synod are a species of Dissenters in Scotland, who dissent from the Establishment, that they may enjoy the liberty and privilege, which they maintain, of choosing their own ministers.

Mr. Gillespie, who may be considered as the founder of this sect, Mr. T. Boston, and Mr. Collier, together with some ordained elders, constituted themselves into a presby-

tery at Colingsburgh, whose inhabitants were the first who formally applied to them for relief, hence called "the Presbytery of Relief;" being willing, say they, to afford relief from the rigorous execution of the Act of Patronage, to all "who adhered to the constitution of the Church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship."

Since the act restoring patronage in 1712, there have always been a number of ministers in the Establishment who steadily opposed the rigorous exercise of patronage, or the settlement of ministers by presentations, where the concurrence of the generality of the parishioners could not be obtained. But the sect now under consideration, which took its rise from this opposition, had no separate existence until 1752.

The Assembly of that year not only appointed Mr. Richardson's admission in Inverkeithing, contrary to the wishes of the inhabitants, but also required every member of the presbytery to attend and witness the execution of the sentence; and further declared, that the quorum should be five, instead of three, the legal quorum, when Mr. Gillespie, who was appointed to preside on the occasion, and other five ministers, still declined countenancing that admission; in consequence of which, he, as the most obstinate offender, was deposed from the office of the ministry, and his kirk declared vacant.

The manner and dispatch with which this affair was conducted, is truly, as a minister, formerly of the relief, but now in the Establishment, has observed, "very remarkable;" for "on Monday the Assembly gave out this appointment; the day fixed for ordination was Thursday, at eleven o'clock; every member of the presbytery was summoned to appear at the Assembly's bar on Friday, and Mr. Gillespie, who disobeyed the appointment, but obeyed the summons, was deposed on Saturday—all in one week!"

When the Presbytery appeared at the bar of the Assembly, Mr. Gillespie, and his five brethren, gave in an humble representation, signed by them, and Mr. Stark of Torrieburn, as a vindication of their conduct; but this, instead of giving the desired satisfaction, "highly displeased the church," and may be considered as having laid a foundation for the erection of the Relief Kirk, as a distinct and independent society.

Being thus excluded from the communion of the kirk, these two gentlemen, and a Mr. Collier, who had been for some time officiating among the Dissenters in England, together with some ordained elders, constituted themselves into a Presbytery.

Thus the Relief body took its rise, not from the law of patronage simply, but from a new mode of carrying that law into effect. Previously to 1752, when a Presbytery was

refractory, what was called a Riding Committee was appointed, to ordain the obnoxious presentee; but, since that period, the disagreeable work must always be performed by the presbytery to which the parish belongs. It may also be remarked here, that the moral or legal preaching of some of the established clergy was indirectly one great cause of the origin of the Relief Synod, and is still a great cause of its success. It has been almost exclusively to ministers who were supposed not to be sufficiently evangelical in their sentiments, that opposition has been made by the people.

In regard to doctrines, worship, church government, and discipline, the members of the Relief Kirk differ in little or nothing from the Establishment. Their presbyteries require from every new member of their own body, as the terms of admission, a solemn and public profession of his faith in God—his belief of the Scriptures—his approbation of Presbytery, "according to Reformation principles, and his adherence to the constitution of the Church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship." This profession he solemnly makes unto the presbytery, before his people, and promises to abide by these, in subjection to his brethren.

They are unwilling to be reckoned Seceders or Dissenters; and yet the members of the Establishment seem but little disposed to own them as brethren; for, by a late act of the General Assembly, their ministers are excluded from their communion, until they have undergone a fresh examination.

There are at present upwards of eighty congregations in connexion with the Synod. Of these thirty are large, and will average, every Sunday, about 1200 worshippers. Of the remaining fifty, several are small, but one with another, they may be estimated at 500; making, in all, somewhat more than 60,000 worshippers. And as it is found that only about one-half the population can regularly attend Divine ordinances, the whole number in communion with the Synod may be reckoned at from 116,000 to 120,000.

The Synod, consisting of all the ministers and one lay elder, deputed from each congregation, now meets in Edinburgh and Glasgow alternately, on the first or second Tuesday of May. It is divided into seven Presbyteries—viz. those of Edinburgh, Glasgow, St. Ninians, Dysart, Perth, Dumfries, and Kelso.

The Relief Congregations in Newcastle, Wooler, and Berwick-on-Tweed, are within the Synod. They have no separate establishments in Ireland or America; but ministers of their denomination are readily received into any of the Presbyterian bodies, in Canada and the United States.

What has greatly tended to operate unfavourably against this body may be found in



the circumstances of their holding indiscriminate communion with the members of the Established Church, admitting them to a participation of the most solemn ordinances, simply on the ground of their connexion with the establishment, and without regard to their religious knowledge or moral character, and their having had no theological seminary of their own, in which young aspirants for the ministry might not only have secured to them sound theological instruction, but also have proper attention paid to their moral habits and character. This latter inconvenience has recently been removed by the appointment of an able and sound professor of divinity to preside over and conduct theological tuition. *Adams' Religious World; Smith's Historical Sketches of the Relief Church; Edinb. Theol. Rev.* Nov. 1830.

RELIGION is a Latin word, derived, according to Cicero, from *religere*, "to reconsider;" but according to Servius and most modern grammarians, from *religare*, "to bind fast." If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God. Accordingly, those who exhibited zeal and earnestness in the service of God, as the most important concern, were, therefore, called *κατ' ἔξοχην, religiosi*; and their conduct was called *religio* (the name of the Deity being frequently annexed) *dei* or *regia deum*. The word *religio*, however, and especially the plural *religiones*, was most commonly used in reference to external worship, rites, and ceremonies. According to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. The word is sometimes used as synonymous with sect; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. Dr. Doddridge thus defines it:—"Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind." (See *GODLINESS*.) The foundation of all religion rests on the belief of the existence of God. As we have, however, already considered the evidences of the divine existence, they need not be enumerated again in this place; the reader will find them under the article *EXISTENCE OF GOD*.

Religion has been divided into natural and revealed. By natural religion is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him

and to one another. By revealed religion is understood that discovery which he has made to us of his mind and will in the Holy Scriptures. As it respects natural religion, some doubt whether, properly speaking, there can be any such thing; since, through the fall, reason is so depraved, that man without revelation is under the greatest darkness and misery, as may be easily seen by considering the history of those nations who are destitute of it, and who are given up to barbarism, ignorance, cruelty, and evils of every kind. So far as this, however, may be observed, that the light of nature can give us no proper ideas of God, nor inform us what worship will be acceptable to him. It does not tell us how man became a fallen, sinful creature, as he is, nor how he can be recovered. It affords us no intelligence as to the immortality of the soul, the resurrection of the body, and a future state of happiness and misery. The apostle, indeed, observes, that the Gentiles have the law written on their hearts, and are a law unto themselves; yet the greatest moralists among them were so blinded as to be guilty of, and actually to countenance, the greatest vices. Such a system, therefore, it is supposed, can hardly be said to be religious, which leaves man in such uncertainty, ignorance, and impiety. (See *REVELATION*.) On the other side, it is observed, "that, though it is in the highest degree probable that the parents of mankind received all their theological knowledge by supernatural means, it is yet obvious that some parts of that knowledge must have been capable of a proof purely rational, otherwise not a single religious truth could have been conveyed through the succeeding generations of the human race but by the immediate inspiration of each individual. We, indeed, admit many propositions as certainly true, upon the sole authority of the Jewish and Christian Scriptures, and we receive these Scriptures with gratitude, as the lively oracles of God; but it is self-evident that we could not do either the one or the other, were we not convinced by natural means that God exists; that he is a being of goodness, justice, and power; and that he inspired with divine wisdom the penmen of these sacred volumes. Now, though it is very possible that no man, or body of men, left to themselves from infancy in a desert world, would ever have made a theological discovery, yet, whatever propositions relating to the being and attributes of the First Cause, and duty of man, can be demonstrated by human reason, independent of written revelation, may be called *natural theology*, and are of the utmost importance, as being to us the first principles of all religion. Natural theology, in this sense of the word, is the foundation of Christian revelation: for, without a previous knowledge of it, we could have no evidence that the Scriptures of the Old and

New Testaments are indeed the word of God."

The religions which exist in the world have been generally divided into four,—the Pagan, the Jewish, the Mohammedan, and the Christian; to which articles the reader is referred. The various duties of the Christian religion also are stated in their different places. See also, as connected with this article, the articles *INSPIRATION*, *REVELATION*, and *THEOLOGY*, and books there recommended.

*RELIGIOUS*, in a general sense, something that relates to religion; and, in reference to persons, that which indicates that they give their attention to religion, and are influenced by it, so as to differ from the world. The term was introduced into the prayer for the king, in the Book of Common Prayer, in the reign of Charles II., for the purpose of throwing a fresh stumbling-block in the way of the Puritan ministers, who, it was well known, would, on no account, prostitute the word, and violate their consciences, by applying it to a monarch of notoriously *irreligious* and wicked habits. It has ever since been employed by clergymen of the Church of England, irrespective of the character of the king, or the injurious effects which such an abuse of it must have on the people. It is also used for a person engaged by solemn vows to the monastic life; or a person shut up in a monastery, to lead a life of devotion and austerity under some rule or institution. The male religious are called *monks* and *friars*; the females, *nuns* and *canonesses*.

*RELLYANISTS*, or *RELLYAN UNIVERSALISTS*, the followers of Mr. James Relly. He first commenced his ministerial character in connexion with Mr. Whitefield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. He believed that Christ, as a Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and, consequently, that he has as fully restored the whole human race to the Divine favour, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation, called by the apostle Jude, "The common salvation." Many of his followers are removed to the world of spirits, but a branch still survives, part of which met, till lately, at the chapel in Windmill-street, Moorfields, London, where there were different brethren who spoke. They are not observers of ordinances, such as water baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate

and maintain good works for necessary purposes; but contend that the principal and only work which ought to be attended to, is the doing real good without religious ostentation; that to relieve the miseries and distresses of mankind according to our ability, is doing more real good than the superstitious observance of religious ceremonies. In general they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former, who as first-fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers who are after raised, must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communication to their condemned brethren; and like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the Great Mediator. A Mr. Murray, belonging to this society, emigrated to America, and preached these sentiments at Boston and elsewhere. Mr. Relly published several works, the principal of which were, "Union," "The Trial of Spirits," "Christian Liberty," "One Baptism," "The Salt of Sacrifice," "Antichrist Resisted," "Letters on Universal Salvation," "The Cherubimical Mystery."

*REMEDIAL LAW*. See *LAW*; and article *JUSTIFICATION*.

*REMONSTRANTS*, a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the states of Holland against the sentence of the Synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the Remonstrants, whose principles were first openly patronised in England by Archbishop Laud. In Holland, the Calvinists presented an address in opposition to the remonstrance of the Arminians, and called it a counter-remonstrance. See *ARMINIANS* and *DORT*.

*REMORSE*, uneasiness occasioned by a consciousness of guilt. When it is blended with the fear of punishment, and rises to despair, it constitutes the supreme wretchedness of the mind.

*REPENTANCE* signifies a reduction of the mind from a rebellious and disaffected state to that submission and thorough separation from iniquity by which converted sinners are distinguished. The Greek *μετανοια* properly denotes an after-thought, or the soul recollecting its own actings; and that in such a manner as to produce sorrow in the review,

and a desire of amendment. It is strictly a change of mind, and includes the whole of that alteration with respect to views, dispositions, and conduct, which is effected by the power of the Gospel. Another word also is used (*μετανοεω*) which signifies anxiety or uneasiness upon the consideration of what is done. There are, however, various kinds of repentance: as 1. A *natural* repentance, or what is merely the effect of natural conscience. 2. A *national* repentance, such as the Jews in Babylon were called unto; to which temporal blessings were promised, Ezek. xviii. 30. 3. An *external* repentance, or an outward humiliation for sin, as in the case of Ahab. 4. A *hypocritical* repentance, as represented in Ephraim, Hos. vii. 16. 5. A *legal* repentance, which is a mere work of the law, and the effect of convictions of sin by it, which in time wear off, and come to nothing. 6. An *evangelical* repentance, which consists in conviction of sin; accompanied by sorrow for it; confession of it; hatred to it; and renunciation of it. A legal and evangelical repentance are distinguished thus: 1. A legal repentance flows only from a sense of danger and fear of wrath; but an evangelical repentance produces a true mourning for sin, and an earnest desire of deliverance from it. 2. A legal repentance flows from unbelief, but evangelical is always the fruit and consequence of a saving faith. 3. A legal repentance consists with an aversion to God and to his holy law, but an evangelical flows from love to both. 4. A legal repentance ordinarily flows from discouragement and despondency, but evangelical from encouraging hope. 5. A legal repentance is temporary, but evangelical is the daily exercise of the true Christian. 6. A legal repentance does at most produce only a partial and external reformation, but an evangelical is a total change of heart and life.

The author of true repentance is God, Acts v. 31. The subjects of it are sinners, since none but those who have sinned can repent. The means of repentance is the word, and the ministers of it: yet sometimes private consideration, sanctified afflictions, conversation, &c., have been the instruments of repentance. The blessings connected with repentance are, — pardon, peace, and everlasting life, Acts xi. 18. The time of repentance is the present life, Isaiah lv. 6; Eccles. ix. 50. The evidences of repentance are, faith, humility, prayer and obedience, Zech. xii. 10. The necessity of repentance appears evident from the evil of sin; the misery it involves us in here; the commands given us to repent in God's word; the promises made to the penitent; and the absolute incapability of enjoying God here or hereafter without it. See *Dickinson's Letters*, let. 9; *Dr. Owen on the 130th Psalm*; *Gill's Body of Divinity*, article *Repentance*; *Ridgely's Body of Divinity*, question 76; *Lewis's Sermons*, vol. iii. ser. 44;

*Case's Sermons*, ser. 4; *Whitefield's Sermons*; *Saurin's Sermons*, vol. iii. ser. 9; *Robinson's Translation*; *Scott's Treatise on Repentance*.

REPRESENTERS. See MARROW-MEN.

REPROACH, the act of finding fault in opprobrious terms, or attempting to expose to infamy and disgrace. In whatever cause we engage, however disinterested our motives, however laudable our designs, reproach is what we must expect. But it becomes us not to retaliate, but to bear it patiently; and so to live that every charge brought against us be groundless. If we be reproached for righteousness' sake, we have no reason to be ashamed nor to be afraid. All good men have thus suffered, Jesus Christ himself especially. We have the greatest promises of support. Besides, it has a tendency to humble us, detach us from the world, and excite in us a desire for that state of blessedness where all reproach shall be done away.

REPROBATION, the act of abandoning, or state of being abandoned to eternal destruction, has been and is applied to that decree or resolve which God is supposed to have taken from all eternity to punish sinners who shall die in impenitence: in which sense it is opposed to election. But the word is never used in this sense in Scripture, nor does the Scripture teach any such doctrine as that of a reprobatory decree, how clearly soever it refers us to the decree of election. See ELECTION and PREDESTINATION.

REPROOF, blame or reprehension spoken to a person's face. It is distinguished from a reprimand thus. He who reproves another, points out his fault, and blames him. He who reprimands, affects to punish, and mortifies the offender. In giving reproof, the following rules may be observed:—1. We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind, they do by special commission as those that must give an account, 1 Tim. v. 1; Heb. xiii. 17. 2. We must not reprove rashly: there should be proof before reproof. 3. We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence. 4. We should never reprove unseasonably, as to the time, the place, or the circumstances. 5. We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms. 6. We should not affect to be reprehensive: perhaps there is no one considered more troublesome than he who delights in finding fault with others. In receiving reproof, it may be observed, 1. That we should not reject it merely because it may come from those who are not exactly on a level with ourselves. 2. We should consider whether the reproof given be not actually deserved: and that, if the reprover knew all, whether the reproof would

not be sharper than what it is. 3. Whether, if taken humbly and patiently, it will not be of great advantage to us. 4. That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err.

**RESCRIPTS, CODEX.** This name is given to ancient MSS., which, in the middle ages, were used, after the original writing had been in a great measure effaced, for the copying of other works, generally ecclesiastical treatises. The Holy Scriptures themselves have sometimes been effaced by the monks, to make way for homilies and legends. One of the most ancient of our biblical MSS., marked C in the critical collections, is a *Codex rescriptus*, or, as the Greeks term it, *palimpsest*.

**RESENTMENT**, generally used in an ill sense, implying a determination to return an injury. Dr. Johnson observes, that resentment is an union of sorrow with malignity; a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin, whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty; who have neither the gladness of prosperity, nor the calm of innocence.

**RESIGNATION**, a submission without discontent to the will of God. The obligations to this duty arise from, 1. The perfections of God, Deut. xxxii. 4.—2. The purposes of God, Eph. i. 11.—3. The commands of God, Heb. xii. 9.—4. The promises of God, 1 Pet. v. 7.—5. Our own interest, Hos. ii. 14, 15.—6. The prospect of eternal felicity, Heb. iv. 9. See articles AFFLICTION, DESPAIR, and PATIENCE; *Worthington on Resignation*; *Grosvenor's Mourner*; *Brooks's Mute Christian*; and books under AFFLICTION.

**RESOLUTION, PIOUS**, a determination to break off or abstain from sin, and to live godly. Some have bitterly exclaimed against such resolutions, while others have made the whole of their religion to consist in them. To form them in dependence on the promised aid of God's Holy Spirit, must be virtuous; to break them, sin. Peter was not to blame for resolving to live and die with his Master; his fault lay in starting from his engagement. It was a virtue in David to draw up a plan of holy living, before he came to the throne, and to resolve to realize it, Psa. ci. Indeed, though the best may break their resolutions, and fall very short of their designs: yet they who never so much as resolve to do well, will assuredly never do so.—*Robinson, in Claude.*

**RESOLUTIONERS**, those who approved of the answer given by the commissioners of the general assembly of the church of Scotland, met at Perth in the time of Charles II., to the question proposed to them by the parliament, relative to what persons were to be admitted to rise in arms against Cromwell. The resolution was that all persons capable of bearing arms were to be admitted, except those of bad character or obstinate enemies to the covenant. It set the country in a flame. Sermons were preached against it; pamphlets were published, and meetings were held upon the subject. Such as supported it were called Resolutionists; while those who opposed it were designated the Protesters, or Anti-resolutionists.

**RESTITUTION**, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, Exod. xxii. 1; Luke xix. 8.

Moralists observe respecting restitution, 1. That where it can be made in kind, or the injury can be certainly valued, we are to restore the thing or the value. 2. We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered. 3. Where the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation. 4. We are, at least, to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favourable than rigorous. 5. A man is not only bound to restitution for the injury he did, but for all that directly follows from the injurious act. For the first injury being wilful, we are supposed to will all that which follows upon it. *Tillotson's Sermons*, ser. 170, 171; *Chillingworth's Works*, ser. 7.

**RESTORATIONISTS, UNIVERSAL**, a name assumed by those in America, who hold the tenet that all men will ultimately become holy and happy. About the year 1818, one Hosea Ballou broached the doctrines that all retribution is confined to the present state of existence; that the soul is mortal; and that, at the resurrection all will be introduced into a state of heavenly felicity. These views were regarded as innovations upon the principles of Universalism; but as at last a majority of the universalist convention had adopted them, nothing was left for those who disapproved of them, but to separate, and form themselves into a new body. This took place, Aug. 17, 1831. They are not numerous, and their societies are found principally in Massachusetts.

**RESURRECTION**, a rising again from the state of the dead; generally applied to the resurrection of the last day. This doctrine is argued, 1. From the resurrection of Christ, 1 Cor. xv.—2. From the doctrines of grace,

as union, election, redemption, &c. — 3. From scripture testimonies, Matt. xxii. 23, &c.; Job xix. 25, 27; Isaiah xxvi. 19; Phil. ii. 20; 1 Cor. xv.; Dan. xii. 2; 1 Thessa. iv. 14; Rev. xx. 13.—4. From the general judgment, which of course requires it. As to the nature of this resurrection, it will be, 1. General, Rev. xx. 12, 15; 2 Cor. v. 10.—2. Of the same body. It is true, indeed, that the body has not always the same particles, which are continually changing, but it has always the same constituent parts, which proves its identity; it is the same body that is born that dies, and the same that dies shall rise again; so that Mr. Locke's objection to the idea of the same body is a mere quibble.—3. The resurrection will be at the command of Christ, and by his power, John v. 28, 29.—4. Perhaps as to the manner it will be successive; the dead in Christ rising first, 1 Cor. xv. 23; 1 Thessa. iv. 16.

This doctrine is of great use and importance. It is one of the first principles of the doctrine of Christ; the whole Gospel stands or falls with it. It serves to enlarge our views of the divine perfections. It encourages our faith and trust in God under all the difficulties of life. It has a tendency to regulate our affections and moderate our desires after earthly things. It supports the saints under the loss of near relations, and enables them to rejoice in the glorious prospect set before them. See *Body on the Resurrection*; *Pearson on the Creed*; *Lime-street Lect.*, ser. 10; *Watt's Ontology*; *Young's Last Day*; *Locke on the Understanding*, lec. ii. c. 27; *Warburton's Legation of Moses*, vol. ii. p. 553, &c.; *Bishop Newton's Works*, vol. iii. pp. 676, 683.

**RESURRECTION OF CHRIST.** Few articles are more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. Hence, says the apostle, he was delivered for our offences, and raised again for our justification. Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject. "If the body of Jesus Christ," says Saurin, "were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, people who fled as soon as they saw him taken into custody; even Peter, the most courageous, trembled at the voice of a servant girl, and three times denied that he knew him. Would people of this character have dared to resist the authority of the governor? Would they have undertaken to oppose the determina-

tion of the Sanhedrim, to force a guard, and to elude, or overcome soldiers armed and aware of danger? If Jesus Christ was not risen again (I speak the language of unbelievers) he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favour of a man who had so cruelly imposed on their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be over-reached by a few timorous people? Either (says St. Augustine) they were asleep or awake; if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they then depose that it was stolen?"

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight. 1. The nature of these witnesses. They were not men of power, riches, eloquence, credit to impose upon the world; they were poor and mean. 2. The number of these witnesses. See 1 Cor. xv.; Luke xxiv. 34; Mark xvi. 14; Matt. xxviii. 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them. 3. The facts themselves which they avow; not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes, 1 John i. 4. The agreement of their evidence; they all deposed the same thing. 5. Observe the tribunals before which they gave evidence: Jews and heathens, philosophers and rabbins, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered. 6. The place in which they bore their testimony. Not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium. 7. The time of this testimony; not years after, but three days after, they declared he was risen: yea, before the rage of the Jews was quelled, while Calvary was yet dyed with the blood they had spilt. If it had been a fraud, it is not likely they would have come forward in such broad day-light, amidst so much opposition. 8. Lastly, the motives which induced them to publish the resurrection; not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced if the resurrection of our Saviour be denied. It must be supposed that

guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who had been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots."

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of divine power; prophecy accomplished; the character of Jesus established; his work finished; and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience. See *Saurin's Sermons*, vol. ii. ser. 8, *Robinson's Translation*; *Ditton and West on the Resurrection*; *Cook's Illustration of the general evidence establishing the reality of Christ's Resurrection*, p. 323, *Ecc. Rev.* vol. iv., but especially a small but admirable *Essay on the Resurrection of Christ*, by *Mr. Dore*.

RETIREMENT, the state of a person who quits a public station in order to be alone. Retirement is of great advantage to a wise man. To him "the hour of solitude is the hour of meditation. He communes with his own heart. He reviews the actions of his past life. He corrects what is amiss. He rejoices in what is right; and, wiser by experience, lays the plan of his future life. The great and the noble, the wise and the learned, the pious and the good, have been lovers of serious retirement. On this field the patriot forms his schemes, the philosopher pursues his discoveries, the saint improves himself in wisdom and goodness. Solitude is the hal-

lowed ground which religion, in every age has adopted as its own. There her sacred inspiration is felt, and her holy mysteries elevate the soul; there devotion lifts up the voice; there falls the tear of contrition; there the heart pours itself forth before him who made, and him who redeemed it. Apart from men, we live with nature, and converse with God." *Logan's Sermons*, vol. ii. ser. 2. *Blair's Sermons*, vol. i. ser. 9; *Bates's Rural Philosophy*; *Brewster's Recluse*; *Zimmerman on Solitude*.

REVELATION, the act of revealing or making a thing public that was before unknown; it is also used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testament. A revelation is, in the first place, possible. God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before. As he is a Being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it as his own. 2. It is desirable. For whatever the light of nature could do for man before reason was depraved, it is evident that it has done little for man since. Though reason be necessary to examine the authority of divine revelation, yet, in the present state, it is incapable of giving us proper discoveries of God, the way of salvation, or of bringing us into a state of communion with God. It therefore follows, 3. That it is necessary. Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state of rewards and punishments. 4. No revelation, as Mr. Brown observes, relative to the redemption of mankind, could answer its respective ends, unless it were sufficiently marked with internal and external evidences. That the Bible hath internal evidence, is evident from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man, &c. As to its external evidence, it is easily seen by the characters of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c. See *SCRIPTURE*. 5. The contents of revelation are agreeable to reason. It is true there are some things above the reach of reason; but a revelation containing such things is no contradiction, as long as it is not against reason; for if every thing be rejected which cannot be exactly comprehended, we must become unbelievers at once of almost every thing around us. The doctrines, the institutions, the threatenings, the precepts, the promises of the Bible, are every way reasonable. The matter, form, and exhibition of revelation are consonant with reason. 6. The revelation contained in our

Bible is perfectly credible. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of Providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Suetonius, Seneca, Pliny, &c. who were heathens. See CHRISTIANITY. 7. The revelations contained in our Bible are divinely inspired. The matter, the manner, the scope, the predictions, miracles, preservation, &c. &c. all prove this. See INSPIRATION. 8. Revelation is intended for universal benefit. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so benevolent; but this mode of arguing will equally hold good against the permission of sin, the inequalities of providence, the dreadful evils and miseries of mankind which God could have prevented. It must be further observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to mankind. Already it is spreading its genial influence. In the cold regions of the north, in the burning regions of the south, the Bible begins to be known; and from the predictions it contains we believe the glorious sun of revelation shall shine and illuminate the whole globe. 9. The effects of revelation which have already taken place in the world have been astonishing. In proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligations have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences. Let any one deny this, and he must be an hardened, ignorant infidel, indeed. Great is the truth and must prevail. See *Dr. Leland's Necessity of Revelation*. "This work," says Mr. Ryland, "has had no answer, and I am persuaded it never will meet with a solid confutation." *Halyburton against the Deists*; *Leland's View of Deistical Writers*; *Brown's Compendium of Natural and Revealed Religion*; *Stillington's Origines Sacra* is, perhaps, one of the ablest defences of revealed religion ever written. *Delany's Revelation examined with Candour*; *Arch. Campbell on*

*Revelation*; *Ellis on Divine Things*; *Gale's Court of the Gentiles*.

REVELATION, THE BOOK OF, the last book in the sacred canon, frequently quoted or referred to by its Greek name, *Apokalypsis* (*ἀποκαλύψις*), which signifies a discovery or revelation. Its contents were communicated to John during his exile on Patmos, towards the end of the reign of Domitian. They embrace two distinct ranges of subject: First, "the things which then were," i. 19, or the state of Christian affairs as then existing in the adjacent seven Asiatic churches; and, secondly, "the things which should be hereafter," or the constitution and fates of the church through its several periods of propagation, corruption, reformation, and triumph, from its commencement to its consummation in glory.

Until the fourth century this book was almost universally received. It is quoted or referred to as divinely inspired, or the writing of the apostle John, by Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Hippolytus, Origen, Dionysius, Cyprian, Victorinus, and others who lived during the three first centuries; and appears first to have been called in question by some who could not explain its mysteries, and who were apprehensive of the encouragement which it might give to the Chiliasts. But, even at that very time, it was received without scruple by Athanasius, Jerome, Augustine, and other eminent fathers; and, indeed, few books of the New Testament have more complete evidence of canonical authority than the book of Revelation. Besides, the internal evidence is strongly in favour of its divine origin. There is a sublimity, purity, and consistency in it, which could not have proceeded from an impostor. Add to which, the fulfilment of many of its predictions is so remarkable, that to many learned men who have attended to this subject, the evidence from this source alone is demonstrative of its divine claims. *Alexander on the Canon*.

REVENGE means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, farther than the just ends of reparation or punishment require. Revenge differs materially from resentment, which rises in the mind immediately on being injured; but revenge is a cool and deliberate wickedness, and is often executed years after the offence is given. By some it is considered as a perversion of anger. Anger, it is said, is a passion given to man for wise and proper purposes, but revenge is the corruption of anger; is unnatural, and therefore ought to be suppressed. It is observable that the proper object of anger is vice; but the object in general of revenge is man. It transfers the hatred due to the vice, to the man to whom it is not due. It is forbidden by the Scriptures,

and is unbecoming the character and spirit of a peaceful follower of Jesus Christ. See **ANGER**.

**REVERENCE**, awful regard; an act of obeisance; a submissive and humble deportment. See **LORD'S NAME TAKEN IN VAIN**.

**REVEREND**, venerable; deserving awe and respect. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers*; and abbesses, prioresses, &c., *reverend mothers*. In England, bishops are right reverend, and archbishops most reverend; private clergymen reverend. In France, before the revolution, their bishops, archbishops, and abbots, were all alike most reverend. In Scotland, the clergy, individually, are reverend; a synod is very reverend; and the general assembly is venerable. The Dissenters, also, in England have the title of reverend; though some of them suppose the term implies too much to be given to a mere creature, and that of God only it may be said with propriety, "holy and reverend is his name." Psal. cxi. 4.

**RIDLEY** (**NICHOLAS**), an eminent English prelate and martyr, descended from an ancient family in Northumberland, was born, early in the sixteenth century, at Wilmontswick in that county. About 1518, he was entered of Pembroke Hall, Cambridge; and was taught Greek by Robert Crook, who had begun a course of that language at Cambridge. To his knowledge of the learned languages, he added that of philosophy and theology. For further improvement in the latter, he went to the Sorbonne, at Paris, and from thence to Louvaine; continuing on the continent till 1529. Returning to Cambridge, he applied with more than ordinary industry to the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke Hall, and there commit to memory almost all the epistles in Greek; which walk is still called Ridley's walk. In 1533, he was chosen senior proctor of the university; and, while in that office, the important point of the pope's supremacy was examined, on the authority of Scripture. The decision of the university was, that "the bishop of Rome had no more authority and jurisdiction derived to him from God in this kingdom of England, than any other foreign bishop:" which was signed by the vice-chancellor, and by Nicholas Ridley and Richard Wilkes, proctors. In 1538, Ridley was collated to the vicarage of Herne, in Kent. In 1539, when the act of the Six Articles was passed, Mr. Ridley bore his testimony against it. Having received a prebend in the church of Canterbury, he preached in that city with so much zeal against the abuses of popery, as to provoke the other prebendaries and preachers of what was called the *old learning*, to exhibit articles against him at the archbishop's visitation in 1541, for

preaching contrary to the statute of the Six Articles. The attempt, however, completely failed. Gardiner, bishop of Winchester, next endeavoured to entrap him; and articles were exhibited against him before the justices of the peace, in Kent, and afterwards before the king in council, which charged him with preaching against auricular confession, and with directing the *Te Deum* to be sung in English; but the accusation being referred to Cranmer by the king, that prelate immediately crushed it, much to the mortification of Dr. Ridley's enemies. He had been hitherto a believer in transubstantiation, influenced by the decrees of popes and councils, the rhetorical expressions of the fathers, and the letter of Scripture; but it is supposed that a perusal of the controversy between Luther and the Zuinglians, and the writings of Rattramus or Bertram, which had fallen into his hands, induced him to examine more closely into the Scriptures and opinions of the fathers; the result of which was a conviction that this doctrine had no foundation. Cranmer, also, to whom he communicated his discoveries, joined with him in the same opinion; as also did Latimer.

King Edward ascended the throne in 1547; and Dr. Ridley, in his sermons before the king, as well as on other occasions, exposed, with boldness and eloquence, the errors of popery. In the same year he was promoted to the bishopric of Rochester. In 1548, Bishop Ridley appears to have been employed in compiling the Common Prayer, in conjunction with Archbishop Cranmer and others; and in 1549, he was put into a commission, together with Cranmer, and several others, to search after all anabaptists, heretics, and contemners of the Common Prayer. This produced the execution of Bocher and Paris, of which Mr. Gilpin gives the following account:—"John Bocher and George Paris were accused, though at different times, one for denying the humanity of Christ; the other for denying his Divinity. They were both tried, and condemned to the stake; and the archbishop not only consented to these acts of blood, but persuaded the aversion of the young king into a compliance, 'Your majesty must distinguish (said he, informing his royal pupil's conscience) between common opinions, and such as are the essential articles of faith. These latter we must on no account suffer to be opposed.' " What Christian can read this without regret? In 1549, Bonner, bishop of London, was deprived, and Ridley, who was one of the commissioners before whom his cause was determined, was thought the most proper person to fill that important see; and he was accordingly installed in 1550. Bishop Ridley filled his high station with great dignity, and was a pattern of piety, temperance, and regularity to all around him. To promote more generally a reformation in



the doctrine of the church, the council, this year, appointed Cranmer and Ridley to prepare a book of articles of faith. With this view they drew up forty-two articles, and sent copies of them to other bishops and learned divines, for their corrections and amendments: after which the archbishop reviewed them a second time, and then presented them to the council, where they received the royal sanction, and were published by the king's authority. In 1552, he visited the Princess Mary. She thanked him for his civility, and entering into conversation with him, the bishop offered to preach before her on the following Sunday; but the princess, after some hesitation, told him that the doors of the parish church should be open to him, but that neither herself, nor any of her servants, should hear him. After some altercation, the princess parted from the bishop with these words: "My Lord, for your civility in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit." When the parliament assembled in 1553, the king, who was languishing under the decline which soon put an end to his life, ordered the two houses to attend him at Whitehall, where Bishop Ridley preached before him, recommending, with such energy, the duties of beneficence and charity, that his majesty sent for him, to inquire how he could best put those duties in practice; and the result of this sermon and conference was, a determination in the king to found, or incorporate anew, and endow with ample revenue, those noble institutions—Christ's, Bartholomew's, and St. Thomas's hospitals.

Upon the death of Edward VI., Ridley was earnest in attempting to set Lady Jane Grey on the throne; but when the design had miscarried, he went to Mary to do her homage, and submit himself to her clemency. His reception was such as he might have expected: he was immediately committed to the Tower. It has been thought he might have recovered the queen's favour, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. He was, however, too honest to act against his conviction; and after eight months' imprisonment in the Tower was conveyed from thence to Oxford, where, on the 1st of October, 1555, he was condemned to death for heresy.

Ridley now prepared himself for his approaching death; which a good conscience made him look upon as a matter of joy and triumph. He called it his marriage; and, in the evening preceding his execution, behaved himself with as much cheerfulness as ever. His brother offered to watch all night with him, but he would not suffer him, saying, "that he minded (God willing) to go to bed, and to sleep as quietly that night as ever he did in his life." When Ridley arrived at the

place of execution, he earnestly lifted up his hands and eyes to heaven, till he saw, shortly after, Latimer descending to the spot; upon which, with a most cheerful countenance, he ran to him, embraced and kissed him, and comforted him, saying, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then, moving to the stake, he kneeled down and prayed earnestly, as did Latimer likewise. Then rising, they conferred together a little while. Dr. Smith, who had recanted in King Edward's time, was appointed to preach before them. He chose for his text these words,—  
"Though I give my body to be burned, and have not charity, it profiteth me nothing." When the sermon was finished, Ridley asked Latimer whether he would first answer it: but Latimer desiring Ridley to begin, both of them kneeling down, Ridley, addressing himself to the Lord Williams, Dr. Marshall, the vice-chancellor, and other commissioners appointed for that purpose, said, "I beseech you, my lord, even for Christ's sake, that I may speak but two or three words." And while Lord Williams was inclining his head to ask the mayor and vice-chancellor whether he might permit him to speak, the vice-chancellor and bailiffs ran up hastily to him, and with their hands stopping his mouth, said,—  
"Master Ridley, if you will revoke your erroneous opinions, and recant the same, you shall not only have liberty to do so, but also the benefit of a subject;—that is, your life."  
—"Not otherwise?" said he. "No," returned Dr. Marshall; "therefore, if you will not do so, then there is no remedy, but you must suffer for your deserts." "Well," replied the noble martyr, "so long as the breath is in my body, I will never deny my Lord Christ, and his known truth. God's will be done in me." After this speech, he rose up and said with a loud voice,—  
"Well, then, I commit my cause to Almighty God, who will judge all indifferently." Ridley, being stripped to his shirt, stood at the stake, and prayed: "O Heavenly Father, I give unto thee most hearty thanks for that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, take mercy upon the realm of England, and deliver the same from all her enemies." Then the smith took an iron chain, and brought it round the two martyrs, and, as he was driving in the staple, Dr. Ridley shook the chain, and said to the smith, "Good fellow, knock it in hard, for the flesh will have its course." His brother now brought him some gunpowder in a bag, and would have tied it about his neck. The bishop asked what it was, and, being informed, said, "I take it to be sent of God, therefore I will receive it as sent of him. And have you any for my brother?" meaning Latimer. Being answered in the affirmative, he bade him give it

to him betime, lest it should be too late, which was accordingly done. He then brought the interest of Lord Williams for several poor men, and for his sister, whom he feared would be injured by his death. A fagot, ready kindled, was now laid at Ridley's feet; to whom Latimer said,—“Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.” The fire being given to them, when Ridley saw it flaming up towards him, he cried, with an exceeding loud voice, “Into thy hands, O Lord, I commend my spirit. O Lord, receive my spirit.” Latimer, on the other side, as earnestly praying, “O Father of Heaven, receive my soul;” and appeared to embrace the flames. After he had stroked his face with his hand, he soon died, apparently with little or no pain. But the fire on the other side was so ill managed, that Ridley's lower parts were consumed long before he died—which he did, calling upon the Lord to have mercy upon him. He suffered on the 15th of October, 1555. Vide *Dr. Gloster Ridley's Life of Bishop Ridley*; also *Wordsworth's Eccl. Biog.*

**RIGHT DIVINE**, the sanction supposed to be found for certain ecclesiastical forms or arrangements in the word of God. Hence we read of the divine rights of Episcopacy, Presbytery, Tithes, &c. When most of the texts to which the appeal *jure divino* has been made, are examined by the light of enlightened criticism, and in accordance with consistent principles of interpretation, it will be found, that they could never have been made to speak the language which has been forced upon them, had it not been for the blindness of party prejudice, or the unblushing effrontery of interested party zeal. Not unfrequently they afford countenance to none of the parties who make the appeal, but authoritatively inculcate a doctrine, or establish a practice of an altogether different nature from the matters in dispute.

**RIGHTEOUSNESS**, justice, holiness. The righteousness of God is the absolute and essential perfection of his nature; sometimes it is put for his justice. The righteousness of Christ denotes not only his absolute perfection, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead. The righteousness of the law is that obedience which the law requires. The righteousness of faith is the righteousness of Christ as received by faith. The saints have a threefold righteousness. 1. The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof. 2 Cor. v. 21; Eph. v. 27; Isaiah xlv. 24. 2. The righteousness of their principles being derived from, and formed according to, the rule of right, Ps. cxix. 11. 3. The righteousness of

their lives, produced by the sanctifying influence of the Holy Spirit, without which no man shall see the Lord, Heb. xiii. 24; 1 Cor. vi. 11. See **IMPUTATION**, **JUSTIFICATION**, **SANCTIFICATION**; *Dickinson's Letters*, let. 12; *Witherspoon's Essay on Imputed Righteousness*; *Hervey's Theron and Aspasio*; *Dr. Owen on Justification*; *Watts's Works*, vol. iii. p. 532, oct. ed.; *Jenks on Submission to the Righteousness of God*.

**RITE**, a solemn act of religion; an external ceremony. (See **CEREMONY**.) For the rites of the Jews, see *Lowman's Hebrew Ritual*; *Spencer de Heb. Leg.*; *Durell on the Mosiac Institution*; *Bishop Lau's Theory of Religion*; p. 89, 6th ed.; *Godwin's Moses and Aaron*; *Edwards's Survey of all Religions*, vol. i. ch. 9; *Jennings's Jewish Antiquities*.

**RITUAL**, a book directing the order and manner to be observed in performing divine service in a particular church, diocese, or the like.

**ROBINSON, JOHN**, minister of the independent church in Holland, to which the first settlers of New England belonged, was born in England in 1575, and educated at Cambridge. In 1602, he became pastor of a dissenting congregation in the north of England, and removed with them to Leyden in Holland in 1610. It was his intention to follow his congregation to the New World, but his death in 1625 prevented. He was a man of genius, quick penetration, ready wit, and of great modesty, integrity, and candour. His classical learning and acuteness in disputation were acknowledged by his opponents. In his farewell address to the emigrants, he says, “If God reveal any thing to you by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.” He published a “*Defence of the Brownists*,” “*Justification of the Separation from the Church of England*,” “*People's Plea for the exercise of Prophecy*,” 1618; “*Essays Moral and Divine*,” 1628.

**ROGEEENS**, so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week

was a species of idolatry which they ought to oppose. In consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

ROMAINE, WILLIAM, was born on the 25th of September, 1714, at Hartlepool, in the county of Durham. His father was a man of exemplary piety, though not of great wealth; and was one of the refugees upon the revocation of the edict of Nantes. He educated his son in those principles which were, through life, his shield and buckler, and which he would not have exchanged, could the world have been laid at his feet. His parents, discovering his early genius, placed him at the celebrated grammar-school founded by Bernard Gilpin. There he gained much sound learning and religious knowledge, and there the foundation was laid of his future fame. In the year 1730, his father having previously determined him to become a minister of the Church of England, he was sent to Oxford, and entered at Hertford College, and from thence he was removed to Christ Church College. In October, 1737, he took his degree of master of arts, after having been ordained a deacon, at Hereford, by Dr. Henry Egerton. He then became curate of Loe Trenchard, in Devonshire. In 1739 his great love of truth roused him publicly to attack Dr. Warburton, on his "Divine Legation of Moses." In the same year he was ordained priest by Bishop Hoadley; and became curate to a clergyman of the name of Edwards, who had in his possession the two livings of Bunstead and Horton, both in Middlesex. Owing to the intimacy and friendship subsisting between Mr. Edwards and Mr. Romaine, he became acquainted with Sir Daniel Lambert, and was appointed his chaplain. Through his medium he was appointed to preach at St. Paul's Cathedral; and at that time, (though only twenty-seven years of age,) so great was his zeal for religion and the success of Christianity, that he delivered a sermon on Rom. ii. 14, 15, before the lord mayor and the court of aldermen. This sermon displayed close thinking, and sound reasoning. Shortly after that event it was his wish and determination, owing to many unpleasant circumstances, to leave London for his native place; but this he was not permitted to do; for, as he was about to embark, a gentleman entered into conversation with him, and the result was, that his friend directed his attention to the lectureship of St. George's, in Botolph-lane, and St. Botolph's, Billingsgate, which were then vacant. Mr. Romaine consented to remain in the metropolis, and to become a candidate; and was, in the year 1748, chosen lecturer of St. Botolph's. In the following year, he was chosen lecturer of St. Dunstan's-in-the-West, and at St.

George's, Hanover-square, to which he was appointed morning preacher. His faithfulness, united to his eloquence, induced many to attend to his ministry, and in a short time his congregations were immense. His success created violent clamours and opposition against him. The rector refused him the use of the pulpit, and the affair was brought into the Court of King's Bench. The decision deprived him of one of his lectureships, but confirmed him in the other, and endowed it with a salary of eighteen pounds a year. Here his labour of love was again interrupted by the churchwardens, who refused to open the doors of the church till seven o'clock, and to light it when required; so that he was compelled to preach by the light of one candle, till by the interference of Dr. Terrick, the then bishop of London, with the rector and churchwardens, he was allowed to continue quietly in his ministerial labours for six years; when he became curate and morning preacher at St. Olave's. In February, 1755, he was married to Miss Price; and, in the following year, accepted the rectory of St. Andrew Wardrobe, and St. Anne's Blackfriars, both of which he held till his death. The benevolence of Mr. Romaine was very extensive. The Royal Humane Society, and the Bible Society for distributing Bibles among his Majesty's forces, both by sea and land, derived great benefit from his exertions.

His end was peaceful and serene, and he could reflect on the moment of his dissolution with that happy composure which the good man alone can feel. The last sermon he preached was at St. Dunstan's; he complained of indisposition after the services, and gradually became weaker. On the 26th of June, 1795, he left town for change of air, and felt revived for a short time, which was an alteration he was not at all anxious to experience. On the sabbath day, July 28, 1795, he expired, and was interred in the rectory vault of Blackfriars Church.

The publications of this venerable man were numerous and valuable. The principal among them consisted of "A Hebrew Concordance and Lexicon of Marius de Calasio," four vols. folio; "Nine Sermons on the 107th Psalm;" "A Discourse on the Self-existence of Jesus Christ;" "The Life of Faith;" "The Scriptural Doctrine of the Lord's Supper, briefly stated;" "The Walk of Faith," 2 vols.; "The Triumph of Faith," &c. &c. *Vide Haweis's Life of Mr. Romaine; also his Life and Works; Jones's Christ. Bioy.*

ROMISH CHURCH. See CHURCH, and POPERY.

ROSARY, a bunch or string of beads on which the Roman Catholics count their prayers.

ROSICRUCIANS, a name assumed by a sect or cabal of Hermetical philosophers, who

arose, as it has been said, or at least became first taken notice of, in Germany, in the beginning of the fourteenth century. They bound themselves together by a solemn secret, which they all swore inviolably to preserve; and obliged themselves, at their admission into the order, to a strict observance of certain established rules. They pretended to know all sciences, and chiefly medicine; whereof they published themselves the restorers. They pretended to be masters of abundance of important secrets, and, among others, that of the philosopher's stone; all which they affirmed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists. They have been distinguished by several names, accommodated to the several branches of their doctrine. Because they pretend to protract the period of human life by means of certain nostrums, and even to restore youth, they were called *Immortales*; as they pretended to know all things, they have been called *Illuminati*; and, because they have made no appearance for several years, unless the sect of Illuminated which lately started up on the continent

derives its origin from them, they have been called the Invisible Brothers. Their society is frequently signed by the letters F. R. C., which some among them interpret *Fratres Roris Cocti*; it being pretended that the matter of the philosopher's stone is dew concocted, exalted, &c.

ROUNDHEADS, a name of reproach coined about the time of the civil wars, and applied to such as refused to join in the profane practices of their neighbours, set up the worship of God in their families, and insisted on the necessity of spiritual religion. "Down with the Roundheads!" was a common watchword. It was bestowed either because the Puritans usually wore short hair, and the Royal party long; or, because, some say, the queen, at Strafford's trial, asked, in reference to Prynne, who that roundheaded man was who spoke so strongly. The device on the standard of Colonel Cook, a parliamentary officer, was a man in armour cutting off the corner of a square cap with a sword. His motto was, *Muto quadrata rotunda*.

RUSSIAN CHURCH. See CHURCH, GREEK.

## S.

SABBATARIANS, those who keep the seventh day as the sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert, that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the sabbath, by which they stand distinguished. 1. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly sabbath. 2. That this command of God is perpetually binding on man till time shall be no more. And, 3. That this sacred rest of the seventh-day sabbath is not (by divine authority) changed from the seventh and last to the first day of the week, or that the Scripture doth no where require the observation of any other day of the week for the weekly sabbath, but the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity. There are two congregations of the Sabbatarians in London; one among the General Baptists, meeting in Mill Yard, the trustees of which date as far back as 1678, but which is now reduced in number to seven females; the other among the Particular Baptists, in Cripplegate. There are, also, a few to be found in different parts of the kingdom; and in America there are eighteen

churches, twenty-nine ministers, and 2862 communicants. They are there called *Seventh-day Baptists*. A tract, in support of this doctrine, was published by Mr. Coruthwaite, in 1740. See *Evans's Sketch of the Denominations of the Christian World*; and books under next article.

SABBATH, in the Hebrew language, signifies rest, and is the seventh day of the week; a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day; and likewise in memorial of the redemption of the Israelites from Egyptian bondage.

Concerning the time when the sabbath was first instituted there have been different opinions. Some have maintained that the sanctification of the seventh day mentioned in Gen. ii. is only there spoken of *δια προληψιας*, or by anticipation; and is to be understood of the sabbath afterwards enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the reason of its institution: and this is supposed to be the case, as it is never mentioned during the patriarchal age. But against this sentiment it is urged, 1. That it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day among the primeval transactions, if such sanctification had not taken place until 2500 years afterwards. 2. That considering Adam was restored to favour through a Mediator, and a religious service instituted, which was

was required to observe, in testimony not only of his dependence on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent. 3. That it is no proof against its existence because it is not mentioned in the patriarchal age, no more than it is against its existence from Moses to the end of David's reign, which was near 440 years. 4. That the sabbath was mentioned as a well-known solemnity before the promulgation of the law, Exodus xvi. 23. For the manner in which the Jews kept it, and the awful consequences of neglecting it, we refer the reader to the Old Testament, Lev. xxvi. 34, 35; Neh. xiii. 16, 18; Jer. xvii. 21; Ezek. xx. 16, 17; Numb. xv. 23—36.

Under the Christian dispensation, the sabbath is altered from the seventh to the first day of the week. The arguments for the change are these:—1. As the seventh day was observed by the Jewish Church in memory of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has always been observed by the Christian church in memory of Christ's resurrection. 2. Christ conferred particular honour upon it, by not only rising from the dead, but also by repeated visits to his disciples on that day. 3. It is called the Lord's Day, *κυριακή*, a term otherwise only used in the New Testament in reference to the sacred supper, 1 Cor. xi. 20, and as, in the latter passage, it denotes that which specially commemorates the death of our Lord, it seems indisputable that it is applied in the former to that which specially commemorates his resurrection, Rev. i. 10. 4. On this day the apostles were assembled, when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world. 5. On this day we find St. Paul preaching in Troas, when the disciples came to break bread. 6. The directions the apostles give to the Christians plainly allude to their religious assemblies on the first day. 7. Pliny refers to a certain day of the week being kept as a festival, in honour of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner.

These arguments, it is true, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day. However, it may be observed that it is not so much the precise time that is universally binding, as that one day out of seven is to be regarded. "As it is impossible," says Dr. Doddridge, "certainly to determine which is the seventh day from the creation; and as, in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one

great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sun-rising and sun-setting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient that there be six days of labour and one of religious rest, which there will be upon the Christian and the Jewish scheme."

As the sabbath is of divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding, because of human institution. Not so the sabbath. Hence the fourth commandment is ushered in with a peculiar emphasis—"Remember that thou keep holy the sabbath day." This institution is wise as to its ends: that God may be worshipped; man instructed; nations benefited; and families devoted to the service of God. It is lasting as to its duration. The abolition of it would be unreasonable; unscriptural, Exod. xxxi. 13; and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. It is, however, awfully violated by visiting, feasting, indolence, buying and selling, working, worldly amusements, and travelling. "Look into the streets," says Bishop Porteus, "on the Lord's Day, and see whether they convey the idea of a day of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? And, as if this was not a sufficient infringement of their rights, we contrive, by needless entertainments at home, and needless journeys abroad, which are often by choice and inclination reserved for this very day, to take up all the little remaining part of their leisure time. A sabbath day's journey was among the Jews a proverbial expression for a very short one; among us it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of rest, but of its direct opposite, the labour of travelling, thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claim to suspension of labour on the seventh."

As soon as Christianity was protected by the civil government, the Lord's Day was ordered by law to be kept sacred. All proceedings in courts of law, excepting such as were deemed of absolute necessity, or of charity, as setting slaves at liberty, &c., were strictly forbidden; and all secular business, excepting such as was of necessity or mercy, was prohibited; and by a law of Theodosius,

senior, and another by Theodosius, junior, no public games or shows, no amusements or recreations, were permitted to be practised on that day. (See *Cod. Theod.* lib. ii. tit. 8, *de feriis*; *Cod. Justin.* lib. iii.; *Cod. Theod.* lib. xv. *de spectaculis*, lit. 5, leg. 2.) The day was consecrated by all the primitive Christians to a regular and devout attendance upon the solemnities of public worship, and other religious exercises; and, as Bingham says in his *Christian Antiquities*, "they spent it in such employments as were proper to set forth the glory of the Lord, in holding religious assemblies for the celebration of the several parts of divine service, psalmody, reading the Scriptures, preaching, praying, and receiving the Communion; and such was the flaming zeal of those pious votaries, that nothing but sickness, or a great necessity, or imprisonment, or banishment, could detain them from it." A further proof of the sanctity in which they held the sabbath was their pious and zealous observance of the Saturday evening, or rather from midnight to break of day on the Lord's Day. This time the early Christians spent in the exercises of devotion; and persons of all ranks employed it in preparation for the sacred day. It must also be further observed that, in many places, particularly in cities, they usually had sermons twice a day in the churches, and that the evening was as well attended as the morning service: but in such churches as had no evening sermon, there were still the evening prayers; and the Christians of those times thought themselves obliged to attend this service as a necessary part of the public worship and solemnity of the Lord's Day. The better to enforce this observance upon such as were ungodly or careless, ecclesiastical censures were inflicted upon them, whether they frequented places of public amusement, or spent the day in indolence at home. These observations chiefly refer to the period between the publication of the gospel by the apostles and the latter end of the fourth century—a period when this day might be expected to be observed more in accordance with the command of Christ and the will of the Holy Ghost.

The evils arising from sabbath-breaking are greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of rest; not, indeed, to exclude works of mercy and charity, but a cessation from all labour and care.—2. As a day of remembrance; of creation, preservation, redemption.—3. As a day of meditation and prayer, in which we should cultivate communion with God, *Rev. i. 10*.—4. As a day of public worship, *Acts xx. 7*; *John xx. 19*.—5. As a day of joy, *Is. lvi. 2*; *Ps. cxviii. 24*.—6. As a day of praise, *Ps. cxvi.*

12—14.—7. As a day of anticipation; looking forward to that holy, happy, and eternal sabbath that remains for the people of God.

See *Chandler's Two Sermons on the Sabbath*; *Wright on the Sabbath*; *Watts's Hol. of Times and Places*; *Orton's six Disc. on the Lord's Day*; *Kennicott's Ser. and Dial. on the Sabbath*; *Bp. Porteus's Sermons*, vol. i. ser. 9; *Watts's Sermons*, vol. i., ser. 57; *S. Palmer's Apology for the Christian Sabbath*; *Kennicott on the Obligations of Cain and Abel*, pp. 184, 185; *Conder's and Burder's Law of the Sabbath*; *Dr. Wardlaw on the Sabbath*.

SABELLIANS, a sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the Holy Ghost. This they explained by resembling God to the sun; the illuminating virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being reascended into heaven, the influences of the Father were communicated after a like manner to the apostles.

SABIANS, MENDAITES, otherwise improperly called CHRISTIANS OF ST. JOHN, a sect flourishing at Bussora, Shuster, and other places in the East. Their numbers have been computed at twenty or twenty-five thousand families. They call themselves *Bendeh Há*, "creatures of the life," and *Mendai Yaki*, "Disciples of John," meaning the Baptist, whom they regard as their founder. They seem to hold a middle place between Jews and Christians. The first verses of John's Gospel they apply to the Baptist, and regard Christ as a prophet, but one of his followers. In their places of worship they have no images or ornaments of any kind whatever. They hold the Jordan in great veneration; but, owing to adverse circumstances, their pilgrimages to that river have in a great measure ceased. Baptism they celebrate with peculiar solemnity, especially on the day when that of John was instituted. They go down into the river to receive the rite, which is performed by the priest, who holds a vessel with water in his hand, and pours it upon each person singly, saying,—“I renew thy baptism in the name of our Father and Saviour, *John*; who, in this manner, baptised the Jews in the Jordan, and saved them: he shall save thee also.” Their priests officiate

in vestments of camel's skin; and they eat locusts and honey sacramentally. Few, except the priests, are acquainted with their ancient language, which is a corrupt dialect of the Syriac, and is supposed to come near to that formerly spoken in Galilee, whence they emigrated to the places which they now inhabit. The principal books which they possess in this language are, *Sedra l'Adam*, "the Book of Adam;" *Drashia Yahia*, "the Disputation of John;" *Sedar Melanshe*, "the Book of the Zodiac." They contain the dogmas of the sect; their rites, historical notices, and astrological rules. Of the first, Professor Norberg, of Lund in Sweden, who spent several years in the East, and was an eminent oriental scholar, has published a translation, together with a Lexicon and an Onomasticon.

**SABIANS**, from סבא, a *host*, is also the name given to an ancient sect of idolaters, whose religion consisted in the worship of the planets, or the host of heaven: hence the appellation.

**SACCOPHORI**, a denomination in the fourth century, so called, because they always went clothed in sackcloth, and affected great austerity and penance.

**SACK, BRETHREN OF THE**, a religious order, which was established about the beginning of the thirteenth century, and had monasteries in France, Germany, Italy, and England. The brethren were very austere; for they neither ate flesh nor drank wine. Besides the sack which they wore, and from which they took the name, they went bare-legged, and had only wooden sandals on their feet.

**SACRAMENT** is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general. The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. See **VOW**. Of sacraments, in this sense of the word, Protestant Churches admit of but two; and it is not easy to conceive how a greater number can be made out from Scripture, if the definition of a sacrament be just which is given by the Church of England. By that church, the meaning of the word sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." See **BAPTISM**, and **LORD'S SUPPER**. The Romanists, however, add to this number, confirmation, penance, extreme unction, ordination, and marriage, holding in all seven sacraments. See **POPE**. Numerous, however, as the sacraments of the Romish Church are, a sect of Christians sprang up in Eng-

land, early in the last century, who increased their number. The founder of this sect was a Dr. Deacon. According to these men, every rite, and every phrase, in the book called the *Apostolical Constitutions*, were certainly in use among the apostles themselves. Still, however, they make a distinction between the greater and the lesser sacraments. The greater sacraments are only two, baptism and the Lord's supper. The lesser are no fewer than ten, viz five belonging to baptism—exorcism, anointing with oil, the white garment, a taste of milk and honey, and anointing with chrism or ointment. The other five are—the sign of the cross, imposition of hands, unction of the sick, holy orders, and matrimony. This sect, however, if not extinguished, is supposed to be in its last wane. Its founder published, in 1748, his full, true, and comprehensive view of Christianity, in two catechisms, octavo.

**SACRAMENTARIANS**, a general name given to all such as have held erroneous opinions respecting the Lord's supper. The term is chiefly applied among Catholics, by way of reproach, to the Lutherans, Calvinists, and other Protestants.

**SACRIFICE**, an offering made to God, on an altar, by means of a regular minister, as an acknowledgment of his power, and a payment of homage. Sacrifices (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honour) differ from mere oblations in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an oblation is only a simple offering or gift, without any such change at all: thus, all sorts of tithes, and first-fruits, and whatever of men's worldly substance is consecrated to God for the support of his worship, and the maintenance of his ministers, are offerings, or oblations; and these, under the Jewish law, were either of living creatures, or other things: but sacrifices, in the more peculiar sense of the term, were either wholly, or in part, consumed by fire. They have, by divines, been divided into bloody and unbloody. Bloody sacrifices were made of living creatures; unbloody, of the fruits of the earth. They have also been divided into expiatory, imprecatory, and eucharistical. The first kind were offered to obtain of God the forgiveness of sins; the second, to procure some favour; and the third, to express thankfulness for favours already received. Under one or other of these heads may all sacrifices be arranged, though we are told that the Egyptians had six hundred and sixty-six different kinds,—a number surpassing all credibility. Various have been the opinions of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the

natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves, or as proper rites of worship. "But that animal sacrifices," says a learned author, "were not instituted by man, seems extremely evident from the acknowledged universality of the practice; from the wonderful sameness of the manner in which the whole world offered these sacrifices; and from the expiation which was constantly supposed to be effected by them."

"Now human reason, even among the most strenuous opponents of the divine institutions, is allowed to be incapable of pointing out the least natural fitness or congruity between blood and atonement; between killing of God's creatures, and the receiving a pardon for the violation of God's laws. This consequence of sacrifices, when properly offered, was the invariable opinion of the heathens, but not the whole of their opinion in this matter; for they had also a traditionary belief among them, that these animal sacrifices were not only expiations, but vicarious commutations, and substituted satisfactions; and they called the animals so offered their ἀντιψυχα, the ransom of their souls."

"But if these notions are so remote from—nay, so contrary to—any lesson that nature teaches, as they confessedly are, how came the whole world to practise the rites founded upon them? It is certain that the wisest heathens, Pythagoras, Plato, Porphyry, and others, slighted the religion of such sacrifices, and wondered how an institution so dismal (as it appeared to them), and so big with absurdity, could diffuse itself through the world. An advocate for the sufficiency of reason (Tindall) supposes the absurdity prevailed by degrees; and the priests who shared with their gods, and reserved the best bits for themselves, had the chief hand in this gainful superstition. But it may well be asked, who were the priests in the days of Cain and Abel? or, what gain could this superstition be to them, when the one gave away his fruits, and the other his animal sacrifice, without being at liberty to taste the least part of it? And it is worth remarking, that what this author wittily calls the best bits, and appropriates to the priests, appear to have been the skin of the burnt offering among the Jews, and the skin and feet among the heathens."

Dr. Spencer observes (De Leg. Heb. lib. iii. § 2), that sacrifices were looked upon as gifts, and that the general opinion was, that gifts would have the same effect with God as with man; would appease wrath, conciliate favour with the Deity, and testify the gratitude and affection of the sacrificer: and that from this principle proceeded expiatory, precatory, and eucharistical offerings. This is all that is pretended from natural light to

countenance this practice. But how well soever the comparison may be thought to hold between sacrifices and gifts, yet the opinion that sacrifices would prevail with God must proceed from an observation that gifts had prevailed with men; an observation this, which Cain and Abel had little opportunity of making. And if the coats of skin, which God directed Adam to make, were the remains of sacrifices, sure Adam could not sacrifice from this observation, when there were no subjects in the world upon which he could make these observations." *Kennicott's second Dissert. on the Offerings of Cain and Abel*, p. 201, &c.

But the grand objection to the divine origin of sacrifices is drawn from the Scriptures themselves, particularly the following (Jer. vii. 22, 23):—"I spake not to your fathers, nor commanded them, at the time that I brought them out of Egypt, concerning the matters of burnt offerings or sacrifices; but only this very thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." The ingenious writer above referred to, accounts for this passage (pp. 153 and 209) by referring to the transaction at Marah (Exod. xv. 23, 26), at which time God spake nothing concerning sacrifices: it certainly cannot be intended to contradict the whole book of Leviticus, which is full of such appointments. Another learned author, to account for the above, and other similar passages, observes, "The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but these prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another, thus:—'I will have mercy, and not sacrifice.' (Hos. vi. 6.) 'For I spake not to your fathers, nor commanded them, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Obey my voice.'" (Lowth in Isaiah xliii. 22, 24.) The ingenious Dr. Doddridge remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is generally to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel ii. 13; Matt. vi. 19, 20; John vi. 27; Luke xii. 4, 5, and Col. iii. 2. And it is evident that Gen. xlv. 8; Exod. xvi. 8; John v. 30; vii. 19, and many other passages, are to be expounded in the same comparative sense, (Paraph. on the New Test., sect. 59,) so that the whole may be resolved into the apophthegm of the wise man (Prov. xxi. 3): "To do justice and judgment is more acceptable to the Lord than sacrifice." See *Kennicott* above referred to;



*Edwards's History of Redemption*, p. 76, note; *Outram de Sacrificiis*; *Warburton's Divine Leg.* h. 9, c. 2; *Bishop Law's Theory of Rel.* p. 50 to 54; *Jennings's Jewish Antiq.*, vol. i. pp. 26, 28; *Fleury's Manners of the Israelites*, part iv. ch. 4; *Dr. J. P. Smith on the Sacrifice of Christ*.

**SACRILEGE**, the crime of profaning sacred things, or things devoted to God. The ancient church distinguished several sorts of sacrilege. The first was the diverting things appropriated to sacred purposes to other uses. 2. Robbing the graves, or defacing and spoiling the monuments of the dead. 3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the church to the Pagans, in the time of the Dioclesian persecution. 4. Profaning the sacraments, churches, altars, &c. 5. Molesting or hindering a clergyman in the performance of his office. 6. Depriving men of the use of the Scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.

**SADDUCEES**, a famous sect among the Jews; so called, it is said, from their founder Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often in his lectures inculcated on his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there were no rewards at all after this life; and, therefore separating from the school of their master, they taught there was no resurrection nor future state, neither angel nor spirit. (Matt. xxii. 23. Acts xxiii. 8.) They seem to agree greatly with the Epicureans; differing however in this, that though they denied a future state, yet they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said also that they rejected the Bible, except the Pentateuch; denied predestination; and taught that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

**SAINT**, a person eminent for godliness. The word is generally applied by us to the apostles and other holy persons mentioned in the Scriptures: but the Romanists make its application much more extensive; as, according to them, all who are canonized are made saints of a high degree. Protestants in applying this term to the Sacred Writers are very inconsistent; for though they say, St. John, St. Peter, St. David; they never use, St. Isaiah, St. Habakkuk, &c. The Scripture style is, Esaias, Math. xiii. 14. David, Rom. iv. 6; xi. 9. Osce, Rom. ix. 25; and ought to be adhered to. See **CANONIZATION**.

**SALVATION** means the safety or preserva-

tion of any thing that has been or is in danger; but it is more particularly used by us to denote our deliverance from sin and hell, and the final enjoyment of God in a future state, through the mediation of Jesus Christ. See articles **ATONEMENT**, **PROPITIATION**, **RECONCILIATION**, **REDEMPTION**, and **SANCTIFICATION**.

**SALVATION OF INFANTS**. See **INFANTS**.

**SAMARITANS**, an ancient sect among the Jews, whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms—that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hinder their rebuilding the temple of Jerusalem; and when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. (See 2 Kings xvii. Ezra iv. v. vi.) The Samaritans, at present, are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo, in Egypt.

**SAMARITAN PENTATEUCH**, the collection of the five books of Moses, written in Samaritan or Phœnician characters; and, according to some, the ancient Hebrew characters which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe till the seventeenth century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies. Pietro della Valle purchased a very neat copy at Damascus, in 1616, for M. de Sansi, then ambassador of France, at Constantinople, and afterwards bishop of St. Malo. This book was presented to the Fathers of the Oratory of St. Honoré, where, perhaps, it is still preserved; and from which father Morinus, in 1632, printed the first Samaritan Pentateuch, which stands in Le Jay's Polyglot, but more correctly in Walton's, from three Samaritan manuscripts,

which belonged to Usher. The generality of divines held, that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers, or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two copies were originally the very same, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference to that of the Samaritans; whereas others prefer the Samaritan, as an original, preserved in the same character and in the same condition in which Moses left it. The variations, additions, and transpositions which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot, or by inspecting Kennicott's edition of the Hebrew Bible, where the various readings are inserted. Some of these interpolations serve to illustrate the text: others are a kind of paraphrase, expressing at length what was only hinted at in the original; and others, again, such as favour their pretensions against the Jews,—namely, the putting Gerizim for Ebal.

**SAMARITAN VERSION.** See **BIBLE**, ancient versions, 13.

**SANCTIFICATION**, that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light. 1. As an inestimable privilege granted us from God, 1 Thess. v. 23. And, 2. As an all-comprehensive duty required of us by his holy word, 1 Thess. iv. 3. It is distinguished from justification thus: Justification changeth our state in law before God as a Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety-righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image. Yet justification and sanctification are inseparably connected in the promise of God, Rom. viii. 28 to 30; in the covenant of grace, Heb. viii. 10; in the doctrines and promises of the Gospel, Acts v. 31; and in the experience of all true believers, 1 Cor. vi. 11. Sanctification is, 1. A *divine* work, and not to be begun or carried on by the power of man, Tit. iii. 5. 2. A *progressive* work, and not

perfected at once, Prov. iv. 18. 3. An *internal* work, not consisting in external profession or bare morality, Psalm li. 6. 4. A *necessary* work; necessary as to the evidence of our state, the honour of our characters, the usefulness of our lives, the happiness of our minds, and the internal enjoyment of God's presence in a future world, John iii. 3; Heb. xii. 14. Sanctification evidences itself by, 1. A holy reverence, Nehem. v. 15. 2. Earnest regard, Lam. iii. 24. 3. Patient submission, Psal. xxxix. 9. Hence Abp. Usher said of it, "Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." 4. Increasing hatred to sin, Psal. cxix. 133. 5. Communion with God, Isa. xxvi. 8. 6. Delight in his word and ordinances, Psal. xxvii. 4. 7. Humility, Job xlii. 5, 6. 8. Prayer, Psal. cix. 4. 9. Holy confidence, Psal. xxvii. 1. 10. Praise, Psal. ciii. 1. 11. Uniform obedience, John xv. 8. See *Marshall on Sanctification*; *Dr. Owen on the Holy Spirit*; *Witsii Œconomia*, lib. iii. c. 12; *Brown's Nat. and Rev. Theology*, p. 447; *Haweis's Sermons*, ser. 11, 12, 13; *Scougal's Works*. See articles **HOLINESS**, **WORKS**.

**SANCTIONS, DIVINE**, are those acts or laws of the Supreme Being which render anything obligatory. See **LAW**.

**SANDEMAN (ROBERT)**, after whom the sect of the Sandemanians is called in England, but which, in Scotland, are better known as Glasites, was a native of Perth, where his family were of long standing and considerable respectability. He was born in the year 1723, and after acquiring the rudiments of education in the place which gave him birth, he was sent to prosecute his studies at Edinburgh, with a view, as would seem from some hints in his writings, to the ministry in the kirk of Scotland. It does not, however appear that he connected himself with the national establishment; for the deposition of Mr. John Glas, first by the synod of Angus and Mearns, and afterwards by the commission of the General Assembly, which about that time took place, on account of the testimony which he publicly bore against all national establishments of Christianity, as being utterly at variance with the nature of the kingdom of Christ, which is *not of this world*, raised a flame throughout Scotland, and excited very general attention. Among others, Mr. Sandeman adopted Glas's view of the subject; and, consequently, abandoning all thoughts of the clerical profession, he turned his attention to trade. Taking up his residence in Edinburgh, he joined the Glasites, married one of Mr. Glas's daughters, and became an elder in the church that was formed in that city: carrying on the linen trade for the support of himself and family.

He early began to distinguish himself as an author; and his first production seems to have been "Some Thoughts on Christianity, in a Letter to a Friend," written about the year 1750, at the request of a Freethinker, who had kindly entertained the author at his house, and earnestly requested him to give his thoughts on that important subject in writing. This pamphlet, though small, discovers an original train of thinking. The subject is placed in a new and striking light; and the deductions which the writer makes from his first principles, show him to be possessed of the powers of cogent reasoning. In 1757 he published his celebrated "Letters on Theron and Aspasio," addressed to Mr. Hervey, in two volumes, 12mo., in which he attacked the prevailing system of what is termed the orthodox faith, with uncommon acuteness, and no little effect. A second edition of the "Letters" was given to the public in 1759, with an Appendix; in which he notices several pieces that had been written against him; and in 1762, appeared a third edition, with a second Appendix of considerable magnitude; enumerating many other tracts which his Letters had occasioned; from which it is abundantly manifest, that the very pillars of orthodoxy were supposed to be shaken, and a general alarm prevailed. Adverting to the effects which had been produced by his "Letters," he says, in one of his Appendixes, "If, amidst the throng of daily publications, my book serve as a little transitory fuel to the fire of that contention which the Saviour came to revive upon the earth, and which will continue burning till he come again, my purpose in writing is sufficiently honoured: yea, though it should be forgotten before the current year end, I have it to say, that my purpose has already been honoured far beyond expectation."—About a year after the publication of the first edition of his "Letters," an epistolary correspondence took place between the author and Mr. Samuel Pike, a dissenting minister in London, of some note, which ended in the latter adopting the views of Mr. Sandeman, giving up his connexion with the church of which he was pastor, and uniting with the Sandemanian body in London. In these Letters, which were printed in 1759, in a pamphlet entitled "An Epistolary Correspondence between Samuel Pike and Robert Sandeman, relating to the Letters on Theron and Aspasio," the main points of difference between Mr. Sandeman and his opponents are discussed in a close and searching manner; particularly the nature of justifying faith, which the former contended had nothing to do with a different manner of believing from what takes place in the common concerns of life; but that it consists wholly in the things believed. In opposition to Mr. Hervey's favourite principles of appropriation, in which

he rested the essence of justifying faith, Mr. Sandeman strenuously insisted, that it was nothing more nor less than "the bare belief of the bare truth," witnessed or testified concerning the person and work of Christ.

Heavy complaints have been made of the severity of his style, and the caustic with which it is frequently seasoned, especially where the characters of what he terms "the popular preachers," come in his way. Viewing them as corrupters of the Gospel which they professed to preach, and, consequently, as misleading their fellow-creatures in the all important concerns of another world, he did not spare them. "If I must give my opinion of my own performance," says he, "I am ready to say, that this writer proposes to contend for the divine righteousness finished on the cross, as the sole requisite to justification. In evincing this, he looks around him on all sorts of men, and examines their various pretensions to righteousness on every side. Whatever he finds opposed, or set up instead of the divine righteousness, he resolutely attacks. In doing this, he makes use of every weapon he can lay his hand upon, and according to his various occasions, he lays hold on whatever weapon he can most readily wield, and by which he may cut deepest, whether it be keen satire, disdainful irony, the contemptuous smile, indignant frown, or more cool reasoning. He seems particularly to have had in his eye Jeremiah's maxim of war, 'Spare no arrows!' while the popular doctrine with its contrivers and followers, as being the thing most highly lifted up among men, and with the greatest artifice too, against the revealed righteousness, behoved to be the greatest object of his attention and opposition."

Though we conceive Sandeman was egregiously mistaken, and not more at variance with the known phenomena of the human mind, than with the calls and invitations of the Gospel, in representing faith as something in which the mind is absolutely *passive*; and though there are various things in his writings relative to the doctrine of assurance which will not bear to be tried by the test of Scripture; yet there are, perhaps, after all, few writers who have more contributed to lead to simpler and more accurate views of the nature of faith, to sweep away the cobwebs which mystified the subject of a sinner's obtaining justification before God through the righteousness of Christ, and to detect and expose the evils of trimming, carnal and worldly systems of religion. "There are many things," says Mr. Fuller, "in the system of Sandeman, which, in my judgment are worthy of serious attention. I have no doubt but those against whom he inveighs, under the name of *popular preachers*, and many other preachers and writers of the present times, stand corrected by him, and

by other writers who have adopted his principles."

Those who know nothing of this author but from his writings, or the testimony of his adversaries, would be led to conclude, that he was naturally of a sour, morose, cynical disposition; and yet the case was quite the reverse. He was in person small; of a mild, affable, courteous turn; a most determined enemy to the pomp of the clergy, which he treated without ceremony or reserve, and that occasioned him many enemies from the order; remarkable for his condescension to men of low estate, but fired with a holy jealousy for the purity of the Gospel, and the honours of divine grace, while, at the same time, his general deportment was so exemplary, that the breath of calumny never dared to assail it. Mr. Sandeman accepted an invitation from some persons in America, who had read his writings and professed a strong attachment to them, to come and settle among them; and accordingly, accompanied by an associate, he sailed for New England in 1764. There is reason to believe, that he was much disappointed in the persons who had invited him over, and in the expectations he had formed generally respecting America. Dissensions began to arise, soon after his arrival, between the colonies and mother country. Mr. Sandeman's principles led him to avow the most implicit obedience to the latter, which subjected him to severe persecutions from the enraged colonists; his days were embittered; his prospects of usefulness in a great measure blighted; and, after collecting a few small societies, he ended his life at Danbury, in Connecticut, Fairfield county, in the year 1771. Since his death there has appeared from his pen, "The Honour of Marriage opposed to all Impurities;" "An Essay on Solomon's Song;" "On the Sign of the Prophet Jonah," &c. &c., all of which may be read with profit. *Jones's Christ. Biog.; Fuller's Sandemanianism.*

SANDEMANIANS, a sect that originated in Scotland about the year 1728; where it is, at this time, distinguished by the name of Glasite, after its founder, Mr. John Glas, who was a minister of the established church in that kingdom; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled from the synod by the Church of Scotland. His sentiments are fully explained in a tract, published at that time, entitled, "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glas's expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New Testament.

The chief opinions and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service. Their kiss of charity, used on the occasion of the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper, for the support of the poor, and paying their expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are unconnected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's supper.

In the choice of these elders, want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary. *Glas's Testimony of the King of Martyrs; Sandeman's Letters on Theron and Aspasio*, letter 11; *Backus's Discourse on Faith and its Influence*, p. 7-30; *Adams's View of Religions; Bellamy's Nature and Glory of the Gospel*, Lond. edit. notes, vol. i. p. 65-125; *Fuller's Letters on Sandemanianism.*

SANHEDRIM, a council or assembly of persons sitting together; the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple at Jerusalem, to determine the most important affairs both of church and state.

SARABAITES, wandering fanatics, or rather

impostors, of the fourth century, who, instead of procuring a subsistence by honest industry, travelled through various cities and provinces, and gained a maintenance by fictitious miracles, by selling relics to the multitude, and other frauds of a like nature.

SATAN is a Hebrew word, and signifies an adversary, or enemy, and is commonly applied in Scripture to the devil, or the chief of the fallen angels. "By collecting the passages," says Cruden, "where Satan, or the devil is mentioned, it may be observed that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils, came into the world; that by the permission of God, he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him to number his people; to Judas, to betray his Lord and Master; and to Ananias and Sapphira, to conceal the price of their field. That he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, and uses his utmost endeavours to rob God of his glory, and men of their souls." See articles ANGEL, DEVIL, TEMPTATION. More particularly as to the temptations of Satan:—1. He adapts them to our temper and circumstances.—2. He chooses the fittest season to tempt: as youth, age, poverty, prosperity, public devotion, after happy manifestations; or when in a bad frame; after some signal service; when alone or in the presence of the object; when unemployed and off our guard; in death.—3. He puts on the mask of religious friendship, 2 Cor. xi. 14; Matt. iv. 6; Luke ix. 50; Gen. iii.—4. He manages temptation with the greatest subtilty. He asks but little at first; leaves for a season in order to renew his attack.—5. He leads men to sin with a hope of speedy repentance.—6. He raises suitable instruments, bad habits, relations. Gen. iii.; Job ii. 9, 10. *Gilpin on Temptations*; *Brooks on Satan's Devices*; *Bishop Porteus's Sermons*, vol. ii. p. 63; *Burgh's Crito*, vol. i. ess. 3; vol. ii. ess. 4; *Hoce's Works*, vol. ii. p. 360; *Gurnall's Christian Armour*.

SATANIANS, a branch of the Messalians, who appeared about the year 390. It is said, among other things, that they believed the devil to be extremely powerful, and that it was much wiser to respect and adore than to curse him.

SATISFACTION, in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy divine justice, to secure the honours of the divine government, and thereby make an atonement for the sins of his people. Satisfaction is distinguished from merit thus: The satisfaction of Christ consists in his answering the demands of the law on man, which were consequent on the breach of it. These were answered by suffering its penalty. The merit of Christ consists in what he did to fulfil what the law demanded, before man sinned, which was obedience. The satisfaction of Christ is to free us from misery, and the merit of Christ is to procure happiness for us. See ATONEMENT and PROPITIATION. Also *Dr. Owen on the Satisfaction of Christ*; *Gill's Body of Div.*, article *Satisfaction*; *Stillingfleet on Satisfaction*; *Watts's Redeemer and Sanctifier*, pp. 28, 32; *Hervey's Theron and Aspasio*.

SATURNIANS, a denomination which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs. He held the doctrine of two principles, whence proceeded all things; the one a wise and benevolent Deity; and the other, matter, a principle essentially evil, and which he supposed acted under the superintendence of a certain intelligence of a malignant nature.

The world and its inhabitants were, according to the system of Saturnius, created by seven angels, which presided over the seven planets. This work was carried on without the knowledge of the benevolent Deity, and in opposition to the will of the material principle. The former, however, beheld it with approbation, and honoured it with several marks of his beneficence. He endowed with rational souls the beings who inhabited this new system, to whom their creators had imparted nothing more than the animal life; and, having divided the world into seven parts, he distributed them among the seven angelic architects, one of whom was the God of the Jews, and reserved to himself the supreme empire over all. To these creatures, whom the benevolent principle had endowed with reasonable souls, and with dispositions that led to goodness and virtue, the evil being, to maintain his empire, added another kind, whom he formed of a wicked and malignant character; and hence the differences we see among men. When the creatures of the world fell from their allegiance to the supreme Deity, God sent from heaven into our globe a restorer of order, whose name was Christ. This Divine Conqueror came clothed with a corporeal appearance, but not with a real body. He came to destroy the empire of the material principle, and to point out to virtuous souls the way by which they must return to God. This way is beset with difficulties and

sufferings, since those souls who propose returning to the Supreme Being must abstain from wine, flesh, wedlock, and in short from every thing that tends to sensual gratification or even bodily refreshment. See Gnostics.

SAVIOUR, a person who delivers from danger and misery. Thus Jesus Christ is called the Saviour, as he delivers us from the greatest evils, and brings us into the possession of the greatest good. See JESUS CHRIST, LIBERTY, PROPITIATION, REDEMPTION.

SAVIOUR, ORDER OF ST., a religious order of the Romish church, founded by St. Bridget, about the year 1345; and so called from its being pretended that our Saviour himself declared its constitution and rules to the foundress.

SAVOY CONFERENCE, a series of meetings held by royal commission at the residence of the Bishop of London, in the Savoy, in the year 1661, between the bishops and the nonconformist ministers, in order so to review, alter, and reform the liturgy, as to meet the feelings of those who had serious scruples against its use, and thereby promote the peace of the church. The individuals chosen comprehended the archbishop of York, with twelve bishops on the one side, and eleven nonconformist ministers on the other. Had the episcopal commissioners entered into a fair and open discussion on the points at issue, reconciliation, to a certain extent, might have taken place; but as they were, from the beginning, averse from conceding a single iota to the dissenters, the whole proved a farce, and the negotiation turned out a complete failure. At a convocation of the bishops held almost immediately after, instead of removing any thing that was at all likely to stumble tender consciences, they rendered the liturgy still more objectionable, by adding the story of Bel and the Dragon to the lessons taken from the Apocrypha.

SAVOY CONFESSION OF FAITH, a declaration of the faith and order of the Independents, agreed upon by their elders and messengers in their meeting at the Savoy, in the year 1658. This was reprinted in the year 1729. See *Neale's History of the Puritans*, vol. ii. p. 507, quarto edit.

SCEPTIC, σκεπτικός, from σκεπτομαι, "I consider, look about, or deliberate," properly signifies considerative and inquisitive; or one who is always weighing reasons on one side and the other, without ever deciding between them. The word is applied to an ancient sect of philosophers, founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms; and referred every thing else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times the word has been applied to Deists, or those who doubt of the truth and authenticity of the sacred Scrip-

tures. One of the greatest sceptics in later times was Hume: he endeavoured to introduce doubts into every branch of physics, metaphysics, history, ethics, and theology. He has been confuted, however, by the doctors Reid, Campbell, Gregory, and Beattie. See ISRIDELITY.

SCHWENKELDIANS, a denomination in the sixteenth century; so called from one Gaspar Schwenkfeldt, a Silesian knight. He differed from Luther in the three following points. The first of these points related to the doctrine concerning the eucharist. Schwenkfeldt inverted the following words of Christ, "this is my body," and insisted on their being thus understood, "my body is this," i. e. such as this bread which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. "My blood is this," that is, such its effects, as the wine which strengthens and refresheth the heart. Secondly, He denied that the external word which is committed to writing in the holy Scriptures was endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the internal word, which, according to his notion, was Christ himself. Thirdly, He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its majestic dignity; united as it is in that glorious state with the divine essence.

SCHISM, from σχισμα, a rent, cleft, fissure: in its general acceptation it signifies division or separation, but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not, properly speaking, be considered as schisms.

Schism, says Mr. Arch. Hall, is properly a division among those who stand in one connexion of fellowship; but where the difference is carried so far, that the parties concerned entirely break up all communion one with another, and go into distinct connexions for obtaining the general ends of that religious fellowship which they once did, but now do not carry on and pursue with united endeavours, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism; it is no longer a schism in, but a separation from, the body. Dr. Campbell supposes that the word schism in Scripture does not always signify open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine, nor separation from communion. See 1 Cor. iii. 3, 4; xii. 24—26.

The great schism of the West is that which happened in the times of Clement VII. and

Urban VI., which divided the church for forty or fifty years, and was at length ended by the election of Martin V. at the council of Constance.

The Romanists number thirty-four schisms in their church; they bestow the name English schism on the reformation of religion in this kingdom. Those of the church of England apply the term schism to the separation of the Presbyterians, Independents, Anabaptists, and Methodists.

"The sin of schism," says the learned Blackstone, "as such, is by no means the object of temporal coercion and punishment. If, through weakness of intellect, through misdirected piety, through perverseness and acerbity of temper, or through a prospect of secular advantage in herding with a party, men quarrel with the ecclesiastical establishment, the civil magistrate has nothing to do with it; unless their tenets and practice are such as threaten ruin or disturbance to the state. All persecution for diversity of opinions, however ridiculous and absurd they may be, is contrary to every principle of sound policy and civil freedom. The names and subordination of the clergy, the posture of devotion, the materials and colour of a minister's garment, the joining in a known or unknown form of prayer, and other matters of the same kind, must be left to the option of every man's private judgment." The following have been proposed as remedies for schism: "1. Be disposed to support your brethren by all the friendly attentions in your power, speaking justly of their preaching and character. Never withhold these proofs of your brotherly love, unless they depart from the doctrines or spirit of the gospel. 2. Discountenance the silly reports you may hear, to the injury of any of your brethren. Oppose backbiting and slander to the utmost. 3. Whenever any brother is sinking in the esteem of his flock through their caprice, perverseness, or antinomianism, endeavour to hold up his hands and his heart in his work. 4. Never espouse the part of the schismatics, till you have heard your brother's account of their conduct. 5. In cases of open separation, do not preach for separatists till it be evident that God is with them. Detest the thought of wounding a brother's feelings through the contemptible influence of a party spirit; for through this abominable principle schisms are sure to be multiplied. 6. Let the symptoms of disease in the patients arouse the benevolent attention of the physicians. Let them check the forward, humble the proud, and warn the unruly, and many a schismatic distemper will receive timely cure. 7. Let elderly ministers and tutors of academies pay more attention to these things, in proportion as the disease may prevail; for much good may be accomplished by their influence." See *King on the Primitive Church*, p. 152; *Hales*

and *Henry on Schism*; *Dr. Campbell's Prel. Diss. to the Gospels*, part 3; *Haweis's Appen. to the first volume of his Church History*; *Archibald Hall's View of a Gospel Church*; *Dr. Owen's View of the Nature of Schism*; *Buck's Ser. ser. 6, on Divisions*; *Dr. Hoppus's Prize Essay on Schism*.

**SCHISM BILL, THE**, an act passed in the reign of Queen Anne, in virtue of which, nonconformists teaching schools were to be imprisoned three months. Each schoolmaster was to receive the sacrament, and take the oaths. If afterwards present at a conventicle, he was to be incapacitated and imprisoned: he was bound to teach only the Church Catechism. But offenders conforming were to be recapacitated: and schools for reading, writing, and the mathematics were excepted. It was to have extended to Ireland; and if it had, its course was designed to have been followed with an attempt to deprive the Dissenters, all over the kingdom, of their right to vote in elections for members of Parliament. But the Queen died the very day the Act was to have received her signature and taken force, and consequently fell to the ground. See conclusion of the article **NONCONFORMIST**.

**SCHOLASTIC**, in the manner of the schoolmen: what is treated in a subtle and metaphysical way.

**SCHOLIA**, short notes of a grammatical or exegetical nature. Many scholia are found on the margin of manuscripts, or interlined, or placed at the end of a book. They have also been extracted, and brought together, forming what is called *Catena Patrum*.

**SCHOLIASTS**, writers of such brief notes on passages of Scripture. A multitude of scholia from the ancient Christian fathers, especially those of the Greek Church, have come down to us in their works. Their value, of course, depends on the learning and critical acumen of the authors. Theodoret, Theophylact, and Ecumenius are among the best of them.

**SCHOOLMEN**, a set of men, in the twelfth, thirteenth, and fourteenth centuries, who framed a new sort of divinity, called Scholastic Theology. Their divinity was founded upon, and confirmed by, the philosophy of Aristotle, and lay, says Dr. Gill, in contentions and litigious disputations, in thorny questions and subtle distinctions. Their whole scheme was chiefly directed to support antichristianism; so that by their means popish darkness was the more increased, and Christian divinity almost banished out of the world.

"Considering them as to their metaphysical researches," says an anonymous but excellent writer, "they fatigued their readers in the pursuit of endless abstractions and distinctions; and their design seems rather to have been accurately to arrange and define the objects of thought than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together

with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the middle ages. Acute in the highest degree, and endowed with a wonderful patience of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teasing subtlety than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science, than to pursue a career of useful discovery: and as their disquisitions were neither adorned by taste, nor reared on a basis of extensive knowledge, they gradually fell into neglect, when juster views in philosophy made their appearance. Still they will remain a mighty monument of the utmost which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

Some of the most famous were, Damascene, Lanfranc, P. Lombard, Alex. Hales, Bonaventura, Thomas Aquinas, Duns Scotus, and Durandus. *Gill's Body of Div., Preface; Eclectic Rev.* for Dec. 1805; *H. More's Hints to a Young Princess*, vol. ii. pp. 267, 268.

SCOTISTS, a set of school divines and philosophers; thus called from their founder, J. Duns Scotus, a Scottish cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, in opposition to Thomas Aquinas and the Thomists.

SCOTT (THOMAS), a clergyman of the Church of England, was a native of Lincolnshire. He was born on the 16th of February, 1747, at Braytoft, a small farm-house, five miles from Spilsby. He was the tenth of thirteen children, all of whom he survived. His father was ambitious of bringing up one of his family to a profession; and the eldest son was consequently educated, and apprenticed to a surgeon; but, dying young, Thomas was sent to school to learn Latin. At the age of sixteen he was bound apprentice to a medical practitioner at Alford; but at the end of two months the master was dissatisfied with his behaviour, and sent him home. He was now employed about the farm for some time, and compelled to labour in the most servile occupations: sometimes tending the sheep, and at others following the plough. In this menial situation he continued more than nine years, yet continually cherishing the wish of becoming a clergyman. Thoughts of the university, of learning, and of study, often presented themselves to his mind: and he at length consulted a clergyman at Boston, who encouraged his attempt at qualifying himself for the ministry; and having acquired a com-

petent knowledge of Greek, as well as Latin, he eventually obtained ordination from Dr. Green, bishop of Lincoln, the 20th of Sept., 1772. His first situation was a curacy in Buckinghamshire, where he became acquainted with Mr. John Newton, then curate of Olney, whom he succeeded, on the removal of the latter to the metropolis, in 1781. His intercourse with Mr. Newton was the means of giving an entire new turn to his whole course of life. In the memoir written by himself, Mr. Scott honestly admits that when he received ordination, he was totally ignorant of the gospel, and destitute of the power of godliness. But his correspondence with Mr. Newton led to an important change in both his sentiments and practice. He embraced the sentiments commonly termed Calvinistic, and in process of time became an able advocate of that system. In 1785 he was removed from Olney to the chaplainship of the Lock Hospital, near Hyde Park Corner, and held, besides, two lectureships in the city. In 1801, he obtained the living of Aston Sanford, in Buckinghamshire, which he held to the period of his death—the 16th of April, 1821. It is an exceedingly small parish, but he could not be prevailed on to seek a larger, on account of the paucity of baptisms and burials which took place—a circumstance which, in some measure, relieved his scruples respecting the service as prescribed in the ritual. He first appeared as an author in a small volume, entitled "The Force of Truth," 1779, in which he details the singular events which issued in his change of mind and character. This little piece has gone through not less than twenty editions. But his most important work, and that which has rendered him one of the most influential divines of the present day, is "A Family Bible, with original Notes, practical Observations, and marginal References," first published in four volumes, quarto, 1796; and of which the ninth edition, with the author's last corrections and improvements, appeared in 1825, in six volumes quarto. He was also the author of a great number of pieces, which have recently been collected and published uniformly, in ten volumes octavo, including "Remarks on the Bishop of Lincoln's Refutation of Calvinism;" "Essays on Important Subjects;" Sermons, Tracts, &c., &c. He left in manuscript, at the period of his decease, a copious account of his own life, replete with interest, which has been published by his son, and very extensively read. See *Memoirs of Thomas Scott, by his Son; Jones's Christ. Biog.*

SCRIBE. This word has different significations in Scripture. 1. A clerk, or writer, or secretary, 2 Sam. viii. 17. 2. A commissary, or muster-master of the army, 2 Chron. xxvi. 11; 2 Kings xxv. 19. 3. A man of learning, a doctor of the law, 1 Chron. xxvii. 32.

SCRIPTURE, a word derived from the Latin



*scriptura*, and in its original sense of the same import with writing, signifying "any thing written." It is, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes the Scriptures, sometimes the sacred or holy Scriptures, and sometimes canonical Scriptures. These books are called the Scriptures by way of eminence, as they are the most important of all writings. They are said to be holy, or sacred, on account of the sacred doctrines which they teach; and they are termed canonical, because, when their number and authenticity were ascertained, their names were inserted in ecclesiastical canons, to distinguish them from other books, which, being of no authority, were kept out of sight, and therefore styled "apocryphal." See APOCRYPHA.

Among other arguments for the divine authority of the Scriptures, the following may be considered as worthy of our attention:—

"1. The sacred peumen, the prophets and apostles, were holy, excellent men, and would not—artless, illiterate men, and therefore could not—lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master who had not where to lay his head; and whose grand initiating maxim was, "Except a man forsake all that he hath, he cannot be my disciple." They were so disinterested, that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which, indeed, was all that they could, or did, expect, in consequence of Christ's express declarations. Neither was a desire of honour the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them that they should certainly share the same fate; besides, they were humble men, not above working as mechanics, for a coarse maintenance; and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add to this, that they were so many, and lived at such distance of time and place from each other, that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear witnesses of the things which they relate; and when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as for instance, Thomas, in the matter of our Lord's resurrection, John xx. 25; and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their

own blood. Did so many and such marks of veracity ever meet in any other authors?

"2. But even while they lived, they confirmed their testimony by a variety of miracles wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. (See MIRACLE.)

"3. Reason itself dictates that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity, the doctrine and writings of the apostles; especially at a time when the vanity of their pretensions to miracles and the gift of tongues could be so easily discovered, had they been impostors; and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.

"4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to Scripture injunctions, in order to perpetuate that authenticity: and these solemn ceremonies have ever since been kept up in all parts of the world; the Passover by the Jews, in remembrance of Moses' miracles in Egypt; and the Eucharist by Christians, as a memorial of Christ's death, and the miracles that accompanied it; some of which are recorded by Phlegon the Trallian, a heathen historian.

"5. The Scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God by a variety of prophecies, some of which have already been most exactly confirmed by the event predicted. See PROPHECY.

"6. The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep with amazing care the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New. See JEWS, § 4.

"7. To say nothing of the harmony, venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive Christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

"They open to us the mystery of the creation: the nature of God, angels, and man;

the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world, and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine. There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves. There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above 1500 years. There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries. There the workings of the human heart are described in a manner that demonstrates the inspiration of the Searcher of hearts. There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure—a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honour to seal the truth of the Scriptures with their own blood. There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Sion. And there you read those awful threatenings and cheering promises which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

“8. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they wound and heal; they kill and make alive; they alarm the careless, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls.

“9. To conclude: It is exceedingly remarkable, that the more humble and holy people are the more they read, admire, and value the Scriptures; and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them.

“As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned, know that they are generally founded on prepossession, and the want of understanding in spiritual things; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently, also, the immaterial

error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced inquirers, abundantly prove.”

To understand the Scriptures, says Dr. Campbell, we should, 1. Get acquainted with each writer's style. 2. Inquire carefully into the character, the situation, and the office of the writer; the time, the place, the occasion of his writing; and the people for whose immediate use he originally intended his work. 3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design. 4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer. 5. If it do not, consider whether the phrase be any of the writer's peculiarities: if so, it must be inquired what is the acceptation in which he employs it in other places. 6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers. 7. If this throws no light, consult the New Testament and the Septuagint, where the word may be used. 8. If the term be only once used in Scripture, then recur to the ordinary acceptation of the term in classical authors. 9. Sometimes reference may be had to the fathers. 10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted. 11. The analogy of faith, and the etymology of the word, must be used with caution.

Above all, let the reader unite prayer with his endeavours, that his understanding may be illuminated, and his heart impressed with the great truths which the sacred Scriptures contain.

As to the public reading of the Scriptures, it may be remarked, that this is a very laudable and necessary practice. “One circumstance,” as a writer observes, “why this should be attended to in congregations, is, that numbers of the hearers, in many places, cannot read them themselves, and not a few of them never hear them read in the families where they reside. It is strange that this has not, long ago, struck every person of the least reflection in all our churches, and especially the ministers, as a most conclusive and irresistible argument for the adoption of this practice.

“It surely would be better to abridge the preaching and singing, and even the prayers, to one-half of their length or more, than to neglect the public reading of the Scriptures. Let these things, therefore, be duly considered, together with the following reasons and observations, and let the reader judge and determine the case, or the matter, for himself.

“Remember that God no sooner caused

any part of his will, or word, to be written, than he also commanded the same to be read, not only in the family, but also in the congregation, and that even when all Israel were assembled together (the men, women, and children, and even the strangers that were within their gates); and the end was, that they might hear, and that they might learn, and fear the Lord their God, and observe to do all the words of his law, Deut. xxxi. 12.

"Afterward, when synagogues were erected in the land of Israel, that the people might every sabbath meet to worship God, it is well known that the public reading of the Scripture was a main part of the service there performed; so much so, that no less than three-fourths of the time was generally employed, it seems, in reading and expounding the Scriptures. Even the prayers and songs used on those occasions appear to have been all subservient to that particular and principal employment or service, the reading of the law.

"This work, or practice, of reading the Scripture in the congregation, is warranted and recommended in the New Testament, as well as in the Old. As Christians, it is fit and necessary that we should first of all look unto Jesus, who is the author and finisher of our faith. His example, as well as his precepts, is full of precious and most important instruction; and it is a remarkable circumstance, which ought never to be forgotten, that he began his public ministry, in the synagogue of Nazareth, by reading a portion of Scripture out of the book of the prophet Isaiah, Luke iv. 15—19. This alone, one would think, might be deemed quite sufficient to justify the practice among his disciples through all succeeding ages, and even inspire them with zeal for its constant observance.

"The apostle Paul, in pointing out to Timothy his ministerial duties, particularly mentions 'reading,' 1 Tim. iv. 13. 'Give attendance,' says he, 'to reading, to exhortation, to doctrine,' evidently distinguishing reading as one of the public duties incumbent upon Timothy. There can be no reason for separating these three, as if the former was only a private duty, and the others public ones: the most natural and consistent idea is, that they were all three public duties: and that the reading here spoken of, was no other than the reading of the Scriptures in those Christian assemblies where Timothy was concerned, and which the apostle would have him by no means to neglect. If the public reading of the Scriptures was so necessary and important in those religious assemblies which had Timothy for their minister, how much more must it be in our assemblies, and even in those which enjoy the labours of our most able and eminent ministers!"

On the subject of the Scriptures, we must

refer the reader to the articles BIBLE, CANON, INSPIRATION, PROPHECY, and REVELATION. See also *Brown's Introduction to his Bible*; *Dr. Campbell's Preliminary Dissertations to his Transl. of the Gospels*; *Fletcher's Appeal*; *Simon's Critical History of the Old and New Test.*; *Ostervald's Arguments of the Books and Characters of the Old and New Test.*; *Cosins's Scholastic Hist. of the Canon of Script.*; *Warden's System of Revealed Religion*; *Wells's Geography of the Old and New Test.*; *The Use of Sacred History, especially as illustrating and confirming the Doctrine of Revelation, by Dr. Jamieson*; *Dick on Inspiration*; *Blackwell's Sacred Classics*; *Michaelis's Introduction to the New Test.*; *Melmoth's Sublime and Beautiful of the Scriptures*; *Dwight's Dissertation on the Poetry, History, and Eloquence of the Bible*; *Edwards on the Authority, Style, and Perfection of Scripture*; *Stackhouse's History of the Bible*; *Kennicott's State of the Hebrew Text*; *Jones on the Figurative Language of Scripture*; and books under articles BIBLE, COMMENTARY, CHRISTIANITY, and REVELATION.

SE-BAPTISTS, a sect of small note, which was formed in England about the beginning of the seventeenth century, by one John Smith, who maintained that it was lawful for every one to baptize himself. There is at this day an inconsiderable sect in Russia, who are known by this name, and who perform the rite upon themselves, from an idea that no one is left on earth sufficiently holy to administer it aright.

SECEDEES, a numerous body of Presbyterians in Scotland, who have withdrawn from the communion of the established church.

In 1732, more than forty ministers presented an address to the General Assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the church, and craving a redress of those grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the Assembly refused a hearing to both, and enacted, that the election of ministers to vacant charges where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians. They asserted that more than thirty to one in every parish were not possessed of landed property, and were, on that account, deprived of what they deemed their natural right to choose their own pastors. It was also said, that this act was extremely prejudicial to the honour and interest of the church, as well as to the edification of the people: and, in fine, that it was directly contrary to the appointment of Jesus Christ, and the practice of the apostles, when they

filled up the first vacancy in the apostolic college, and appointed the election of deacons and elders in the primitive church. Many of those also who were thought to be the best friends of the church expressed their fears that this act would have a tendency to overturn the ecclesiastical constitution, which was established at the Revolution.

Mr. Ebenezer Erskine, minister at Stirling, distinguished himself by a bold and determined opposition to the measures of the Assembly in 1732. Being at that time moderator of the synod of Perth and Stirling, he opened the meeting at Perth with a sermon from Psalm cxviii. 22. "The stone which the builders rejected is become the head stone of the corner." In the course of his sermon, he remonstrated with no small degree of freedom against the act of the preceding Assembly, with regard to the settlement of ministers; and alleged that it was contrary to the word of God and the established constitution of the church. A formal complaint was lodged against him for uttering several offensive expressions in his sermon before the synod. Many of the members declared that they heard him utter nothing but sound and reasonable doctrine; but his accusers, insisting on their complaint, obtained an appointment of a committee of synod, to collect what were called the offensive expressions, and to lay them before the next diet in writing. This was done accordingly; and Mr. Erskine gave in his answers to every article of the complaint. After three days' warm reasoning on this affair, the synod, by a majority of six, found him censurable; against which sentence he protested, and appealed to the next General Assembly. When the Assembly met, in May 1733, it affirmed the sentence of the synod, and appointed Mr. Erskine to be rebuked and admonished from the chair. Upon which he protested, that as the Assembly had found him censurable, and had rebuked him for doing what he conceived to be agreeable to the word of God and the standards of the church, he should be at liberty to preach the same truths, and to testify against the same or similar evils on every proper occasion. To this protest Messrs. William Wilson, minister at Perth; Alexander Moncrief, minister at Abernethy; and James Fisher, minister at Kinclaven, gave in a written adherence, under the form of instrument; and these four withdrew, intending to return to their respective charges, and act agreeably to their protest whenever they should have an opportunity. Had the affair rested here, there never would have been a secession; but the Assembly, resolving to carry the process, cited them by their officer to compare next day. They obeyed the citation; and a committee was appointed to retire with them, in order to persuade them to withdraw their protest. The committee having reported that

they still adhered to their protest, the Assembly ordered them to appear before the commission in August following, and retract their protest; and, if they should not comply, and testify their sorrow for their conduct, the commission was empowered to suspend them from the exercise of their ministry, with certification that, if they should act contrary to the said sentence, the commission should proceed to a higher censure.

The commission met in August accordingly; and the four ministers, still adhering to their protest, were suspended from the exercise of their office, and cited to the next meeting of the commission in November following. From this sentence several ministers and elders, members of the commission, dissented. The commission met in November, and the suspended ministers compared. Addresses, representations, and letters from several synods and presbyteries, relative to the business now before the commission, were received and read. The synods of Dumfries, Murray, Ross, Angus and Mearns, Perth and Stirling, craved that the commission would delay proceeding to a higher censure. The synods of Galloway and Fife, as also the presbytery of Dornoch, addressed the commission for lenity, tenderness, and forbearance towards the suspended ministers; and the presbytery of Aberdeen represented, that, in their judgment, the sentence of suspension inflicted on the foresaid ministers was too high, and that it was a stretch of ecclesiastical authority. Many members of the commission reasoned in the same manner, and alleged, that the act and sentence of last Assembly did not oblige them to proceed to a higher censure at this meeting of the commission. The question, however, was put,—Proceed to a higher censure or not? and the votes being numbered, were found equal on both sides: upon which Mr. John Goldie, the moderator, gave his casting vote to proceed to a higher censure; which stands in their minutes in these words:—"The commission did and hereby do lose the relation of Mr. Ebenezer Erskine, minister at Stirling; Mr. William Wilson, minister at Perth; Mr. Alexander Moncrief, minister at Abernethy; and Mr. James Fisher, minister at Kinclaven, to their respective charges, and declare them no longer ministers of this church; and do hereby prohibit all ministers of this church to employ them, or any of them, in any ministerial function. And the commission do declare the churches of the said ministers vacant from and after the date of this sentence."

This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held *as* valid as if no such sentence had passed; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts; and, that it shall be

lawful and warrantable for them to preach the Gospel, and discharge every branch of the pastoral office, according to the word of God, and the established principles of the Church of Scotland. Mr. Ralph Erskine, minister at Dunfermline; Mr. Thomas Mair, minister at Orwel; Mr. John McLaren, minister at Edinburgh; Mr. John Currie, minister at Kinglassie; Mr. James Wardlaw, minister at Dunfermline; and Mr. Thomas Nairn, minister at Abbots hall, protested against the sentence of the commission, and that it should be lawful for them to complain of it to any subsequent general assembly of the church.

The secession properly commenced at this date. And accordingly the ejected ministers declared in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the Church of Scotland, to which, they said, they steadfastly adhered, but from the present church-courts, which had thrown them out from ministerial communion. The Assembly, however, which met in May 1734, did so far modify the above sentence, that they empowered the synod of Perth and Stirling to receive the ejected ministers into the communion of the church, and restore them to their respective charges; but with this express direction, "that the said synod should not take upon them to judge of the legality or formality of the former procedure of the church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding Assembly, nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice; and, therefore, they said they could not return to the church-courts upon this ground; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*, and preached occasionally to numbers of the people who joined them in different parts of the country. They also published what they called an *Act, Declaration, and Testimony*, to the doctrine, worship, government, and discipline of the Church of Scotland; and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the General Assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the Assembly, in 1739. They now appeared at the bar as a constituted presbytery, and having formally declined the Assembly's authority, they immediately with-

drew. The Assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr. James Fisher, the last survivor of them, was, by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries under one synod, when a very unprofitable dispute divided them into two parties.

The burgess oath, in some of the royal boroughs of Scotland, contains the following clause,—“I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish religion called *Papistry*.” Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, affirmed that this clause was no way contrary to the principles upon which the secession was formed, and that, therefore, every seceder might lawfully swear it. Messrs. Alexander Moncrief, Thomas Mair, Adam Gib, and others, contended, on the other hand, that the swearing of the above clause was a virtual renunciation of their testimony; and this controversy was so keenly agitated, that they split into two different parties, and now met in different synods. Those of them who asserted the lawfulness of swearing the burgess oath were called *Burghers*; and the other party, who condemned it, were called *Antiburgher Seceders*. Each party claiming to itself the lawful constitution of the *Associate Synod*, the Antiburghers, after several previous steps, excommunicated the Burghers, on the ground of their sin, and of their contumacy in it. This rupture took place in 1747, since which period, till the year 1820, they remained under the jurisdiction of different synods, and held separate communion, although, gradually, much of their former hostility was laid aside. The Antiburghers considered the Burghers as too lax, and not sufficiently steadfast to their testimony. The Burghers, on the other hand, contended that the Antiburghers were too rigid, in that they had introduced new terms of communion into this society.

What follows, in this article, is a farther account of those who were commonly called the *Burgher Seceders*. As there were among them, from the commencement of their secession, several students who had been educated at one or other of the universities, they appointed one of their ministers to give lectures

in theology, and train up candidates for the ministry. Their seminary is called the Divinity Hall, in which, in addition to the ordinary advantages of a University education, the students are specially instructed in Biblical Criticism, Church History, and the principles of theology.

Where a congregation is very numerous, as in Stirling, Dunfermline, and Perth, it is formed into a collegiate charge, and provided with two ministers. They were erected into six different presbyteries, united in one general synod, which commonly meets at Edinburgh in May and September. They have also a synod in Ireland, composed of three or four different presbyteries. They are legally tolerated in Ireland; and government, some years ago, granted 500*l.* per annum, and of late an additional 500*l.*; which, when divided among them, affords to each minister about 20*l.* over and above the stipend which he receives from his hearers. These have, besides, a presbytery in Nova Scotia; and some years ago, the Burgher and the Antiburgher ministers residing in the United States formed a coalition, and joined in a general synod, which they call the *Synod of New York and Pennsylvania*. They all preach the doctrines contained in the Westminster Confession of Faith and Catechisms, as they believe these to be founded on the sacred Scriptures. They catechize their hearers publicly, and visit them from house to house once every year. They will not give the Lord's Supper to those who are ignorant of the principles of the Gospel, nor to such as are scandalous and immoral in their lives. They condemn private baptism; nor will they admit those who are grossly ignorant and profane to be sponsors for their children. Believing that the people have a natural right to choose their own pastors, the settlement of their ministers always proceeds upon a popular election; and the candidate, who is elected by the majority, is ordained among them. Convinced that the charge of souls is a trust of the greatest importance, they carefully watch over the morals of their students, and direct them to such a course of reading and study as they judge most proper to qualify them for the profitable discharge of the pastoral duties. At the ordination of their ministers, they use a *formula* of the same kind with that of the established church, which their ministers are bound to subscribe when called to it; and if any of them teach doctrines contrary to the Scriptures, or the Westminster Confession of Faith, they are sure of being thrown out of their communion. None of their ministers, excepting one, has been prosecuted for error in doctrine since the commencement of their secession.

They believe that the Holy Scriptures are the sole criterion of truth, and the only rule to direct mankind to glorify and enjoy God, the chief and eternal good; and that "the su-

preme judge, by which all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." They are fully persuaded, however, that the standards of public authority in the Church of Scotland exhibit a just and consistent view of the meaning and design of the holy Scriptures with regard to doctrine, worship, government, and discipline; and they so far differ from the Dissenters in England, in that they hold these standards to be not only articles of peace and a test of orthodoxy, but as a bond of union and fellowship. They consider a simple declaration of adherence to the Scriptures as too equivocal a proof of unity in sentiment, because Arians, Socinians, and Arminians, make such a confession of their faith, while they retain sentiments which they (the Seceders) apprehend are subversive of the great doctrines of the Gospel. They believe that Jesus Christ is the only King and Head of the church, which is his body; that it is his sole prerogative to enact laws for the government of his kingdom, which is not of this world; and that the church is not possessed of a legislative, but only of an executive power, to be exercised in explaining and applying to their proper objects and ends those laws which Christ hath published in the Scriptures. Those doctrines which they teach relative to faith and practice are exhibited at great length in an explanation of the Westminster Assembly's Shorter Catechism, by way of question and answer, in two volumes, composed chiefly by Mr. James Fisher, late of Glasgow, and published by desire of their synod.

For these fifty years past, the grounds of their secession, they allege, have been greatly enlarged by the public administrations of the established church, and particularly by the uniform execution of the law respecting patronage, which, they say, has obliged many thousands of private Christians to withdraw from the parish churches, and join their society.

In most of their congregations, they celebrate the Lord's Supper twice in the year; and they catechize their young people concerning their knowledge of the principles of religion previously to their admission to that sacrament. When any of them fall into the sin of fornication or adultery, the scandal is regularly purged according to the form of process in the established church; and those of the delinquents who do not submit to adequate censure, are publicly declared to be fugitives from discipline, and are expelled the society. They never accept a sum of money as a commutation for the offence. They condemn all clandestine and irregular marriages; nor will they marry any persons unless they have been proclaimed in the parish church on two different Lord's days at least.

The constitution of the Antiburgher church differed very little from that of the Burghers. The supreme court among them was designated *The General Associate Synod*, having under its jurisdiction three provincial synods in Scotland, and one in Ireland. They, as well as the Burgher Seceders, had a professor of theology, whose lectures every candidate for the office of a preacher was obliged to attend.

After many unsuccessful attempts to bring about a reunion of these two bodies, measures were more vigorously renewed about twelve or fourteen years ago, and in 1820 it was happily accomplished; and the communion thus formed took the name of the *United Secession Church*, and now constitutes the most numerous and influential body among the Dissenters in Scotland. Though unendowed, and labouring under many disadvantages in a pecuniary point of view, it is rich in the intelligence and piety of its ministers, and the extent in which true religion is found to exist among its members. With much of that hereditary profession which is so common in the North, there are, nevertheless, in its congregations numbers who have experienced the Gospel to be the power of God unto salvation, and who adorn the doctrine of God their Saviour in all things. It is every day acquiring fresh strength by the increase of its members; and instead of a coalition being any longer expected between this church and the establishment, the probability of any such union is every day becoming less and less, owing partly to a growing jealousy of the Dissenters, and an indisposition to co-operate with them in religious matters, on the part of the Mother Church, and partly to the rapid progress that is making, both among the ministers and people of the Secession, of principles decidedly hostile to all ecclesiastical establishments.

The number of settled ministers at present in the united body is about three hundred and twenty, vacant churches from thirty to forty, and the number of licensed preachers on the list nearly a hundred. In the most populous towns the congregations belonging to this body not only rival, but often exceed, in numerical strength, the congregations of the establishment. About two hundred ministers attached to this church labour in England in the cause of evangelical truth and Christian liberty, and form there an independent body. In the northern counties a considerable number of congregations have been formed in this connexion. These have regular presbyteries. There are in London four congregations. In North America, much of the supply of evangelical presbyterian ministers has been obtained from this body; and in Nova Scotia, the Presbyterian Church not only had its origin, but also, till very lately, its entire supply from them.

SECEDERS, OLD LIGHT, an insignificant section of the old Secession church, otherwise

known by the name of *Original Seceders*, and agreeing pretty much with those next mentioned, yet keeping themselves distinct from them, and holding no fellowship with any other body of professors. They are described as few in number, and remarkable for nothing but illiberality and intolerance. *Edin. Theol. Rev.* Nov., 1830.

SECEDERS, ORIGINAL, a small party of Presbyterians in Scotland, which has lately coalesced under the auspices of Dr. McCrie and Mr. Paxton, who refused to unite with the United Secession Church, on the ground of the mere abstract question about the "magistrate's power" in matters of religion. Dependent entirely on old prejudices upheld and recommended merely by the respectability of the names of their leaders, this body, which is extremely small, cannot subsist long, but must gradually merge into one or other of the larger bodies of Presbyterian Dissenters.

SECT, a collective term, comprehending all such as follow the doctrines and opinions of some divine, philosopher, &c. The word sect, says Dr. Campbell (*Prelim. Diss.*) among the Jews, was not, in its application, entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations above mentioned having no intercommunity with one another in sacred matters. High Church and Low Church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now in the Jewish sects, (if we except the Samaritans,) there were no separate communities erected. The same temple and the same synagogues were attended alike by Pharisees and Sadducees: nay, they were often of both denominations in the sanhedrin, and even in the priesthood. Another difference was, also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders of the party.

SECULAR CLERGY. See CLERGY.

SECUNDIANS, a denomination in the second century which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, viz. light and darkness, whence arose the good and evil

that are observable in the universe. See VALENTINIANS.

SEDUCER, one who decoys or draws away another from that which is right.

SEE, APOSTOLIC, the chair or throne of such bishoprics as were supposed to have been formed by an apostle.

The title, thus originally common to many, was, in process of time, by the ambition of the Bishops of Rome, appropriated to their own. They had, as they thought, till the year 1662, a pregnant proof, not only of St. Peter's erecting their chair, but of his sitting in it himself: for till that year the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning in order to be set up in some conspicuous place of the Vatican, the twelve labours of Hercules unluckily appeared engraved on it. Our worship, however, says Giacomo Bartholini, who was present at this discovery, and relates it, was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter. An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place and a peculiar solemnity among the other saints, has attempted to explain the labours of Hercules in a mystical sense, as emblems representing the future exploits of the popes. But the ridiculous and distorted conceits of that writer are not worthy our notice, though by Clement X. they were judged not unworthy of a reward.

SEEKERS, a denomination which arose in England in the year 1645. They derived their name from their maintaining that the true church ministry, Scripture, and ordinances, were lost, for which they were seeking. They taught that the Scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the sentiments of Hermogenes and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. xix. 4; and that the pleasures of beatitude consisted in corporeal delight.

SELF-BAPTIZERS. See SE-BAPTISTS.

SELF-DECEPTION includes all those various frauds which we practise on ourselves in forming a judgment, or receiving an impres-

sion of our own state, character, and conduct; or those deceits which make our hearts impose on us in making us promises, if they may be so termed, which are not kept, and contracting engagements which are never performed. Self-deception, as one observes, appears in the following cases. "1. In judging of our own character, on which we too easily confer the name of self-examination, how often may we detect ourselves in enhancing the merit of the good qualities we possess, and in giving ourselves credit for others which we really have not! 2. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and effect to the best. 3. We are too prone to flatter ourselves by indulging the notion that our habits of vice are but individual acts, into which we have been seduced by occasional temptations, while we are easily led to assign the name of habits to our occasional acts and individual instances of virtue. 4. We confound the mere assent of the understanding naturally, attended by some correspondent but transient sensibilities, with the impulses of the affections and determination of the will. 5. We are apt to ascribe to settled principles the good actions, which are the mere effect of natural temper. 6. As sometimes, in estimating the character of others, we too hastily infer the right motive from the outward act; so, in judging of ourselves we overrate the worth by overvaluing the motives of our actions. 7. We often confound the non-appearance of a vicious affection with its actual extinction. 8. We often deceive ourselves by comparing our actual with our former character and conduct, and perhaps too easily ascribing to the extirpation of vicious, or the implantation of virtuous habits, that improvement which is owing merely to the lapse of time, advancing age, altered circumstances, &c. 9. Another general and fertile source of self-deception is our readiness to excuse, or at least to extenuate the vices of our particular station: while we congratulate ourselves on the absence of other vices which we are under no temptation to commit. 10. We deceive ourselves by supposing our remorse for sin is genuine, when, alas, it does not lead to repentance. 11. By forming improper judgments of others, and forming our own conduct upon theirs." From this view we may learn, 1. That the objects as to which men deceive themselves are very numerous, God, Jesus Christ, the Holy Spirit, the Bible and Gospel doctrines, religious experience, sin, heaven, hell, &c. 2. The causes are great and powerful; sin, Satan, the heart, the world, interest, prejudice. 3. The numbers who deceive themselves are great; the young, the aged, the rich, the poor, self-righteous, hypocrites, apostates, the ungodly. 4. The evils are many and awful. It renders us the slaves of procrastination, leads us to



overrate ourselves, flatters us with an idea of easy victory, confirms our evil habits, and exposes us to the greatest danger. 5. We should endeavour to understand and practise the means not to be deceived; such as strict self-inquiry, prayer, watchfulness, and ever taking the Scriptures for our guide. 6. And lastly, we should learn to ascertain the evidences of not being deceived, which are such as these: when sin is the object of our increasing fear, a tenderness of conscience, when we can appeal to God as to the sincerity of our motives and aims, when dependent on God's promise, providence, and grace, and when conformed to him in all righteousness and true holiness. *Christ. Obs.* 1802, pp. 632, 633.

SELF-DEDICATION, the giving up of ourselves unreservedly to God; that we may serve him in righteousness and true holiness. See *Howe's Works*, vol. i. 8vo. edit.

SELF-DEFENCE implies not only the preservation of one's life, but also the protection of our property, because without property life cannot be preserved in a civilized nation.

Some condemn all resistance, whatsoever be the evil offered, or whosoever be the person that offers it; others will not admit that it should pass any further than bare resistance; others say that it must never be carried so far as hazarding the life of the assailant; and others, again, who deny it not to be lawful in some cases to kill the aggressor, at the same time affirm it to be a thing more laudable and consonant to the gospel to choose rather to lose one's life in imitation of Christ, than to secure it at the expense of another's, in pursuance of the permission of nature. But, "Notwithstanding," says Grove, "the great names which may appear on the side of any of these opinions, I cannot but think self-defence, though it proceeds to the killing of another to save one's self, is in common cases not barely permitted, but enjoined by nature; and that a man would be wanting to the Author of his being, to society, and to himself, to abandon that life with which he is put in trust. That a person forfeits his own life to the sword of justice by taking away another's unprovoked, is a principle not to be disputed. This being so, I ask, whence should arise the obligation to let another kill me, rather than to venture to save myself by destroying my enemy? It cannot arise from a regard to society, which by my suffering another to kill me, loses two lives; that of an honest man by unjust violence, and that of his murderer, if it can be called a loss, by the hand of justice. Whereas, by killing the invader of my life, I only take a life, which must otherwise have been forfeited, and preserve the life of an innocent person. Nor for the same reason can there be any such obligation arising from the love of our neighbour; since I do not really save his life by parting with my own,

but only leave him to be put to death after a more ignominious manner by the public executioner. And if it be said that I dispatch him with his sins upon him into the other world, which he might have lived long enough to repent of, if legally condemned; as he must answer for that, who brought me under a necessity of using this method for my own preservation; so I myself may not be prepared, or may not think myself so, or so well assured of it as to venture into the presence of my great Judge; and no charity obliges me to prefer the safety of another's soul to my own. Self-defence, therefore, may be with justice practised, 1. In case of an attempt made upon the life of a person, against which he has no other way of securing himself but by repelling force by force. 2. It is generally esteemed lawful to kill in the defence of chastity, supposing there be no other way of preserving it." See *Grove's Moral Philosophy. Also Hints on the Lawfulness of Self-defence by a Scotch Dissenter.*

SELF-DENIAL, a term that denotes our relinquishing every thing that stands in opposition to the divine command, and our own spiritual welfare, Matt. xvi. 24. It does not consist in denying what a man is, or what he has; in refusing favours conferred on us in the course of providence; in rejecting the use of God's creatures; in being careless of life, health, and family; in macerating the body, or abusing it in any respect; but in renouncing all those pleasures, profits, views, connexions, or practices, that are prejudicial to the true interests of the soul. The understanding must be so far denied as not to lean upon it, independent of divine instruction. Prov. iii. 5, 6. The will must be denied, so far as it opposes the will of God, Eph. v. 17. The affections, when they become inordinate, Col. iii. 5. The gratification of the members of the body must be denied when out of their due course, Rom. vi. 12, 13. The honours of the world, and praise of men, when they become a snare, Heb. xi. 24—26. Worldly emoluments, when to be obtained in an unlawful way, or when standing in opposition to religion and usefulness, Matt. iv. 20—22. Friends and relatives, so far as they oppose the truth, and would influence us to oppose it too, Gen. xii. 1. Our own righteousness, so as to depend upon it, Phil. iii. 8, 9. Life itself must be laid down, if called for in the cause of Christ, Matt. xvi. 24, 25. In fine, every thing that is sinful must be denied, however pleasant, and apparently advantageous, since, without holiness, no man shall see the Lord, Heb. xii. 14. To enable us to practise this duty, let us consider the injunction of Christ, Matt. xvi. 24; his eminent example, Phil. ii. 5, 8; the encouragement he gives, Matt. xvi. 25; the example of his saints in all ages, Heb. xi.; the advantages that attend it; and above all, learn to implore the agency

of that Divine Spirit, without whom we can do nothing.

**SELF-EXAMINATION** is the calling ourselves to a strict account for all the actions of our lives, comparing them with the word of God, the rule of duty; considering how much evil we have committed, and good we have omitted. It is a duty founded on a divine command, 2 Cor. xiii. 5, and ought to be, 1. Deliberately. 2. Frequently. 3. Impartially. 4. Diligently. 5. Wisely. And, 6. With a desire of amendment. This, though a legal duty, as some modern Christians would call it, is essential to our improvement, our felicity, and interest. "They," says Mr Wilberforce, (*Pract. View*), "who in a crazy vessel navigate a sea wherein are shoals and currents innumerable, if they would keep their course, or reach their port in safety, must carefully repair the smallest injuries, and often throw out their line, and take their observations. In the voyage of life, also, the Christian who would not make shipwreck of his faith, while he is habitually watchful and provident, must make it his express business to look into his state and ascertain his progress."

**SELF-EXISTENCE OF GOD** is his entire existence of himself, not owing it to any other being whatsoever; and thus God would exist, if there were no other being in the whole compass of nature but himself. See **EXISTENCE** and **ETERNITY OF GOD**.

**SELF-GOVERNMENT.** See **HEART**.

**SELFISHNESS.** See **SELF-SEEKING**.

**SELF-KNOWLEDGE**, the knowledge of one's own character, abilities, duties, principles, prejudices, tempers, secret springs of action, thoughts, memory, taste, views in life, virtues, and vices. This knowledge is commanded in the Scriptures, Psalm iv. 4; 2 Cor. xiii. 5, and is of the greatest utility, as it is the spring of self-possession, leads to humility, steadfastness, charity, moderation, self-denial, and promotes our usefulness in the world. To obtain it, there should be watchfulness, frequent and close attention to the operations of our own minds, regard had to the opinions of others, conversation, reading the Scriptures, and dependence on divine grace. See *Mason on Self-knowledge*; *Baxter's Self-acquaintance*; *Locke on the Understanding*; *Watts's Improvement of the Mind*.

**SELF-LOVE** is that instinctive principle which impels every animal, rational and irrational, to preserve its life and promote its own happiness. "It is very generally confounded with selfishness; but, perhaps, the one propensity is distinct from the other. Every man loves himself, but every man is not selfish. The selfish man grasps at all immediate advantages, regardless of the consequences which his conduct may have upon his neighbour. Self-love only prompts him who is actuated by it to procure to himself the greatest possible sum of happiness during the

whole of his existence. In this pursuit, the rational self-lover will often forego a present enjoyment to obtain a greater and more permanent one in reversion; and he will as often submit to a present pain to avoid a greater hereafter. Self-love, as distinguished from selfishness, always comprehends the whole of a man's existence; and in that extended sense of the phrase, every man is a self-lover; for, with eternity in his view, it is surely not possible for the most disinterested of the human race not to prefer himself to all other men, if their future and everlasting interests could come into competition. This, indeed, they never can do; for though the introduction of evil into the world, and the different ranks which it makes necessary in society, put it in the power of a man to raise himself in the present state by the depression of his neighbour, or by the practice of injustice; yet in the pursuit of the glorious prize which is set before us, there can be no rivalry among the competitors. The success of one is no injury to another; and, therefore, in this sense of the phrase, self-love is not only lawful, but absolutely unavoidable." Self-love, however, says Jortin, (ser. 13, vol. iv.) is vicious, 1. When it leads us to judge too favourably of our faults.—2. When we think too well of our righteousness, and over-value our good actions, and are pure in our own eyes.—3. When we over-value our abilities, and entertain too good an opinion of our knowledge and capacity.—4. When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which, not our own deserts, but some other cause, has placed us.—5. When we make our worldly interest, convenience, ease, or pleasure, the great end of our actions.

Much has been said about the doctrine of disinterested love to God. It must be confessed that we ought to love him for his own excellences; yet it is difficult to form an idea how we can love God unconnected with any interest to ourselves. What, indeed, we ought to do, and what we really do, or can do, is very different. There is an everlasting obligation on men to love God for what he is, however incapable of doing it; but at the same time, our love to him is our interest: nor can we, in the present state, I think, while possessed of such bodies and such minds, love God without including a sense of his relative goodness. "We love him," says John, "because he first loved us." See **LOVE**.

**SEMBIANI**, so called from Sembianus their leader, who condemned all use of wine as evil of itself. He persuaded his followers that wine was a production of Satan and the earth, denied the resurrection of the body, and rejected most of the books of the old Testament.

**SEMI-ARIANS** were thus denominated, because, in profession, they condemned the

errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was *ὁμοούσιος*, of the same substance, but only *ὁμοιούσιος*, of a like substance with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of Jesus Christ. The Semi-Arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the will of the Father; contrary to the doctrine of those who teach that the eternal generation is necessary. Such, at least, are the respective opinions of Dr. Clarke and Bishop Bull.

SEMI-PELAGIANS, a name anciently, and even at this day, given to such as retain some tincture of Pelagianism.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading principles were, 1. That God did not dispense his grace to one more than another, in consequence of predestination, *i. e.* an eternal and absolute decree, but was willing to save all men, if they complied with the terms of his Gospel.—2. That Christ died for all men.—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men.—4. That man, before he received grace, was capable of faith and holy desires.—5. That man was born free, and was consequently capable of resisting the influences of grace, or of complying with its suggestion. The Semi-Pelagians were very numerous; and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide through the European provinces. As to the Greeks and other Eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the sixth century the controversy between the Semi-Pelagians and the disciples of Augustine prevailed much and continued to divide the western churches.

SENSE, a faculty of the soul, whereby it perceives external objects by means of impressions made on the organs of the body.

*Moral sense* is said to be an apprehension of that beauty or deformity which arises in the mind by a kind of natural instinct, previously to any reasoning upon the remoter consequences of actions. Whether this really exists or not, is disputed. On the affirmative side it is said that, 1. We approve or disapprove certain actions without deliberation. 2. This approbation or disapprobation is uniform and universal. But against this opinion it is answered, that, 1. This uniformity of sentiment does not pervade all nations. 2. Approbation of particular conduct arises from a sense of its advantages. The idea continues

when the motive no longer exists; receives strength from authority, imitation, &c. The efficacy of imitation is most observable in children. 3. There are no maxims universally true, but bend to circumstances. 4. There can be no idea without an object, and instinct is inseparable from the idea of the object. See *Paley's Moral Philosophy*, vol. i. chap. v.; *Hutcheson on the Passions*, p. 245, &c.; *Mason's Sermons*, vol. i. p. 253.

SENSE OF SCRIPTURE. In interpreting the Bible, the Catholics hold to a fourfold sense. The first is, the *sensus grammaticus*, or *literæ*; the second, or *sensus mysticus*, they subdivide into three; viz. *tropologicus*, or *moralis*; *allegoricus*, and *anagogicus*. This theory of hermeneutics was expressed in the following distich:—

*Littera gesta docet; quid credas allegoria;  
Moralis quid agas; quid speres anagogia.*

The reformers, on the other hand, and most of the older divines, held only one sense—namely, the *grammatical*. Their opinion is beautifully expressed by Maresius: Absit a nobis ut Deum faciamus *ὑποκρίσιν*, aut multiplices sensus affingamus ipsius verbo, in quo potius, tanquam in speculo limpidissimo, sui auctoris simplicitatem contemplari debemus, Ps. xii. 6; xix. 9. *Unicus ergo sensus scripturæ, nempe grammaticus, est admittendus, quibuscumque demum terminis, vel propriis vel tropicis et figuratis exprimitur.* So strong were the feelings of Luther upon the subject, that he did not scruple to affirm that the grammatical sense of Scripture is the only sense on which we can rest at the hour of death: or, to use his own words, the only sense that it will do to die by.

SENTENCES, BOOK OF. See LOMBARD.

SEPARATISTS, a small body of Independents, founded by the late John Walker, originally fellow of Trinity College, Dublin, but who left the Established Church, and after preaching for some time, with considerable popularity, in different parts of the united kingdoms, settled down as member and teacher of the society in Dublin, but owing to some peculiar notion, never considered himself qualified to accept the elder's office in it. Their principles are rigid in the extreme. They separate from all other bodies of professing Christians; but keep at the greatest distance from the Sandemanians, who come nearest to them in opinion. Their worship is conducted in a state of complete separation from those who may visit them, by means of a partition which divides them. They will not pray in private, nor hold any religious intercourse with those who do not belong to them. When any of their number is excommunicated, they will not eat so much as a common meal with him. They disallow of oaths; and shortly after the introduction of the Reform Bill, Parliament most inconsistently passed an act, exempting them from the necessity of taking

them, while they paid no deference to the scruples of other Dissenters, and even members of the Establishment, on the subject.

SEPTUAGESIMA, the third Sunday before the first Sunday in Lent; so called because it was about seventy days before Easter.

SEPTUAGINT, the name given to the most ancient Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, because seventy is a round number.

Aristobulus, who was tutor to Ptolemy Physcon; Philo, who lived in our Saviour's time, and was contemporary with the apostles; and Josephus, speak of this translation as made by seventy-two interpreters, by the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All the Christian writers, during the first fifteen centuries of the Christian era, have admitted this account of the Septuagint as an undoubted fact; but, since the Reformation, critics have boldly called it in question. But whatever differences of opinion there have been as to the mode of translation, it is universally acknowledged that such a version, in whole or in part, existed; and it is pretty evident that most of the books must have been translated before our Saviour's time, as they are quoted by him. It must also be considered as a wonderful providence in favour of the religion of Jesus. It prepared the way for his coming, and afterwards greatly promoted the setting up of his kingdom in the world; for hitherto the Scriptures had remained locked up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been with great propriety observed, "that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important words, some sentences, and several whole verses which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the gospels and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive."

The principal editions of this important version are the following:—The *Complutensian*, 1517. This was the Polyglot, and from the text of it editions were afterwards published in the Antwerp Polyglot, 1572; in the Triglot of Commeline, at Middleburg, in 1586; by Wolter in 1596, at Hamburg; by Hutter, at Nuremberg in 1599; and in the Paris Polyglot, 1645. The *Aldine* or *Venetian*, 1518. This edition was from the cele-

brated press of Aldus, and in regard to its publication was prior to the Complutensian; the text is also much more correct. From this text other editions were printed; at Strasburg, by Cephalaëus, in 1526; Basle, 1545, 1550, and 1582; and Frankfort, 1597. The *Roman* or *Vatican*, 1587. Published from the celebrated Vatican MS. by order of Sixtus V. It has received the commendations of all learned men, from Morinus to Masch. Editions of it were printed in 1628, at Paris; at London, in 1653, and in the Polyglot, 1657; Cambridge, 1665; Amsterdam, 1683; Leipzig, 1697; Franeker, 1709, by Bos; Amsterdam, 1725, by Mill; Leipzig, 1730, and 1757; Halle, 1759; Oxford, 1805, and 1817. The *Alexandrine*. First published from the MS. of that name in the British Museum, by Grabe and Lee, 1707—1720, 4 vols. fol. and 8 vols. 8vo. It was republished by Breitinger in 4 vols. 4to. at Zurich, in 1730—1733. The best edition of the Septuagint is *Holmes's*. Of this splendid edition, the book of Genesis was published in 1798, and the Pentateuch was completed in 1804. Dr. Holmes died in 1805, after having published the book of Daniel. The work was then committed to the Rev. J. Parsons, who finished it in 1827. About 7000*l.* were subscribed to assist in procuring the collation of MSS. in every part of Europe; and fourteen years were spent in this preparatory process. To the Pentateuch is prefixed a valuable preface, giving a full account of the nature of the undertaking. It is the most perfect work of its kind, and leaves nothing to be desired but the formation of a critical text from the treasure of its collected readings. An extended account of this edition is given in volume the second of the first series of the *Eclectic Review*, and in the *Classical Journal*, vol. ix.

If the reader wish to examine into the history and importance of this version, in addition to the works of Walsh and Le Long, which treat of the editions, he may consult Walton's *Prolegomena*, cap. ix.; Hody's *Dissertatio in Historiam Aristæ de LXX. Interpretibus*; Prideaux's *Connexion*, Part II. b. i.; and Bauer, *Tract. III.*; also Hamilton's *Introduction to the Hebrew Scriptures*, chap. vi.; Ewing's *Greek Grammar*, sect. xi.; A Letter showing why our English Bibles differ so much from the Septuagint, &c., by Dr. Thomas Brett, 1743, 8vo.; (republished in the third volume of Watson's *Theological Tracts*;) and Owen's *Inquiry into the present state of the Septuagint*.

The book, says Michaelis, most necessary to be read and understood by every man who studies the New Testament, is, without doubt, the Septuagint, which alone has been of more service than all the passages from the profane authors collected together. It should be read in the public schools by those who are destined for the church, should form the subject

of a course of lectures at the university, and be the constant companion of an expositor of the New Testament.

Those who desire a larger account of this translation, may consult *Hody, de Bib. Textibus*; *Prideaux's Connexion*; *Owen's Inquiry into the Septuagint Version*; *Blair's Lectures on the Canon*; *Michaelis's Introduction to the New Testament*; *Clarke's Bibliotheca*; and *Orme's Bib. Bibl.*

**SEPTUAGINT CHRONOLOGY**, the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons 1500 years more from the creation to Abraham than the Hebrew Bible. Dr. Kennicott, in the dissertation prefixed to his Hebrew Bible, has attempted to show that it is very probable that the chronology of the Hebrew Scriptures, since the period just mentioned, was corrupted by the Jews between the years 175 and 200; and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that, during the second and third centuries, the Hebrew Scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians, and they had, therefore, a very favourable opportunity for this corruption; but no proof can be brought home to them, and the religious, or rather superstitious veneration in which they have ever held their Scriptures, and which is clearly discoverable in the integrity of the rest of these writings, renders it in the highest degree improbable that they corrupted the chronology.

**SERIOUSNESS**, a term often used as synonymous with religion.

**SERMON**, a discourse delivered in public for the purpose of religious instruction and improvement.

In order to make a good sermon, the following things may be attended to. The *exordium* should correspond with the subject on which we are about to treat. For this purpose the context often forms a source of appropriate remark; and this, though called a hackneyed way, is one of the best for opening gradually to the subject; though, I confess, always to use it is not so well, as it looks formal. There are some subjects in which the context cannot be consulted: then, perhaps, it is best to begin with some passage of Scripture apposite to the subject, or some striking observation. It has been debated, indeed, whether we should begin with any thing particularly calculated to gain the attention, or whether we should rise gradually in the strength of remark and aptness of sentiment. As to this, we may observe, that although it is acknowledged that a minister should flame most towards the end, perhaps it would be well to guard against a too low and feeble manner in the exordium. It has been frequently the practice of making apologies, by way of introduction: though this may be admitted in some singular cases,

as on the sudden death of a minister, or disappointment of the preacher, through unforeseen circumstances, yet I think it is often made use of where it is entirely unnecessary, and carries with it an air of affectation and pride. An apology for a man's self is often more a reflection than any thing else. If he be not qualified, why have the effrontery to engage? and, if qualified, why tell the people an untruth?

Exordiums should be short; some give us an abridgment of their sermon in their introduction, which takes off the people's attention afterwards; others promise so much, that the expectation thereby raised is often disappointed. Both these should be avoided; and a simple, correct, modest, deliberate, easy gradation to the text attended to.

*As to the plan.* Sometimes a text may be discussed by exposition and inference; sometimes by raising a proposition, as the general sentiment of the text, from which several truths may be deduced and insisted on; sometimes by general observations; and sometimes by division. If we discuss by exposition, then we should examine the authenticity of the reading, the accuracy of the translation, and the scope of the writer. If a proposition be raised, care should be taken that it is founded on the meaning of the text. If observations be made, they should not be too numerous, foreign, nor upon every particle in the text. If by division, the heads should be distinct and few, yet have a just dependence on and connexion one with the other. It was common in the last two centuries to have such a multitude of heads, subdivisions, observations, and inferences, that hardly any one could remember them: it is the custom of the present day, among many, to run into the other extreme, and to have no division at all. This is equally as injurious. "I have no notion," says one, "of the great usefulness of a sermon without heads and divisions. They should be few, and distinct, and not coincide. But a general harangue, or a sermon with a concealed division, is very improper for the generality of hearers, especially the common people, as they can neither remember it, nor so well understand it." Another observes: "We should ever remember that we are speaking to the plainest capacities; and as the arranging our ideas properly is necessary to our being understood, so the giving each division of our discourse its denomination of number has a happy effect to assist the attention and memory of our hearers."

*As to the amplification.* After having laid a good foundation on which to build, the superstructure should be raised with care. "Let every text have its true meaning, every truth its due weight, every hearer his proper portion." The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged: but a close attention to the sub-

ject, with every exertion to inform the judgment and impress the heart. It is in this part of a sermon that it will be seen whether a man understands his subject, enters into the spirit of it, or whether after all this parade, he be a mere trifler. I have known some who, after having given a pleasing exordium and ingenious plan, have been very deficient in the amplification of the subject; which shows that a man may be capable of making a good plan, and not a good sermon, which of the two, perhaps, is worse than making a good sermon without a good plan. The best of men, however, cannot always enter into the subject with that ability which at certain times they are capable of. If in our attempts, therefore, to enlarge on particulars, we find our thoughts do not run freely on any point, we should not urge them too much—this will tire and jade the faculties too soon; but pursue our plan. Better thoughts may occur afterwards, which we may occasionally insert.

*As to the application.* It is much to be lamented that this is a part which does not belong to the sermons of some divines. They can discuss a topic in a general way, show their abilities, and give pleasing descriptions of virtue and religion; but to apply, they think will hurt the feelings of their auditors. But I believe it has been found that, among such, little good has been done; nor is it likely, when the people are never led to suppose that they are the parties interested. There are also some doctrinal preachers who reject application altogether, and who affect to discharge their office by narrating and reasoning only; but such should remember that reasoning is persuasion; and that themselves, as often as any men, slide into personal application, especially in discussing certain favourite points in divinity. Application is certainly one of the most important parts of a sermon. Here both the judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort; and all without harshness and an insulting air. Here pity, love, faithfulness, concern, must be all displayed. The application, however, must not be too long, unnatural, nor, I think, concluded abruptly. We shall now subjoin a few remarks as to the style and delivery.

*As to the style:* it should be perspicuous. Singular terms, hard words, bombastic expressions, are not at all consistent. Quoting Latin and Greek sentences will be of little utility. Long argumentations, and dry metaphysical reasoning, should be avoided. A plain, manly style, so clear that it cannot be misunderstood, should be pursued. The Scriptures are the best model. Mr. Flavel says, "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers' capacities."

The style should be *correct*. That a man

may preach, and do good, without knowing much of grammar, is not to be doubted: but certainly it cannot be pleasing to hear a man, who sets himself up as a teacher of others, continually violating all the rules of grammar, and rendering himself a laughing-stock to the more intelligent part of the congregation; "and yet," says one, "I have heard persons who could scarce utter three sentences without a false construction, make grammatical criticisms not only on the English language, but on Latin, Greek, and Hebrew."

Care should always be taken not to use a redundancy of words, and a jingle of sentences and syllables, as they carry more an air of pedantry than of prudence.

*As to the use of figures.* "A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence." But the present and the past age have abounded with preachers who have murdered and distorted figures in a shameful manner. Keach's metaphors are run beyond all due bounds. Yet I know of no method so useful in preaching as by figures, when well chosen, when they are not too mean, nor drawn out into too many parallels. The Scriptures abound with figures. Our Lord and his disciples constantly used them; and people understand a subject better when represented by a figure, than by learned disquisitions.

*As to the delivery of sermons,* we refer to the articles DECLAMATION and ELOQUENCE. See also MINISTER and PREACHING.

SERPENTINIANS, or OPHITES, heretics in the second century, so called from the veneration they had for the serpent that tempted Eve, and the worship paid to a real serpent: they pretended that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between Jesus and Christ. Jesus, they said, was born of the Virgin, but Christ came down from heaven to be united with him: Jesus was crucified, but Christ had left him to return to heaven. They distinguished the God of the Jews, whom they termed *Jaldabaoth*, from the supreme God; to the former they ascribed the body, to the latter the soul of men. It is said they had a live serpent, which they kept in a kind of cage: at certain times they opened the cage-door, and called the serpent; the animal came out, and mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed it to the company; and this they called their Eucharist.

SERVANTS. The business of servants is to wait upon, minister to, support and defend their masters; but there are three cases, as Dr. Stennett observes, wherein a servant may be justified in refusing obedience: 1. When the master's commands are contrary to the will of God. 2. When they are required to do what is not in their power. 3. When such

service is demanded as falls not within the compass of the servant's agreement. The obligations servants are under to universal obedience, are from these considerations; 1. That it is fit and right. 2. That it is the expressed command of God. 3. That it is for the interest both of body and soul. 4. That it is a credit to our holy religion. The manner in which this service is to be performed is, 1. With humility. Prov. xxx. 21, 22; Eccl. x. 7.—2. Fidelity, Titus ii. 10; Matt. xxiv. 45.—3. Diligence, Prov. x. 4; xxi. 5. 1 Thess. iv. 11.—4. Cheerfulness. *Stennett's Domestic Duties*, ser. 7; *Fleetwood's Relative Duties*, ser. 14, 15; *Paley's Moral Philosophy*, vol. i. chap. 11.

**SERVING TABLES**, one of the parts of the Presbyterian sacramental service. The whole of the communicants not partaking at once, as in congregational churches, it is found necessary to continue the distribution of the elements, with intervals of psalm-singing, during which those who have eaten quit the table, to give place to a fresh set of communicants. The distribution of the bread and wine, and the delivery of an address, are what constitutes serving the table. The number of tables varies from four to eight, and each address occupies ten minutes, or a quarter of an hour. The minister of the place serves the first table; the rest are served by his assisting brethren.

**SERVITES**, a religious order in the Church of Rome, founded about the year 1233 by seven Florentine merchants, who with the approbation of the bishop of Florence, renounced the world, and lived together in a religious community on Mount Senar, two leagues from that city.

**SETHIANS**, heretics who paid divine worship to Seth, whom they looked upon to be Jesus Christ, the Son of God, but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge. They appeared in Egypt in the second century; and, as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt above two hundred years.

**SEVENTY**. About the year B. C. 277, the Old Testament was translated into Greek, by the united labours of about seventy learned Jews, and that translation has been since known as the version of the LXX. See **SEPTUAGINT**.

**SEVERITES**. See **ANGELITES**.

**SEXAGESIMA**, the second Sunday before Lent; so called because about the sixtieth day before Easter.

**SHAKERS**, or the Millennial Church. The first who acquired this denomination were Europeans; a part of which came from England to New York in the year 1774, and being joined by others, they settled at Nissequenia, above Albany; from whence they have spread

their doctrines, and increased to a considerable number.

Anna Leese, whom they style the Elect Lady, is the head of this party. They assert, that she is the woman spoken of in the twelfth chapter of Revelations; and that she speaks seventy-two tongues: and though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the elect; that she travails for the whole world; and that no blessing can descend to any person, but only by and through her, and that in the way of her being possessed of their sins, by their confessing and repenting of them, one by one, according to her direction.

The principal doctrines which are attributed to the Shakers, by those who have had opportunities to be acquainted with their religious tenets, are as follow:—That there is a new dispensation taking place, in which the saints shall reign a thousand years with Christ, and attain to perfection; and that they have entered into this state; are the only church in the world; and have all the apostolic gifts. They assert that all external ordinances, especially baptism and the Lord's Supper, ceased in the apostolic age; and that God had never sent one man to preach since that time, until they entered into this new dispensation, and were sent to call in the elect. They attempt to prove this doctrine of a new dispensation by counting the mystical numbers specified in the prophecies of Daniel, as well as by their signs and wonders. That God, through Jesus Christ in the church, is reconciled with man; and that Christ is come a light into human nature to enlighten every man who cometh into the world, without distinction. That no man is born of God, until, by faith, he is assimilated to the character of Jesus Christ in his church. That in obedience to that church a man's faith will increase, until he comes to be one with Christ, in the Millennium church state. That every man is a free agent to walk in the true light, and choose or reject the truth of God within him; and, of consequence, it is in every man's power to be obedient to the faith. That it is the gospel of the first resurrection which is now preached in their church. That all who are born of God, as they explain the new birth, shall never taste of the second death. That those who are said to have been regenerated among Christians, are only regenerated in part; therefore, not assimilated into the character of Christ in his church, while in the present state, and, of consequence, not tasting the happiness of the first resurrection, cannot escape, in part, the second death. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their church; but for such there is no forgiveness, neither in this

world, nor that which is to come. They quote Matt. xii. 32, to prove this doctrine. That the second death, having power over such as rise not in the character of Christ in the first resurrection, will, in due time, fill up the measure of his sufferings beyond the grave. That the righteousness and sufferings of Christ, in his members, are both one; but that every man suffers personally, with inexpressible woe and misery, for sins not repented of, notwithstanding this union, until final redemption. That Christ will never make any public appearance, as a single person, but only in his saints:—that the judgment day is now begun in their church; and the books are opened, the dead now rising and coming to judgment, and they are set to judge the world. For which they quote 1 Cor. vi. 2. That their church is come out of the order of natural generation, to be as Christ was; and that those who have wives be as though they had none; that by these means, heaven begins upon earth, and they thereby lose their sensual and earthly relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God. That there is no salvation out of obedience to the sovereignty of their dominion: that all sin which is committed against God is done against them, and must be pardoned for Christ's sake through them, and confession must be made to them for that purpose. They hold to a travail and labour for the redemption of departed spirits. The discipline of this denomination is founded on the supposed perfection of their leaders: the mother it is said, obeys God through Christ, European elders obey her, American labourers, and the common people, obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe they are seen through and through in the gospel glass of perfection by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises; their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit of the ague. They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention; then they all stop, and hear some

harangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new Jerusalem state, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

They sometimes fall on their knees, and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them. In 1828 the number of societies was 16; the number of preachers about 45; members gathered into their societies, about 4500; those not received 900; making in all about 5400. *Rathburn's Account of the Shakers; Taylor's Account of the Shakers; West's Account of the Shakers.*

SHAME, a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the peculiar attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honour and delicate feelings, united with inexperience and ignorance of the world.

SHASTER, the name of a book in high estimation among the idolaters of Hindostan, containing all the dogmas of the religion of the Bramins, and all the ceremonies of their worship.

SHEOL, the Hebrew word corresponding to HADES, which see.

SHITES, a Mohammedan sect that reject the traditions, and profess themselves to be the partizans or followers of Ali, to whom, and to his descendants, they maintain, belongs the imamate or sovereign spiritual and temporal authority over the Mohammedans. This sect is dominant in Persia, as that of the Sunnites or Traditionists is in Turkey. It is divided into a number of minor sects, some of which hold the metempsychosis and other tenets of the Oriental philosophy.

SHROVE TUESDAY, the day before Ash Wednesday or Lent, on which, in former times, persons went to their parish churches to confess their sins.

SIBYLLINE ORACLES, prophecies delivered, it is said, by certain women of antiquity, showing the fates and revolutions of kingdoms. We have a collection of them in eight books. Dr. Jortin observes that they were composed at different times by different persons; first by Pagans, and then, perhaps, by Jews, and certainly by Christians. They abound with phrases, words, facts, and par-



sages, taken from the LXX, and the New Testament. They are, says the Doctor, a remarkable specimen of astonishing impudence and miserable poetry, and seem to have been, from first to last, and without any one exception, mere impostures.

SIMON, THE COUNT DE, the founder of a new sect in France, belonged to one of the most distinguished families of the French nobility. He was grand nephew of the celebrated Duke de St. Simon, who wrote the well-known memoirs of the court of Louis XIV.; and he descended from the Counts of Vermandois, who profess to trace their origin even to Charlemagne. He was born in 1760, and seems, from his earliest years, to have had remarkable presentiments; for, at the age of seventeen, he directed that he should be waked every morning with the words, "Rise, Count, you have great things to do." At this period, he entered the military service, and in 1778 went to the United States, where he served several campaigns under the command of the illustrious Washington. During his residence in America, he occupied himself much more with political scenes than with military operations. He studied the manners, laws, and character of the Americans; he meditated on the great events of which he was witness, and endeavoured to anticipate their results. "I foresaw," says he, "that the American revolution would be the commencement of a new political era; that it would be an important step in general civilization; and that in a little time it would produce great changes in the social order of Europe." Thus it was the American war which developed the first philosophical and political reflections of St. Simon, and the citizens of the United States, without doubt, first suggested the St. Simonian religion.

Being in want of the pecuniary means indispensable to commence his work of reform, St. Simon engaged in large commercial speculations. He was successful, and amassed a great fortune. Hence he was wont to say, that nothing is easier than to make money. With this fortune he was desirous of founding a school of science, and a grand establishment of industry, such as that which has been lately founded by Mr. Robert Owen.

Having spent seven years, from 1790 to 1797, in commercial speculations, St. Simon turned his attention to the study of the sciences. He formed friendships with the most celebrated professors of the Polytechnic school, and the school of medicine; he opened to them his house, his purse, and his table; and in entertaining his numerous company he soon expended the greater part of his fortune. He afterwards travelled in different countries of Europe,—in Germany, in England, and in Switzerland,—to acquaint himself with the progress of science in the learned world. But he did not find, he says, any

new idea, and he saw that general science, as he terms it, was still every where in its infancy. He returned to his country, and for several years, he drew around him men of learning; and also artists, painters, poets, and dramatic actors. Having studied the sciences, he wished also to acquire a knowledge of the fine arts; and, in doing this, he spent the last remains of his fortune.

During the bloody wars of Napoleon, St. Simon published some writings in the department of political science. In them he showed the state of anarchy which prevailed in Europe, since the chief tie which connected the different states composing it, the Catholic religion, was weakened. He also examined the progress of civilization during the eighteenth century. But the voice of this obscure philosopher was not heard. France was too much deafened with the noise of arms.

From the period of 1814, he published pamphlets and journals, mostly addressed to the industrious classes. He wished to establish industry upon a new basis, and to give it a higher importance in society. His writings produced but little impression in France. Men did not readily comprehend his system, and cared little about studying it. During this time, St. Simon, whose elder brother was a member of the Chamber of Peers, lived in extreme poverty, and in a state of almost utter destitution.

At the time of his death, in 1825, he had but one solitary disciple—there was only one man who understood his doctrines, and adopted his opinions. It is this disciple who is the real founder of the St. Simonian sect, and who has made known and propagated the views of him whom he regarded as a new Messiah. And it is a remarkable fact, that this solitary disciple, this primitive apostle, is no longer at the head of the sect. He is assigned to the second or third rank only, by new comers, who have more address, or, perhaps, more talents than himself.

In his private life, St. Simon was an agreeable man, of simple manners, and of easy access. He spoke freely of his projects, was fond of the company of the young, whom he was accustomed to call "The men of the future;" was very industrious, and manifested a strong desire to benefit mankind by the accomplishment of his projects.

Two years after his death, his disciples published a journal entitled, "Le Producteur," to explain the principles of St. Simonism.

What is very curious in the history of the St. Simonians is, that they were at first merely philosophers, and not at all the founders of a religion. They spoke of science and industry, but not of religious doctrines. All at once, however, it seemed to occur to them to teach a religion. Then their school became

a church, and their association a sect. It is evident that with them religion was not originally the end of their instruction, but has been employed by them as the means of collecting a greater number of hearers.

**SIMONIANS**, or **ST. SIMONIANS**, an infidel sect recently organized in Paris by the political fanatic above mentioned, whose fundamental principle is, that religion is to perfect the social condition of man; therefore Christianity is no longer suitable for society, because it separates the Christian from other men, and leads him to live for another world. The world requires a religion that shall be of this world, and consequently a God of this world. They reject whatever they suppose to have been derived from the philosophy of the East; they consider the Deity neither as spirit nor matter, but as including the whole universe, and are thus plainly Pantheists; and they regard evil as nothing more than an indication of the progress which mankind are doomed to make in order to be freed from it; in itself, they maintain it is nothing. Its members are principally of the higher ranks, and are displaying, not without success, the greatest activity in spreading the venom of their infidel principles. They occupy, in Paris, the largest and most handsomely fitted halls, where they meet in great numbers.

**SIMONY** is the corrupt presentation of any one to an ecclesiastical benefice, for money, gift, or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus, though the purchasing of holy orders seems to approach nearer to this offence. It was by the canon law a very grievous crime; and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony. However, it was not an offence punishable in a criminal way at the common law, it being thought sufficient to leave the clerk to ecclesiastical censures. But as these did not affect the simoniacal patron, nor were efficacious enough to repel the notorious practice of the thing, divers acts of parliament have been made to restrain it, by means of civil forfeitures, which the modern prevailing usage with regard to spiritual preferments calls aloud to have put in execution.

**SIMULTANEUM**, a term used in Germany to express the joint religious service of a congregation made up partly of Protestants, and partly of Catholics. At the celebration of a marriage, for example, the Protestant clergyman delivers a sermon, on the duties of the married state, from the pulpit of a Roman Catholic church; the Catholic priest then says mass at the altar, and performs the ceremony; after which the Protestant minister goes to the altar, from which he blesses the new-married pair. Such exhibitions are generally regarded as instances of praise-

worthy liberality; but they are rather to be viewed as resulting from indifference to religious principle.

**SIN**, the transgression of the law, or want of conformity to the will of God. 1 John iii. 4.—1. Original sin is that whereby our whole nature is corrupted, and rendered contrary to the law of God; or according to the ninth article of the church of England, "It is that whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil." This is sometimes called indwelling sin, Rom. vii. The imputation of the sin of Adam to his posterity is also what divines generally call, with some latitude of expression, original sin.—2. Actual sin is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots, or children, who have not the right use of their powers.—3. Sins of omission consist in the leaving those things undone, which ought to be done.—4. Sins of commission are those which are committed against affirmative precepts, or doing what should not be done.—5. Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, &c. See **INFIRMITY**.—6. Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of, Psalm xix. 12.—7. Presumptuous sins are those which are done boldly, and against light and conviction. See **PRESUMPTION**.—8. Unpardonable sin seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven, is not because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, *i. e.* the power of the Holy Spirit, applying the redemption of the Gospel to the souls of men.

The corruption of human nature is.—1. Universal as to the subjects of it, Rom. iii. 23; Isa. liii. 6.—2. General, as to all the powers of man, Isa. i. 6.—3. Awful, filling the mind with constant rebellion against God and his law.—4. Hateful to God, Job xv. 16. And 5. Punishable by him, 1 Sam. ii. 9, 10; Rom. ii. 9. Why the Almighty permitted it, when his power could have prevented it, and how it is conveyed from parents to their children, form some of those deep things of God, of which we can know but little, in the present state; only this we are assured of, that he is a God of truth, and that whatever he does, or permits, will ultimately tend to promote his glory. While we contemplate, therefore, the nature, the evil, the guilt, the consequence of sin, it is our happiness to reflect that he who hath permitted it hath provided a remedy for it; and that he "so loved the world, that he gave his only begot-

ten Son, that whosoever believeth in him should not perish, but have everlasting life." See ATONEMENT, REDEMPTION; and *Edwards, Wesley, and Taylor, on Original Sin; Gill's Body of Div., article Sin; King's and Jenyn's Origin of Evil; Burrough's Exceeding Sinfulness of Sin; Dr. Owen on Indwelling Sin; Dr. Wright's Deceitfulness of Sin; Fletcher's Appeal to Matter of Fact; Williams's Answer to Belsham; Watt's Ruin and Recovery; Moore's Living Temple*, p. 2. c. 4; *Dr. Smith's Sermon on the Permission of Evil; Orme on Blasphemy against the Holy Spirit.*

SINCERITY, freedom from hypocrisy or dissimulation. The Latin word *sincerus*, from which our English word *sincere* is derived, is composed of *sine* and *cera*, and signifies without wax, as pure honey, which is not mixed with any wax; thus denoting that sincerity is a pure and upright principle. The Greek word *ἀκερεια*, translated sincerity, 2 Cor. i. 12, signifies properly a judgment made of things by the light and splendour of the sun; as in traffic, men hold up goods they are buying, to the light of the sun, to see if they can discover any defect in them. Thus, those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it. This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and the indolent, who think that their practice is nothing, but that sincerity, or a good heart, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct. The reader will find this subject ably handled in *Gurnall's Christian Armour* vol. ii. p. 121 to 148. See HYPOCRISY.

SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the heathen. It was practised by the people of God before the giving of the law of Moses, Exod. xv.; also under the ceremonial law. Under the Gospel dispensation, it is particularly enjoined, Col. iii. 16; Eph. v. 19. It was practised by Christ and his apostles, Matt. xxvi. 30, and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding, 1 Cor. xiv. 15. Among the Anti-Pædobaptists, during the early part of their existence, psalmody was generally excluded as a human ordinance; but some congregations having adopted it about the beginning of the eighteenth century, a violent controversy was

excited. About the middle of the century, however, the praises of God were sung in every Anti-pædobaptist church. It is to be lamented, however, that this ordinance has not that attention paid to it which it deserves. That great divine, Dr. Jonathan Edwards, observes, that as it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be decently performed at all without learning. Those, therefore, (where there is no natural inability,) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." We leave those who are wilfully dumb in God's house to consider this pointed remark.

Much has been said as to the use of instrumental music in the house of God. On the one side it is observed that we ought not to object to it, because it assists devotion; that it was used in the worship of God under the Old Testament; and that the worship of heaven is represented by a delightful union of vocal and instrumental music. But on the other side, it is remarked, that nothing should be done in or about God's worship without example or precept from the New Testament; that, instead of aiding devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under the ceremonial dispensation can be no rule for us; that not one text in the New Testament requires or authorises it by precept or example, by express words or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of the saints. See MUSIC. We have not room here to prosecute the arguments on either side; but the reader may refer to p. 211 of the fourth volume of *Bishop Beveridge's Thesaurus; Stillingfleet's* and *Bp. Horne's Sermons on Church Music*; No. 630 of the eighth vol. of the *Spectator*; *Bishop Horne on the 150th Psalm*; *Theol. Mag.* vol. ii. p. 427, and vol. iv. pp. 333, 458; *Biblical Mag.* vol. ii. p. 25; *Ridgley's Body of Div.* ques. 155; *Haurris's Church History*, vol. i. p. 403; *Williams's Historical Essay on Church Music, prefixed to Psalmody Evangelica*, vol. ii. p. 56; *Bedford's Temple Music*; *Lyra Evangelica*; *Practical Discourses on singing in the Worship of God, preached at the Friday Evening Lecture in East Cheap*, 1708; *Dodwell's Treatise on the Lawfulness of Instrumental Music in Holy Duties.*

SIX ARTICLES, law of. See STATUTES.

SIX PRINCIPLE BAPTISTS, a small body in North America, who also call themselves "Of the Ancient Order of the Six Principles of Christ and his Apostles." They take the name from Heb. vi. 1. 2. They are immersionists, and reject infant baptism. They reside on

Rhode Island, where they have eighteen preachers, and amount to about 1750 communicants.

SLANDER, according to Dr. Barrow, is uttering false speeches against our neighbour, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill nature, or bad design. The principal kinds of slander are these:—1. Charging others with facts they are not guilty of. 2. Affixing scandalous names and odious characters which they deserve not. 3. Aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it doth not, or cannot appear. 4. Perverting a man's words or acts disadvantageously by affected misconstruction. 5. Partial or lame representation of men's discourse or practice, suppressing some part of the truth, or concealing some circumstances which ought to be explained. 6. Instilling sly suggestions which create prejudice in the hearers. 7. Magnifying and aggravating the faults of others. 8. Imputing to our neighbour's practice, judgment, or profession, evil consequences which have no foundation in truth.

Of all characters in society, a slanderer is the most odious, and the most likely to produce mischief. "His tongue," says the great Massillon, "is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, make them the subject of its censures, and studies to dim the splendour of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity which has no command over itself or words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters with

disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good breeding. Lastly, it is an evil full of deadly poison: whatever flows from it is infected, and poisons whatever it approaches; even its praises are empoisoned; its applauses malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ. Ah! the Church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form an harmless recreation of so inhuman a pleasure: but these renew more detestable shows; for they bring upon the stage—not infamous wretches devoted to death—but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons who have devoted themselves to God." *Barrow's Works*, vol. i. ser. 17. 18; *Massillon's Sermons*, vol. i. ser. 5, English trans.; and article EVIL SPEAKING.

SMALCALD, ARTICLES OF. See ARTICLES SMALCALDIC LEAGUE. See LEAGUE.

SOBRIETY, freedom from any inordinate passion. "Sobriety," as one observes, "is both the ornament and the defence of a Christian. It is requisite in every situation, and in every enterprise; indeed, nothing can be done well without it. The want of sobriety is seen and felt by multitudes every day. Without sobriety a man is exposed to the tossing of the merciless waves, destitute of an anchor. Sobriety is a security against the baneful influence of turbulent passions; it is self-possession; it is self-defence. It is necessary on all occasions: when we read, when we hear, when we pray, when we converse, when we form schemes, when we pursue them, when we prosper, when we fail. Sobriety is necessary for all descriptions of character; it is necessary for the young and for the old; for the rich and the poor, for the wise and for the illiterate; all need to 'be sober.' The necessity of sobriety is obvious,—1. In our inquiries after truth, as opposed to presumption. 2. In our pursuit of this world, as opposed to covetousness. 3. In the use and estimate of the things of this world, as opposed to excess. 4. In trials and afflictions, as opposed to impatience. 5. In forming our judgment of others, as opposed to censoriousness. 6. In speaking of one's self, as opposed to egotism. Many motives might be urged to this exercise, as, 1. The general language of Scripture, 1 Pet. v. 8; Phil. iv. 5; Tit. ii. 12; 1 Pet. iv. 7. 2. Our profession as Christians. 3. The example of Jesus Christ: and 4. The near approach of death and judgment." See DARN-ENESS, MODERATION.

SOCIALISTS, or OWENITES, those who adopt the opinions advanced by Robert Owen, son-in-law of the late pious David Dale, Esq., of Glasgow. Imagining that he could succeed better in carrying out his scheme in North America, he attempted to form a community at New Harmony; but having failed, he came to London, where, as also throughout the country, he is busy in endeavouring to gain over converts to his utopian and wicked views.

The principles which he avows are decidedly atheistical, and must, to the extent of their influence, prove subversive of all morality and true social enjoyment. He maintains, that men are the creatures of the circumstances by which they are surrounded, that they have no free choice in their thoughts, feelings, or actions, but are absolutely subject to necessity, their belief and feelings being instincts of their nature; consequently they are irresponsible agents; that the contrary principles have produced and maintained a fictitious and erroneous system of society; that the language, laws, manners and customs of all the nations of the world are all essentially wrong; that there must be a complete revolution in the affairs of men, in order that a new set of circumstances may be created, which shall act upon them from their birth; cities must be abandoned; all private right to property must cease; the present notions respecting the marriage bonds must be repudiated, and new sexual ideas acquired; all the books hitherto deemed *sacred* and *divine*, rejected as fabulous and absurd; the impositions of those in authority; kings, clergy, physicians, and lawyers sacrificed for their own good, as well as for that of the public; all civil and religious professions being formidable enemies to the human race. In short, what he proposes is, the entire overthrow of the existing state and classification of society, and the formation of a new classification, in which children shall be educated on a system which shall exclude all the notions which now obtain, and grow up to be men and women, and so pass on through life, without a single idea of God, of individual responsibility, or of any future state of rewards and punishments.

Those who know what human nature is, will not be surprised on finding that these notions, monstrous as they are, have been eagerly swallowed by numbers, especially of the lower orders of society, among whom, and among the young of all classes, books and tracts containing blasphemous and obscene matter have been industriously circulated.

SOCINIANS. Faustus Socinus, who died in Poland in 1604, is generally considered as the founder of this denomination; and from him they derive their name. Modern Socinians, however, being strenuous advocates for the divine unity, now claim the appellation of Unitarians, as more descriptive of their tenets,

since they do not acknowledge all the doctrines of Socinus. But neither do any other denomination of professing Christians hold all the doctrines of their respective founders: it is sufficient for the purpose of just discrimination, if they hold the leading or peculiar sentiments of the party, in order to warrant their being called by his name. The distinguishing sentiment of Socinus was, the simple humanity of Christ: that of modern Unitarians is the same; hence they are properly denominated Socinians, however this sentiment may be modified, or whatever be the subordinate parts of the system.

The term Unitarian, as implying a denial of three persons in the Godhead, might be proper to distinguish Socinians from Trinitarians; but when understood in its popular sense, as not only denying the revealed distinction in Deity, but also as exclusively maintaining the divine unity which all Trinitarians contend for no less than themselves, the appellation ceases to be appropriate, and therefore has been strongly objected to by the Calvinists, and other Trinitarians. The Jews, the Mohammedans, the Sabellians, the Swedenborgians, and even the Deists, allow of only one Person in the divine essence; of course the Socinians cannot plead any preferable claim over them to be called Unitarians. Being, nevertheless, zealous advocates for the simple humanity of Christ, and maintaining that the Saviour is merely a human being, some of them have taken the name of "Humanitarians," which is certainly more descriptive of their leading sentiment; while others of them choose to call themselves "Rational Christians."

Their sentiment is, that the Father, and he alone, is truly and properly God; that the Son had no existence whatsoever, before he was conceived by the Virgin Mary; and that the Holy Spirit is no distinct subsistence from the Father and the Son, but that the title is merely figurative, denoting the power or energy of God. They confess that Christ is called God in the Holy Scriptures; but contend that it is only a deputed title, investing him with great authority; and that while he is nominally God, he is really nothing more than a mere man: yet that he was an extraordinary person, acting under a divine commission as a teacher of truth and righteousness; and that in him the prophecies relating to the Messiah were completely, though not literally, fulfilled. They admit the whole history of his ascension and glorification in its literal acceptation; but believing him to be a mere man like themselves, though endowed with a large portion of divine wisdom, they assert that the only objects of his mission were,—to teach the efficacy of repentance, without any proper atonement for sin, as a means of restoring us to the divine favour,—to exhibit in his life and conduct an example

for our imitation,—to seal his doctrine with his blood,—and in his resurrection from the dead, to furnish a proof of the certainty of our resurrection at the last day.

Their doctrine respecting the atonement is, that God requires no consideration or condition of pardon, but the repentance of the offender; and that, consequently, the death of Christ was no real sacrifice for sin; and though it be so called in Scripture, it is merely in a figurative sense, by way of allusion to the Jewish sin-offerings; just as our praises and other good works are called sacrifices, because they are something offered up to God. The mediation of Christ is wholly rejected, and the pardon of sin is said to be dispensed solely on account of men's personal virtue, without any regard to the sufferings or merit of another. They explode the doctrine of original sin, and also that of divine influence upon the mind, contending that the latter was peculiar to the times of the apostles, and was merely subservient to the purpose of working miracles.

The Socinians of the sixteenth century believed that Christ was advanced to the government of the universe, after his resurrection, and that religious worship was to be paid to him; but those of the present day generally consider this notion as unscriptural, and therefore reject it; and, regarding him as a mere man like themselves, they very consistently withhold from him all religious homage. They also have other reasons for deviating from their predecessors: "Jesus is indeed alive, they think; and, without doubt, employed in offices the most honourable and benevolent; but as they are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favours now received, nor yet of confidence in his future interposition on our behalf."

Modern Socinians consider the Scriptures to be faithful records of past transactions, but deny that the writers were divinely inspired, except in those cases where they themselves expressly claim it; they allow that they wrote according to the best of their knowledge, and from their circumstances could not be mistaken with respect to the principal facts of which they were proper witnesses; but that, like other men, subject to prejudice, they might be liable to adopt a hasty and ill-grounded opinion concerning things which did not come within the compass of their knowledge.

The partial inspiration of the sacred writers, in general, is extended not only to Moses, but even to our blessed Lord himself; for they can see no reason for believing, that either Moses or Christ were inspired with supernatural knowledge, or endowed with supernatural power, beyond the immediate objects of their mission. They consequently aim at di-

vesting revealed religion of every circumstance not consonant to the dictates of human reason. Hence they do not believe in our Lord's miraculous conception; but are of opinion that he was the legitimate son of Joseph and Mary, and consequently that the two first chapters of Matthew, containing this doctrine, are to be rejected as spurious. But though they consider the present authorised version as liable to great objections, and have endeavoured to substitute what they consider an "Improved Version" in its stead, the Socinians have generally united with the Bible Societies in their laudable exertions to circulate the Scriptures, affording, in this instance, an honourable proof of their candour and liberality.

Though not necessarily connected with the system, Socinians in general deny the existence of the devil and his agency, considering it as an evanescent prejudice, which it is now a discredit to a man of understanding to believe. Many of them also reject the spirituality and separate existence of the soul; believing that man is wholly material, and that our only prospect of immortality is from the Christian doctrine of a resurrection. Of course the notion of an intermediate state of consciousness between death and the resurrection is rejected; for as the whole man dies, so the whole man is to be called again to life at the appointed period of the resurrection, with the same associations that he had when alive; the intermediate portion of time having been passed by him in a state of utter insensibility. In their view, also, future punishment is neither vindictive nor eternal, but disciplinary; intended for the good of the party, and appointed for a limited time, so that all at last are to be recovered and restored to the enjoyment of eternal life. In what relates to worship and discipline, they adopt the independent form of Church government, generally use written forms of prayer, and consider the Lord's Supper as the only standing ordinance under the Gospel.

The Socinians evidently carry the principle of free discussion, in matters of religion, to a much greater length than any other denomination of professed Christians, and this without seeming to think that any apology is necessary from them for it. Dr. Priestley appeared to glory in the continual fluctuation of his public creed; nor did he wish his friends to consider it at any period as being fixed. Hence he tells one of his correspondents, that his life as a theologian was made up of a succession of changes, but always from high to low. He commenced his career with high Calvinism, which he afterwards changed for what is termed moderate Calvinism. In process of time that gave place to Arminianism, and the latter to Arianism, which, in its turn, was also changed for Socinianism, and that even of the lowest class; nor could he pretend

to say that his creed was then fixed. The doctor's successor acknowledges that he does not know where to stop in his career. One Socinian writer wishes it to be understood that he has discovered three out of the four Evangelists to be spurious; another endeavours to prove prayer to be a thing nugatory and vain; a third has attempted to put down public worship altogether, as being little better than hypocrisy; and a fourth opposes the morality of the Sabbath, recommending the revival of the book of sports on that day; while another denies the doctrine of the resurrection and the general judgment, which others of them had pronounced the only discoveries of rational Christianity.

Socinians were but little known in England until the reign of Charles I., when the famous John Biddle became their leader, and was ably opposed by the pious and learned Dr. Owen. Since that period they have acquired considerable distinction, from the writings and influence of Dr. Priestley and his associates, and also from the literary labours of the Monthly and Critical Reviewers. They have also gained some accession to their numbers, both from the Church and from among Dissenters, particularly of the Presbyterian denomination, whose sentiments would more easily coalesce with theirs than those of some others; but it does not appear that any considerable number of converts have at any time been made to Socinianism from among profligates and unbelievers.

Dr. Priestley, with much honour to himself, attempted to convert the Jews, but it was attended with no success: on the contrary, his Jewish opponent undertook to prove to the world, that the doctor himself did not understand the Christian Scriptures. Mr. Levi entitled his first letter, in answer to Dr. Priestley's second address, "The Divinity of Christ, and his Pre-existent State, proved to be taught in the Gospels; and consequently, whoever does not believe the same, is not entitled to the appellation of a Christian." In America, Dr. Priestley was equally unsuccessful; for during the ten years that he lived there, his ministry was but indifferently attended, and it is said that his congregation rarely exceeded thirty or forty persons. They afterwards greatly increased, but almost exclusively in the city of Boston and its vicinity. They lately amounted to one hundred and fifty congregations, larger and smaller, in the United States; but are said, of late years, to be on the decline. Till within these few years past, it does not appear that there were any congregations of this description in Scotland, nor scarcely any individuals who were avowed Socinians. England is their principal seat; here they have a college, and have had some men of learning; but—excepting some half-dozen chapels in the metropolis and other large towns, which are pretty well filled—

their congregations wear every appearance of desolation. Their congregations may be divided into two classes,—the ancient and the modern; but in many of both, the number of hearers does not average thirty. Those recently formed are struggling hard for existence; and notwithstanding all the efforts which have been recently made, both from the pulpit and the press, and the boasted number of conversions to Socinianism which take place, the body is on the wane, rather than the increase. The reason is obvious: the system only suits the cast of a certain order of mind. Those of this cast may remain: but numbers merely avail themselves of the position which it affords, of a convenient and momentary halting-place on the road to total infidelity. One of their most popular preachers in the metropolis has become wearied of the religion of the Bible in every shape, and has advertised discourses on the Lord's Day Evening, upon common proverbs, and the state of the arts, sciences, &c., at different periods of the history of England! In 1808, the Socinians published, under a very fallacious title, what they termed an Improved Version of the New Testament, but it never took; and no wonder: for as Mr. Orme justly observes, "it mangles and misrepresents the original text, perverts the meaning of its most important terms, and explains away all that is valuable in the doctrinal system of Christianity." Though professedly critical, there perhaps never appeared a work which more outrages every principle of sound biblical criticism. Its errors and blunders were ably exposed by Nares, Laurence, Magee, and writers in the British and Eclectic Reviews.

Their principal writers are Priestley, Lindsay, Belsham, Carpenter, Yates, and Channing. Those who have taken the most prominent part on the other side of the controversy, as carried on in modern times, are Horsley, Magee, Fuller, Wardlaw, J. P. Smith, Stuart, and Woods.

**SODOR AND MAN**, the Bishopric of. This article is here introduced, on the supposition that few readers know where *Sodor* lies, or what is meant by the name. The Norwegians and Danes who in ancient times occupied the Orkneys, and other islands on the coast of Scotland, divided these islands into two groups; to the former they gave the name of *Nordureyar*, or Northern Isles; and to the latter, which included the western islands, that of *Sudureyar*, or Southern Isles. By *Sodor*, therefore, is meant the western islands of Scotland, especially those most contiguous to the Isle of Man, which, with them, formed a diocese.

**SOLDINS**, so called from their leader, one Soldin, a Greek priest. They appeared about the middle of the fifth century in the kingdoms of Saba, and Godolia. They altered the manner of the sacrifice of the mass; their priests

offered gold, their deacons incense, and their sub-deacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the Soldins, neither do we know whether they still subsist.

**SOLFIDIANS**, those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be Christ's, because they believe they are.

**SON OF GOD**, a term applied in the Scriptures not only to magistrates and saints, but more particularly to Jesus Christ. Christ, says Bishop Pearson, has a fourfold right to this title. 1. By generation, as begotten of God, Luke i. 35.—2. By commission, as sent by him, John x. 34, 36.—3. By resurrection, as the first born, Acts xiii. 32, 33.—4. By actual possession, as heir of all, Heb. i. 2, 5. But, besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds, John iii. 16; Rom. viii. 3; 1 John iv. 9. See article GENERATION, ETERNAL.

**SONNA**, in Mohammedan law, is, according to the Book of Definitions, the observance of religion in matters respecting which there is no positive and necessary command; also the general practice of the prophets, with some few exceptions. Now this general practice in matters of religion is called the *Sonna* of guidance, but in those of common occurrence, the *Sonna* of excess. The *Sonna* of guidance is that by the due performance of which religion is rendered complete; and the dereliction of which is either detestable or sinful. The *Sonna* of excess is that, to embrace which constitutes guidance; that is, it performs, ensures good works, but the dereliction of which is neither detestable nor sinful; as, for instance, the custom of the prophet in rising, sitting, putting on his clothes, &c. is not binding, but if followed is meritorious. The *Sonna*, therefore, comprises the Mohammedan traditions.

**SONNITES**, the orthodox Mohammedans, who rigidly adhere to the traditions, and are famous for their opposition to the several heretical sects, especially the *Shiites*, who reject the traditions. The Turks belong to the former; the Persians to the latter sect.

**SOOFIS**, a sect of philosophical religionists, widely spread through the Persian empire. They hold that nothing exists absolutely but God, that the human soul is an emanation from his divine essence, and will be reabsorbed into it. They speak of divine things in a very transcendental and mystic style. See *Henry Martyn's Life*; *Mill's Mohammedans*.

**SORCERY**, magic, conjuration. See **CHARMS** and **WITCHCRAFT**.

**SORROW**, uneasiness or grief, arising from the privation of some good we actually pos-

sessed. It is the opposite to joy. Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies; causes us to be insensible to public evils; when it diverts us from duty; so oppresses our bodies as to endanger our lives; sours the spirit with discontent, and makes us inattentive to the precepts of God's word, and advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as ours; finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. See **RESCUATION**.

**SOUL**, that vital, immaterial, active substance, or principle, in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operation, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesian make thinking the essence of the soul. Some hold that man is endowed with three kinds of soul, viz. the *rational*, which is purely spiritual, and infused by the immediate inspiration of God; the *irrational* or *sensitive*, which, being common to man and brutes, is supposed to be formed of the element; and, lastly, the *vegetative* soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

The rational soul is simple, uncompounded, and immaterial, not composed of matter and form; for matter can never think and move of itself as the soul does. In the fourth volume of the *Memoirs of the Literary and Philosophical Society of Manchester*, the reader will find a very valuable paper, by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation.

The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also argued from the consent of



all nations; the consciousness that men have of sinning; the sting of conscience; the justice and providence of God. How far these arguments are conclusive, I will not say, but the safest, and, in fact, the only sure ground to go upon to prove this doctrine is the word of God, where we at once see it clearly established, Matt. x. 28, xxv. 46; Dan. xii. 2; 2 Tim. i. 10; 1 Thess. iv. 17, 18; John x. 28. But as this article belongs rather to metaphysics than to theology we refer the reader to *A. Baxter on the Soul*; *Locke on the Understanding*; *Watts's Ontology*; *Jackson on Matter and Spirit*; *Flavel on the Soul*; *More's Immortality of the Soul*; *Hardley on Man*; *Bp. Porteus's Sermons*, vol. i. ser. 5—7; *Doddridge's Lectures*, lect. 92—97; *Drew's Essay on the Immateriality and Immortality of the Soul*. *Care of the Soul*. See CARE.

**SOUTHCOTTERS**, the followers of Joanna Southcott, well known some years ago in the south of England as a prophetess. She was the daughter of a farmer at St. Mary Ottery's, in Devonshire. She left the Establishment, and joined the Wesleyan body, but was soon expelled from it, on account of her pretended visions.

The book in which Joanna published her prophecies is dated London, April 25, 1804; and she begins by declaring she herself did not understand the communications given her by the Spirit, till they were afterwards explained to her. In November, 1803, she was told to mark the weather during the twenty-four first days of the succeeding year, and then the Spirit informs her that the weather each day was typical of the events of each succeeding month: New Year's day to correspond with January, January 2 with February, &c.

After this she relates a dream she had in 1792, and declares she foretold the death of Bishop Buller, and appeals to a letter put into the hands of a clergyman whom she names.

One night she heard a noise as if a ball of iron was rolling down the stairs, three steps; and the Spirit afterwards, she says, told her this was a sign of three great evils which were to fall upon this land, the sword, the plague, and famine. She affirms that the late war, and that the extraordinary harvest of 1797 and 1800, happened agreeably to the predictions which she had previously made known; and particularly appeals to the people of Exeter, where it seems she was brought up from her infancy.

In November, 1803, she says she was ordered to open her Bible, which she did at Eccles. i. 9; and then follows a long explanation of that chapter.

When she was at Stockton-upon-Tees in the next month, she informs us three Methodist preachers had the confidence to tell her she uttered lies; and she then refers them to four clergymen who could prove she and her friends were not liars.

After this she gives us a long communication on Gen. xlix., wherein Jacob warns his sons of what should befall them in the last days, and which she applies to our present times. She then favours her readers with a long essay on the marriage of the Lamb, and, as variety is always pleasing, it commences in sober prose, but ends in jingling rhyme.

The following is the conclusion of a communication which she had at Stockport: "As wrong as they are, saying thou hast children brought up by the parish, and that thou art Buonaparte's brother, and that thou hast been in prison; so false is their sayings, thy writings came from the devil or any spirit but the Spirit of the Living God; and that every soul in this nation shall know before the five years I mentioned to thee in 1802, are expired: and then I will turn as a diadem of beauty to the residence of my people, and they shall praise the God of their salvation."

In March, 1805, we find Joanna published a pamphlet in London, endeavouring to confute "Five Charges" against her, which had appeared in the "Leeds Mercury," and four of which, she says, were absolutely false. The first charge was respecting the sealing of her disciples. The second on the invasion. The third on the famine. The fourth on her mission. The fifth on her death. Sealing is the grand peculiarity and ordinance of these people. Joanna gave those who professed belief in her mission, and will subscribe to the things revealed in her "Warning," a sealed written paper with her signature, for which they had to pay half-a-crown, and by which they were led to think they were sealed against the day of redemption, and that all those who were possessed of these seals would be signally honoured by the Messiah when he comes again. It is said they looked upon Joanna to be the bride, the Lamb's wife; and that as man fell by a woman, he will be restored by a woman. Some of her followers pretended also to have visions and revelations.

Joanna went so far at last as to declare herself pregnant with another Messiah, who was to be called Shiloh. Her followers made costly preparations for the birth of their expected prince, and had a cradle constructed at an expense of two hundred pounds. The disease by which she was deceived terminated in her death; but her deluded disciples, after having been compelled to inter her, persisted in the belief that she was to bear the Shiloh, and gave out that she would rise again with the child in her arms.

The members of her society have been gathered chiefly from among the more ignorant members of the Methodists, and of the established church. Mr. Foley, rector of Old Swinford, near Stourbridge, was said to be a firm believer in the resurrection of the prophetess; and another clergyman used to go regularly to expound her writings at Bris-

tol. The Southcotters abound principally in the northern counties. At Ashton-under-line they have a splendid temple, which cost them nine thousand pounds. Their worship is described as awfully wild and tumultuous. The men are known by their wearing long beards and brown hats. At present, it seems, both warning and sealing have subsided; they are waiting in awful suspense for the commencement of the thousand years' reign on the earth. Yet it is said they do not mean that Christ will come in person, but in spirit, and that the sealed who are dead before this time, will be raised from their graves to partake in this happy state.

SOVEREIGNTY OF GOD is his power and right of dominion over his creatures, to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting, Dan. iv. 35; Eph. i. 11. See DOMINION, GOVERNMENT, POWER, and WILL OF GOD; *Cole on the Sovereignty of God*; and *Charnock on the Dominion of God in his Works*, vol. i. p. 699; *Edwards's Sermons*, ser. 4.

SPINOZISM, the doctrines of Spinoza, who was born a Jew at Amsterdam in 1632. The chief articles in his system are such as these: that there is but one substance in nature, and that this only substance is endued with an infinite variety of attributes, among which are extension and cogitation: that all the bodies in the universe are modifications of this substance, considered as extended; and that all the souls of men are modifications of the same substance, considered as cogitative: that God is a necessary and infinitely perfect Being, and is the cause of all things that exist, but not a different Being from them: that there is but one Being and one nature; and that this nature produces within itself, by an immanent act, all those which we call creatures; and that this Being is, at the same time, both agent and patient, efficient cause and subject, but that he produces nothing but modifications of himself. Thus is the Deity made the sole agent as well as patient, in all evil, both physical and moral. If this impious doctrine be not Atheism, (or, as it is sometimes called, Pantheism,) I know not what is. See PANTHEISM.

SPIRIT, an incorporeal being or intelligence; in which sense God is said to be a Spirit, as are angels and the human soul.

SPIRIT, HOLY. See HOLY GHOST.

SPIRITUALITY OF GOD is his immateriality, or being without body. It expresses an idea (says Dr. Paley) made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of nature, especially of solidity, of the vis inertie, and of gravitation. The positive part comprises perception, thought, will,

power, action, by which last term is meant the origination of motion. *Nat. Theol.* p. 481. See INCORPOREALITY OF GOD.

SPIRITUAL-MINDEDNESS, that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings—are engaged in spiritual exercises—pursue spiritual objects—are influenced by spiritual motives—and experience spiritual joys. To be spiritually-minded, says St. Paul, is life and peace, Rom. viii. 6. See *Dr. Owen's excellent Treatise on this subject*.

SPIRITUALIZE, to interpret and apply historical, or other parts of the Bible, in what is called a spiritual manner. The sense thus brought out is termed the *spiritual sense*; and those preachers or expositors who are most ready and extravagant in eliciting it, are the most highly esteemed by the unlearned and persons of an uncultivated taste. It is impossible adequately to describe the excesses and absurdities which have been committed by such teachers. From the time of Origen, who spiritualized the account of the creation of the world, the creation and fall of man, and numerous other simple facts related in the Bible, down to the Jesuit who made the greater light to mean the pope, and the lesser light and the stars to mean the subjection of kings and princes to the pope, there have been multitudes in and out of the Catholic Church who have pursued the same path. In the present day it is repudiated by all enlightened and sober-minded teachers, and is only to be met with in places of worship served by persons of coarse and illiterate habits, or an unbridled imagination; or who, for the sake of advantage, aim at the causing of their persons to be held in admiration by the great swelling words of vanity to which they give utterance. A noted preacher in the metropolis, when expounding the history of Joseph, made out Pharaoh to mean God the Father, and Joseph the Son. As Joseph interpreted Pharaoh's dreams, so Christ interpreted the will of the Father. Potiphar's wife signified the sinful humanity, which, according to the preacher, our Lord assumed. The prison signified the prison of hell, to which Christ went after his death. The chief butler, who was restored, typified a number of damned spirits whom Christ then liberated; and the chief baker was a type of the rest who were left—*cut off from their head*, Christ! Such a mode of interpretation may astound persons of weak minds, but it is most irreverent and dangerous. For, what can sooner lead the unconverted, who may possess a sound and discriminating natural judgment, to reject the Scriptures altogether, than to hear of important doctrines drawn equally from the first chapter of First Chronicles, and from any other part of the Bible? It is one thing to

explain a passage literally, and then deduce from it spiritual and practical reflections; and another, to represent it as directly and positively teaching certain spiritual truths, or apply it to subjects with which it has no manner of connexion whatever. See *Stuart's Ernesti*, p. 37.

**SPONSORS**, are those persons who, in the office of baptism, answer, or are sureties, for the persons baptized. See **GODFATHERS**

**SPORTS, BOOK OF**, a book or declaration, drawn up by Bishop Morton, in the reign of King James I., to encourage recreations and sports on the Lord's day. It was to this effect:—"That for his good people's recreation, his majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged, from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *may-games*, *whitson-ales*, or *morrice-dances*; or setting up of *may-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the church for the decorating of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *introludes*, and at all times (in the meaner sort of people prohibited) *bowling*." Two or three restraints were annexed to the declaration, which deserve the reader's notice. 1st, "No recusant (*i. e.* Papist) was to have the benefit of this declaration.—2dly, Nor such as were not present at the whole of divine service.—Nor, 3dly, Such as did not keep to their own parish churches, that is, *Puritans*."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with Papists; and Wilson adds, that it was to have been read in all the churches of England; but that Archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of King Charles I., Archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays, on the Sunday evenings; while the youth of the country were at their morrice-dances, may-games, church and clerk ales, and all such kind of revelling. The severe pressing of this declaration made sad havoc among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people:—"Remember the Sabbath Day to keep it holy;" adding, "This is the law of God, the other the injunction of man." Some put it upon their curates, whilst great numbers absolutely refused to comply: the consequence of which was, that

several clergymen were actually suspended for not reading it.

**STANCARISTS**, those who held with Stancar, a Lutheran divine, in opposition to Osiander, that we are justified by the righteousness inherent in, and wrought out by, the human nature of Christ alone, irrespective of his divine nature.

**STAROBRADSI, OR OLD CEREMONIALISTS**, Russian dissenters, who broke off from the dominant church, in the latter half of the seventeenth century, in consequence of the numerous corrections which were introduced into the printed copies of the church service, and which they considered to be corruptions foisted in with a view to undermine the faith. They would have nothing to do with the revised copies, with those who used them, or with any church into the service of which they were admitted; but collected all the old images, and copies of the Scriptures and church books; worshipped by themselves; re-baptized such as had been baptized after the schism; and strictly enforced non-communication, even in eating and drinking, with the innovators, or such as approved of, and conformed to, the use of the corrected books. In a short time the members of this separation amounted to nearly 100,000; and though they have been subject to some severe persecutions, especially one in 1764, when 20,000 of them were banished to people the wilds of Siberia, their number has continued to increase, and is supposed now to amount to several hundred thousands. They have a great number of churches, besides monasteries and nunneries.

**STATUTE, BLOODY**, or the law of the six articles; a law enacted in the reign of Henry VIII., which denounced death against all those who should deny the doctrine of transubstantiation, or maintain the necessity of receiving the sacrament in both kinds, or affirm that it was lawful for priests to marry, that vows of celibacy might be broken, that private masses were of no avail, and that auricular confession to a priest was not necessary to salvation.

**STEDFASTNESS**. See **CONSTANCY**.

**STOICS**, heathen philosophers, who took their names from the Greek word *stoa*, signifying a porch or portico, because Zeno, the head of the Stoics, kept his school in a porch of the city of Athens. It is supposed that Zeno borrowed many of his opinions from the Jewish Scriptures: but it is certain that Socrates and Plato had taught much of them before. The Stoics generally maintained that nature impels every man to pursue whatever appears to him to be good. According to them, self-preservation and defence is the first law of animated nature. All animals necessarily derive pleasure from those things which are suited to them; but the first object of pursuit is not pleasure, but conformity to nature. Every one, therefore, who has a right discernment of what is good, will be chiefly con-

earned to conform to nature in all his actions and pursuits. This is the origin of moral obligation. With respect to happiness or good, the stoical doctrine was altogether extravagant: they taught that all external things are indifferent, and cannot affect the happiness of man; that pain, which does not belong to the mind, is not evil; and that a wise man will be happy in the midst of torture, because virtue itself is happiness.

Of all the sects, however, of the ancient philosophers, it is said that the Stoics came nearest to the Christians; and that not only with respect to their strict regard to moral virtue, but also on account of their moral principles; inasmuch that Jerome affirms that in many things they agree with us. They asserted the unity of the Divine Being—the creation of the world by the *λογος*, or Word—the doctrine of Providence—and the conflagration of the universe. They believed in the doctrine of fate, which they represented as no other than the will and purpose of God, and held that it had no tendency to looseness of life.

STRIGOLNIKS, a sect of Judaizing Russian Christians, which sprang up in the fourteenth century, and increased with great rapidity, owing to the zeal of the founders, and the analogy which was found to exist between the Greek ceremonies and the temple service of the Jews. They were joined by priests and deacons of the Russian church; and several even of the bishops favoured their doctrines. The flames of persecution were repeatedly kindled against them; but they continued to exist either more publicly or in private; and at this day are concentrated in the *Seleznevtchini*, who are Jews in principle, observe circumcision, the seventh-day Sabbath, and parts of the ceremonial law.

STYLITES, PILLAR SAINTS, an appellation given to a kind of solitaries, who stood motionless upon the tops of pillars, raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the stupid populace. Of these, we find several mentioned in ancient writers, and even as low as the twelfth century, when they were totally suppressed.

The founder of the order was St. Simeon Stylites, a famous anchorite in the fifth century, who first took up his abode on a column six cubits high; then on a second of twelve cubits; a third of twenty-two; a fourth of thirty-six; and on another of forty cubits; where he thus passed thirty-seven years of his life. The tops of these columns were only three feet in diameter, and were defended by a rail that reached almost to the girdle, somewhat resembling a pulpit. There was no lying down in it. The Faquirs, or devout people of the East, imitate this extraordinary kind of life to this day.

SUB-DEACON, an inferior minister, who

anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of divine service, attended the doors of the church during communion service, went on the bishop's embassies with his letters, or messages to foreign churches, and was invested with the first of the holy orders. They were so subordinate to the superior rulers of the church, that, by a canon of the Council of Laodicea, they were forbidden to sit in the presence of a deacon without his leave.

SUBLAPSARIANS, also sometimes called *ISPRALAPSARIANS*, those who hold that God permitted the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. See *SUPRALAPSARIANS*.

SUBMISSION TO GOD implies an entire giving up of our understanding, will, and affections to him; or, as Dr. Owen observes, it consists in, 1. An acquiescency in his right and sovereignty. 2. An acknowledgment of his righteousness and wisdom. 3. A sense of his love and care. 4. A diligent application of ourselves to his mind and will. 5. Keeping our souls by faith and patience from weariness and despondency. 6. A full resignation to his will. See *RESIGNATION*, *SORROW*.

SUBSCRIPTION, CLERICAL. Subscription to articles of religion is required of the clergy of every established church, and of some churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test to loyalty. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom consider themselves as fettered by the Thirty-nine Articles, or the Confession of Faith, when composing instructions for their parishes, or the public at large.

It is to be feared, indeed, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality; for when any one appears to entertain conscientious scruples on the subject, he is told,—it is a thing of no consequence, but only a *matter of form*. How such will answer to the Great Head of the church, we must leave them to judge. They who think subscription to be proper, should remember that it approaches very near the solemnity of an oath, and is not to be trifled with. "Great care," says Doddridge, "ought to be taken that we subscribe nothing that we do not firmly believe. If the signification of the words be dubious, and we

believe either sense, and that sense in which we do believe them is as natural as the other, we may, consistently with integrity, subscribe them; or if the sense in which we do believe them be less natural, and we explain that sense, and that explication be admitted by the person requiring the subscription in his own right, there can be no just foundation for a scruple. Some have added, that, if we have reason to believe (though it is not expressly declared) that he who imposes the subscription does not intend that we should hereby declare our assent to those articles, but only that we should pay a compliment to his authority, and engage ourselves not openly to contradict them, we may, in this case, subscribe what is most directly contrary to our belief; or that, if we declare our belief in any book, as, for instance, the Bible, it is to be supposed that we subscribe other articles only so far as they are consistent with that; because we cannot imagine that the law would require us to profess our belief of contrary propositions at the same time. But subscription upon these principles seems a very dangerous attack upon sincerity and public virtue, especially in those designed for public offices." If the reader be desirous of investigating the subject, he may consult *Paley's Mor. Phil.* vol. i. p. 218; *Dyer on Subscription*; *Doddridge's Lect.*, lect. 70; *Conybeare's Sermon on Subscription*; *Free and Candid Disquisitions relating to the Church of England*; and *The Confessional*.

**SUCCESSION, UNINTERRUPTED**, a term made use of by the Romanists and others in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others, in a line or succession. It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge) which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed who were the seven first bishops of the Church of Rome, though that church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. (See **EPISCOPACY**.) Contested elections in almost all considerable cities, make it very dubious which were the *true* bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, make it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles; at least, according to the principles of

the Romish Church. Consequently whatever system is built on this doctrine must be very precarious. "I am fully satisfied," says Bishop Hoadly, "that till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy, as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry, as the calling no succession regular but what was uninterrupted; and the making the eternal salvation of Christians to depend upon that uninterrupted succession, of which the most learned must have the least assurance, and the unlearned can have no notion, but through ignorance and credulity." *Howe's Episcopacy*, pp. 170, 183; *Doddridge's Lectures*, lect. 197; *Chandler's Sermons against Popery*, p. 34-37; *Pierce's Sermons*, pref.; and article **ORDINATION**.

**SUFFERINGS OF CHRIST**. To form an idea of Christ's sufferings, we should consider the poverty of his birth; the reproach of his character; the pains of his body; the power of his enemies; the desertion of his friends; the weight of his people's sins; the slow, ignominious, and painful nature of his death; and the hidings of his Father's face. All these rendered his sufferings extremely severe; yet some heretics said, that the sufferings of Christ were only in appearance, and not real; but, as Bishop Pearson observes, "If hunger and thirst; if revilings and contempt; if sorrows and agonies; if stripes and buffeting; if condemnation and crucifixion, be sufferings, *Jesus suffered*. If the infirmities of our nature; if the weight of our sins; if the malice of men; if the machinations of Satan; if the hand of God, could make him suffer, our Saviour *suffered*. If the annals of time; if the writings of the apostles; if the death of his martyrs; if the confession of Gentiles; if the scoffs of the Jews, be testimonies, *Jesus suffered*. *Pearson on the Creed*; *Dr. Rambach's Meditations on the Sufferings of Christ*. For the *end* of Christ's sufferings, see **DEATH OF CHRIST**.

**SUMMISTS**, a name given to those scholastic divines who propounded their dogmas in works called *Summe Theologiae*. This name was first adopted as a compliment to Thomas Aquinas, who published his famous work on divinity under the title of *Summa totius Theologiae*, and thereby greatly lowered the estimation in which the "Book of Sentences," written by Peter Lombard, was held.

**SUNDAY, OR THE LORD'S DAY**, a solemn festival observed by Christians on the first day of every week, in memory of our Saviour's resurrection. See **SABBATH**.

It has been contended, whether Sunday is a name that ought to be used by Christians. The words *Sabbath* and *Lord's Day*, say some, are the only names mentioned in Scripture

respecting this day. To call it Sunday, is to set our wisdom before the wisdom of God, and to give that glory to a pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshipped the sun; and shall Christians keep up the memory of that which was highly displeasing to God, by calling the Sabbath by that name rather than by either of those he hath appointed? It is, indeed, called Sunday only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God in his word.

Others observe, that although it was originally called Sunday by the heathens, yet it may very properly retain that name among Christians, because it is dedicated to the honour of the true light, which lighteth every man that cometh into the world, of Him who is styled by the prophet "the Sun of Righteousness," and who on this day arose from the dead. But although it was in the primitive times indifferently called the Lord's Day, or Sunday, yet it was never denominated the Sabbath—a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers. See *SABBATH*.

*SUPEREROGATION*, what a man is supposed to do beyond his duty, or more than he is commanded to do. The Romanists stand up strenuously for works of supererogation, and maintain that the observance of evangelical counsels is such. By means hereof a stock of merit is laid up, which the church has the disposal of, and which she distributes in indulgences to such as need.

This absurd doctrine was first invented towards the close of the twelfth century, and modified and embellished by St. Thomas in the thirteenth: according to which, it was pretended that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper, a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.

*SUPERINTENDENT*, an ecclesiastical superior in several reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany, and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.

*SUPERNATURALIST*, a name commonly given in Germany to all who believe in supernatural agency as exerted in the inspiration of the Scriptures, the performance of the miracles therein recorded, &c. Their opponents are called Anti-supernaturalists.

*SUPERSTITION* is a word that has been used so indefinitely, that it is difficult to determine its precise meaning. From its resemblance in sound to the Latin word *superstes*, a survivor, it is evidently derived from it; and different attempts have been made to trace their connexion in signification, but without any degree of certainty. It is generally defined to be, the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied to the idolatry of the Heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered, or miracles are performed. It is also applied to those who believe in witchcraft, magic, omens, &c.

Superstition, says Claude, usually springs either, 1. From servile fear, which makes people believe that God is always wrathful, and invents means to appease him. 2. Or from a natural inclination we all have to idolatry, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them. Or, 3. From hypocrisy, which makes men willing to discharge their obligations to God by grimace, and by zeal for external services. Or, 4. From presumption, which makes men serve God after their own fancies. *Claude's Essay on the Composition of a Sermon*, vol. ii. pp. 49 and 299; *Saurin's Sermons*, vol. v. p. 49. Eng. edit.; *Gregory's Essays*, essay 3.

*SUPRALAPSARIANS*, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independent of it, to reject some and save others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and, for that purpose, decreed that Adam should necessarily fall.

Dr. Gill gives us the following account of Supralapsarianism. The question which he proposes to discuss, is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen,—as in the corrupt mass through the fall, or in the pure mass of creatureship, previous to it, and as to be created?" There are some who think that the latter, so considered, were the objects of

election in the divine mind. These are called Supralapsarians, though of these, some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that, of the vast number of individuals which came up in the divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them, may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some, is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium; for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him: but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that, according to them, God made man to damn him: whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other.—Again: they argue that the end is first in view before the means, and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention, is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffered him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring

about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th of Romans, where he is said to will such and such things, for no other reason but because he wills them.

The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, "God hath made all things for his own glory." If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean that the attributes of God are displayed in all his works, we grant this too; but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness, and in order to have subjects upon whom he might bestow favours.

We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God? We easily conceive, that it is for the glory of divine justice to punish guilty men; but to resolve to damn men without the consideration of sin, to create them that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Again: we demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery: into this principle, all lenified as it seems, is yet subject to a great number of difficulties; but in this scheme, God wills sin to produce the end he proposed in creating the world, and it was necessary that men should sin: God created them for that. If this be not to make God the author of sin, we must renounce the most distinct and clear ideas.

Again: we require them to reconcile this system with many express declarations of Scripture, which inform us that *God would have all men to be saved*. How doth it agree with such pressing entreaties, such cutting reproofs, such tender expostulations, as God discovers in regard to the unconverted? Matt. xxiii. 37.

Lastly, we desire to know, how it is possible to conceive a God, who, being in the actual enjoyment of perfect happiness, incomprehensible and supreme, could determine to add this decree, though useless to his felicity, to create men without number for the purpose of confining them for ever in the chains of darkness, and burning them for ever in unquenchable flames. *Gill's Body of Div.* vol. i.

p. 299; *Brine's Works*; *Saurin's Sermons*, vol. v. p. 336, Eng. trans.

**SUPREMACY OF THE POPE**, a doctrine held by the Roman Catholics, who believe that the bishop of Rome is, under Christ, supreme pastor of the whole church; and, as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians. This doctrine is chiefly built upon the supposed primacy of St. Peter, of whom the bishop of Rome is the pretended successor: a primacy we nowhere find commanded or countenanced, but absolutely prohibited in the word of God, Luke xxii. 14, 24; Mark ix. 35. See **INFALLIBILITY**, **PRIMACY**, **POPE**, and **POPERY**; *Dr. Barrow's Treatise on the Pope's Supremacy*; *Chillingworth's Religion of the Protestants*; and *Smith's Errors of the Church of Rome*.

**SUPREMACY, OATH OF.** See **OATH**.  
**SUSPICION** consists in imagining evil of others without proof. It is sometimes opposed to charity, which thinketh no evil. "A suspicious temper checks in the bud every kind affection; it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbours in the most favourable light, and is like one who dwells amidst those beautiful scenes of nature on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him, but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl.

**SWEARING.** See **OATH**.

*Cursing and Swearing* is an offence against God and religion, and a sin of all others most extravagant and unaccountable, as having no benefit or advantage attending it. It is a contempt of God; a violation of his law; a great breach of good behaviour; and a mark of levity, weakness, and wickedness. How those who live in the habitual practice of it can call themselves men of sense, of character, or of decency, I know not. By the last statute against this crime, 19 George II. which repeals all former ones, every labourer, sailor, or soldier, profanely cursing or swearing, shall forfeit one shilling; every other person under the rank of a gentleman, two shillings; and every gentleman, or person of superior rank, five shillings, to the poor of the parish; and on a second conviction double, and for every subsequent offence, treble the sum first forfeited, with all charges of conviction; and, in default of payment, shall be sent to the house of correction for ten days.

**SWEDENBORG, EMANUEL**, a noted visionary,

and the founder of the sect called by his name. He was the son of Jesper Swedberg, bishop of Skara, in Sweden, and was born in Stockholm, Jan. 29, 1689. In 1710 he commenced his travels in England, Holland, France, and Germany; and on his return to his native country, in 1714, he attracted the notice of the monarch, who, in 1719, elevated him to the rank of nobility. He was a member of the Swedish Academy of Sciences, and distinguished himself by his successful studies in natural history, particularly in metallurgy, on which he published a work in three volumes folio.

Not satisfied with his attempts to penetrate into the hidden recesses of the material world, the baron, giving free scope to his powerful imagination, launched into the world of spirits, had frequent and immediate communications with spiritual beings, and was honoured with transcendent and wonderful revelations. Passing one day along Cheapside, he all at once fell prostrate on the ground; and when asked by a friend who accompanied him the cause of his prostration, he replied, "Do you not see Moses passing?" On which it has been aptly remarked, that a man who could see Moses passing in Cheapside, might see any thing else. He asserts that, in the year 1743, the Lord manifested himself to him by a luminous personal appearance, and at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with spirits and angels. From that time he began to print and publish various wonderful things which, he said, were revealed to him, relating to heaven and hell, the state of men after death, the worship of God, the spiritual sense of the Scriptures, the various earths in the universe, and their inhabitants; with many other strange particulars.

Swedenborg lived and died in the Lutheran communion, but always professed the highest respect for the Church of England. He regarded Jesus Christ as the proper person of the Father, whose Divine Essence supplied the place of a human soul to him; and held that his humanity, when rendered perfect by his obedience and sufferings, was deified, or made divine. With respect to the sacred Trinity, though he rejected the idea of three distinct persons, as destructive of the unity of the Godhead, he admitted three distinct essential principles, elements, or characters, as existing in it; namely, the divine essence or character, in virtue of which he is called the Father or Creator; the human essence, principle, or character, united to the divine in the person of Jesus Christ, in virtue of which he is called the Son and Redeemer; and, lastly, the proceeding essence or principle, in virtue of which he is called the Holy Ghost. He further maintains, that the sacred Scripture contains three distinct senses, called celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is



divine truth accommodated respectively to the angels of the three heavens, and also to men on earth. This science of correspondences (it is said) has been lost for some thousands of years, viz. ever since the time of Job, but is now revived by Emanuel Swedenborg, who uses it as a key to the spiritual or internal sense of the sacred Scripture; every page of which, he says, is written by correspondence, that is, by such things in the natural world as correspond unto and signify things in the spiritual world. He denies the doctrine of atonement, or vicarious sacrifice, maintaining that the sacrifice of Christ did not consist in his suffering the punishment due to sinners, but in the hallowing of every principle or element of his human nature to the Godhead; together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, the personal coming of Christ to judge the world, &c.; and, in opposition thereto, maintains that man is possessed of free will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God, and living a life of charity and faith, according to the commandments; that man, immediately on his decease, rises again in a spiritual body, which was enclosed in his material body; that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life; and that souls live in heaven according to the nations to which they belonged on earth. The Dutch, for instance, occupy the south part of heaven; the Swedes, the north; the English the centre—an honour conferred upon them because of the toleration and liberty which exist among them, and the reception which they have given to the true faith; that all the domestic customs of the different nations, their modes of life, &c. will be kept up in the future state; that the Quakers are excluded from heaven; and that the Moravians are only permitted to look in at the door. That all those passages in the Scripture generally supposed to signify the destruction of the world by fire, and commonly called the Last Judgment, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian church, both among Roman Catholics and Protestants, of every description or denomination; and that this last judgment actually took place in the spiritual world in the year 1757; from which era is dated the second advent of the Lord and the commencement of a new Christian church, which, they say, is meant by the new heaven and the new earth in the Revelation, and the New Jerusalem thence descending, which, it was revealed to the Baron, actually exists in

the centre of Africa; with a view to find which a Swede, named Wadstrom, accompanied Sparman, the naturalist, to that continent; and two colonies have been formed at Messrata and Sierra Leone, from which to approach it.

Swedenborg's works, which are voluminous, have all been translated into English; and societies have been formed in Manchester and elsewhere, for the purpose of republishing and circulating them. He died in an obscure lodging in London, in 1772, and was buried in the Swedish church, Prince's Square. *Summary View of Swedenborg's Doctrines; Swedenborg's Works; Dialogues on Swedenborg's Theological Writings; Adams's Relig. World Dis.; Berthold's Dogmen Gesch.*

SWEDENBORGIANS, the followers of Baron Swedenborg, found chiefly in Sweden, England, and the United States of America. Their number in Britain amounts to between 2500 and 3000, and not fewer than fifty clergymen of the Church of England, with several thousands of other ranks, who are not actual members of their society, advocate or favour the doctrine. They hold an annual meeting at Hawkstone, in Shropshire, and they have a General Conference, composed of ministers and delegates from their different congregations. In Sweden, its abettors have greatly increased of late; but they are found to be few in other countries on the continent.

In North America, they have a General Convention at Baltimore, in connexion with which are six ordaining and eight teaching ministers, with ten licentiates. They have in all twenty-two regular societies, and in all seventy-nine places where their doctrines are received.

The sect, as will be seen from the preceding account of the leading principles of their founder, is an amalgamation of Sabellianism, the error of the Patripassians, many of the anti-scriptural notions of the Socinians, and some of the most extravagant vagaries of mysticism. Their mode of interpreting Scripture is totally at variance with every principle of sound philology and exegesis, and necessarily tends to unsettle the mind, and leave it a prey to the wildest whimsies that it is possible for the human imagination to create or entertain.

They practise baptism and the Lord's Supper, and use confirmation, the solemnization of matrimony, after the ordinary ceremony at church, and a burial service. They approximate to an independent form of church government, but their discipline is not yet definitely settled. No candidate for ordination can be admitted till after he has been baptized into the faith of the new church; the formula of which is: "I baptize thee into the name of the Lord Jesus Christ, who is Father, Son, and Holy Spirit."

SYMBOL, an abstract or compendium, a sign or representation, of something moral, by the

figures or properties of natural things. Hence, symbols are of various kinds; as hieroglyphics, types, enigmas, parables, fables, &c. See *Dr. Lancaster's Dictionary of Scripture Symbols*; *Bicheno's Symbolical Vocabulary in his signs of the Times*; *Faber on the Prophecies*; *W. Jones's Works*, vol. iv. let. 11.

**SYMBOLICAL BOOKS**, the standard or normal works which contain the doctrines professedly believed in the several churches of Christendom. For an account of these, see the article **CONFESSIONS OF FAITH**.

**SYNAGOGUE**, a place where the Jews meet to worship God.

**SYNCELLUS**, or **SINCELLUS**, an ancient family of the Patriarchs, and other prelates of the Greek church. The name, in the corrupt Greek, *συγκηλλος*, signifies a person who lies in the same chamber with another; and the ecclesiastic who bore it lived in the same room with the prelate, to be a witness of his conduct, and was, on this account, called the *bishop's eye*. The office afterwards degenerated into a mere dignity, or title of honour, and was conferred by the emperor on the prelates themselves, who were addressed as *Pontifical Syncelli*, and *Syncelli Augustales*.

**SYNCRETISM**, a system of union and harmony which was attempted to be introduced into the Lutheran church in the seventeenth century. It originated with Calixtus, Professor of Divinity at Helmstadt, who, in examining the doctrines professed by the different bodies of Christians, discovered that, notwithstanding there were many things to be reprobated, there was so much important truth held by them in common, that they ought to banish their animosities, and live together as disciples of one common master. His object was to heal the divisions and terminate the contests which prevailed. Like most men of a pacific spirit, he became the butt of all parties. He was accused of Calvinism, Roman Catholicism, Arianism, Socinianism, Judaism, and even Atheism. His bitterest opponent was Buscher, a Hanoverian clergyman, who published a book against him, entitled *Crypto-Papismus novæ Theologiæ Helmstadiensis*. The subject was taken up by the Conference, held at Thorn, in the year 1645, to which Calixtus had been sent by the Elector of Brandenburg; and the whole force of the Saxon clergy was turned against him, as an apostate from the strict and pure principles of Lutheranism. This great man continued, however, with consummate ability, to defend his views, and repel the attacks of his enemies, till his death in 1656. But this event did not put a stop to the controversy. It continued to rage with greater or less violence till near the close of the century, by which time most of those who took part in it had died. To such a length was the opposition to Calixtus at one time carried, that in a dramatic piece at Wittenberg, he was represented as a fiend with horns and claws.

Those who sided with him were called *Calixtines* or *Syncretists*—which latter term is derived from the Greek *συγκρητισμ*, signifying to join two or more parties together.

**SYNERGISTS**, those, in Luther's time, who held that there were three co-operating causes in man's conversion:—God, the word, and free will: maintaining, according to Pfeffinger, that though the human will could not awaken or rouse itself to good works, but must be awakened by the Holy Spirit, yet that man was not altogether excluded from such works of the Holy Spirit, but that he also, in a certain degree, did his share.

**SYNOD**, a meeting or assembly of ecclesiastical persons to consult on matters of religion. Of these there are four kinds, viz. 1. General, where bishops, &c. meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called. 2. National, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herudford, or Hertford, in 673; and the last that was held by Cardinal Pole, in 1555. 3. Provincial, where those only of one province meet, now called the *convocation*. 4. Diocesan, where those of but one diocese meet to enforce canons made by general councils, or national and provincial synods, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside, till, by the act of submission, 25 Hen. VIII. c. 19, it was made unlawful for any synod to meet but by royal authority. See **COUNCIL** and **CONVOCAION**.

**SYNOD** is also used to signify a Presbyterian church court, composed of ministers and elders from the different presbyteries within its bounds, and is only subordinate to the General Assembly.

**SYNOD, ASSOCIATE**, the highest ecclesiastical court among the united Presbyterian Dissenters in Scotland, the powers of which are, in a great measure, analogous to those of the General Assembly in the established kirk.

**SYNOD, REFORMED PRESBYTERIAN**, otherwise known by the names—*Cameronians*, from Richard Cameron, one of their preachers, who fell in an action with the king's troops in 1680; *Mountain-men*, because they originally worshipped on the mountains and moors of Scotland, during the persecution under Charles II.; *M'Millanites*, from the name of the first minister that espoused their cause after the revolution; and *Covenanters*, because they immovably adhere to the Scottish covenant. They profess to hold no new opinions, but only contend for the very same things which were generally received by all ranks of men in the purest time of our Reformation, between 1638 and 1649.

From this period till the Revolution in 1688, there was a gradual and most alarming defection from the Reformation attainments. In this trespass all ranks, in general, through the nation, were deeply involved. Nevertheless, even in those days of trouble, rebuke, and blasphemy, there were some faithful witnesses for Christ and his cause. They were valiant for the truth upon the earth;—they resisted the prevailing defections even unto blood, striving against sin, and they generally held their meetings in the open air, a practice which they transmitted to their descendants, and which, though no longer the effect of necessity, is not wholly disused to this day in some districts, as often as the sacrament of the Lord's Supper is dispensed. They steadfastly adhered to the very same principles, which were openly espoused, and solemnly ratified by the covenanted Church of Scotland, in the times of her purest reformation.

Thus they remained till, in 1706, the Rev. John M'Millan acceded to them and espoused their cause. Some time afterwards they received the accession of the Rev. Thomas Nairn, who had been in connexion with the Secession Church. Mr. M'Millan and he, with some ruling elders, who had been regularly ordained before, and held the same principles, "constituted a Presbytery, in the name of Christ, the alone Head of his Church," in 1743, under the title of the *Reformed Presbytery*. This title it still bears; "not that they consider themselves as any better than other men, or as having, in their own persons, arrived at any higher degrees of perfection; but purely for this, that it is at least their honest intention faithfully to adhere to the whole of our Reformation attainments, in both church and state, without knowingly dropping any part of them. On this account, it is presumed, they may justly enough be called the *Reformed* or *Reformation Presbytery*; while, in another point of view, they might, with equal propriety, be denominated the *Dissenting Presbytery*."

Mr. Marshall soon after received a call, was regularly ordained, and took his seat with the other two, as a co-presbyter. After this, the Reformed Presbytery, from time to time, received small accessions to the number of both their ministers and people. "Having obtained help of God, they continue to this day, witnessing none other things than what many thousands in the once famous Church of Scotland have witnessed before them."

So far are the Old Dissenters from being unfriendly, as some have supposed, to civil government amongst men, that they have uniformly and strenuously contended, that it is a precious ordinance, instituted by the great Creator of heaven and earth, and made known in the revelations of his will, for his own glory, the external protection of his church, where the true religion is known and pro-

fessed, and the good of mankind at large. Nor do they object even to the particular kind of it adopted in our own country, viz. a mixed monarchy. The great matters on which their scruples turn, are the terms, or fundamental conditions, on which persons are admitted into places of power and trust in the nation. Disapproving of the present terms of advancement to power and authority,—and especially, seeing that an unwarranted supremacy over the church of Christ is made an essential part of the constitution, and the support of it in their respective stations the positively fixed and indispensable condition upon which persons are admitted to fill the several places of power,—these the Old Dissenters cannot in judgment approve, but find themselves under the disagreeable necessity of openly entering their protest against national backsliding, either in church or state. Doing so, they consider themselves as proceeding on the great and generally admitted principle, that human society is formed by mutual consent, and not by compulsion. If so, the Old Dissenters cannot, consistently, be refused the privilege of openly avowing their satisfaction with the fundamental laws of that great national society to which, in the person of their worthy ancestors, they heartily gave their consent, and to which they still consent in their own persons; neither can they be justly blamed, after using the best means of information in their power, for following the dictates of their own mind in dissenting from the deeds of those who, at the Revolution, receded from the former laudable attainments, and re-organized the society on principles entirely different.

Meanwhile, after publicly entering their dissent from the Revolution settlement of church and state, and candidly assigning their reasons, it ever hath been, and they trust ever shall be, their study to live peaceably and inoffensively, without giving disturbance either to small or great. Nor do they wish this to be admitted on their bare assertion. Let their conduct undergo the strictest investigation for a hundred years back; and it will be found, that in no rebellions, seditions, or public disturbances of any kind, have they ever had a share, or taken any active part. They never entertained the idea of propagating their principles by violence; nor had they ever the remotest thought of injuring either the person or property of any man, high or low, rich or poor, however much he may differ from them in sentiment with respect to other civil or religious matters. On the contrary, they sincerely wish, by every consistent means in their power, to promote the peace and happiness of human society, wherever Providence orders their lot.

The Old Dissenters are strenuous advocates for the binding obligation of the National Covenant of Scotland, and of the Solemn

League and Covenant of the three kingdoms, — Scotland, England, and Ireland, which, as well as the Westminster Confession, they look upon as the confession of their faith. Fully convinced that the holy Scriptures warrant public vowing, or covenanting unto the Lord; and, consequently, that either the church, as such, a nation at large, or any other organized body of professing Christians, may, as well as the individual, bind their own souls by solemn covenant, to serve God, and keep his commandments; they justly conclude that such deeds, when both matter and manner, as in the above transactions was the case, are regulated by the revealed will of God, must be of perpetual obligation; inasmuch as the society, taking burden upon them for themselves and their posterity, is a permanent society which never dies, though the individuals composing it at any given time soon may.

The Old Dissenters are strict Presbyterians, taking the holy Scriptures for their infallible standard; and in subordination to these, adopting the form of Presbyterian church government agreed upon by the Westminster Assembly, and established in 1648, when Presbytery was at the greatest height; dissenting from the indulgence granted by Charles II., from the toleration granted by James VII., and from the present revolution establishment.

The form of sound words which Christ himself hath exhibited in the sacred oracles, they always consider as the rule of their doctrine. As a subordinate standard agreeable to this, they adopt the Westminster Confession of Faith, with the catechisms, larger and shorter; which they consider as a well-digested summary of what should be taught in the church. Public prayers, with the heart, and with the understanding also, and in a known tongue, but not in written or in humanly prescribed forms; singing psalms of Divine inspiration, and these alone; reading and expounding the Scriptures; preaching and receiving the word; administering and receiving the sacraments of baptism and the Lord's Supper; together with public fasting and thanksgiving, as the circumstances of the church may require; these they consider as the divinely instituted ordinances of religious worship; in the observation of which, God is to be worshipped in spirit and in truth; while they reject all rites and ceremonies of human invention, without exception. Agreeably to this they follow substantially, as a subordinate rule, the "Westminster Directory for Public Worship." For regulating their discipline, they take what aid they can find from the ancient books of discipline of public authority in the Church of Scotland, together with the acts and decisions of Assembly, in the time of the Reformation; and as to the particular mode of proceeding in these matters, they

observe much the same forms of process with the other Presbyterian churches of Scotland.

In 1810, the Reformed Presbytery in Scotland constituted itself into a synod of three Presbyteries, which is denominated the *Reformed Presbyterian Synod of Scotland*. The synod has under its charge twenty-six congregations, of which sixteen have fixed pastors. The other ten are vacant.

Much about the same time the Reformed Presbytery in Ireland constituted itself into the *Reformed Presbyterian Synod of Ireland*. It includes four Presbyteries, in which are twenty-one congregations. Of these, fifteen have fixed pastors—the rest are vacant. There is now also in America a *Reformed Presbyterian Synod*, which, in 1819, included four Presbyteries. There were then twenty congregations in America with fixed pastors, and many vacancies.

In Scotland the number of ministers is increasing, while their members are nearly stationary in regard to numbers. They have now a professor of theology, under whose charge the students are placed for four years, after they have gone through the regular course of academical studies in one of the universities in Scotland.

Their "Judicial Testimony," together with the several defences thereof; their "Terms of Communion," accompanied with an explanation and defence; and their different warnings against prevailing errors and immoralities, are before the public, and may be consulted by those who desire to know further particulars respecting them.

They are reported to be rapidly improving in their liberality towards other bodies of professing Christians; and not long ago there was something like a movement among them to join the United Secession Church. Their steadiness and piety of character, and their general intelligence, endear them to those who have an opportunity of knowing them personally. *Adams's Relig. World*, and *Edin. Theol. Rev.*, Nov. 1830.

SYNOD, RELIEF. See RELIEF.

SYRIAN CHRISTIANS. The number of Syrian churches is greater than has been supposed. There are, at this time, fifty-five churches in Malabar, acknowledging the patriarch of Antioch. The church was erected by the present bishop in 1793. See *Evang. Mag.* for 1807, p. 480.

The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobites*; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by

their own use, is Syrian Christians, or the Syrian Church of Malayala.

The doctrines of the Syrian Church are

contained in a very few articles; and are not at variance, in essentials, with the doctrines of the Church of England.

## T.

**TABERNACLE**, among the Hebrews, a kind of building in the form of a tent, set up by the express command of God for the performance of religious worship, sacrifices, &c. Exod. xxvi. xxvii.

**Tabernacle** is also a name given to certain chapels or meeting-houses in England, erected by Mr. Whitefield, and to similar places of worship reared by Robert Haldane, Esq., for the accommodation of a few large congregations in Scotland, out of which have chiefly been formed the present churches of Congregational Dissenters in that country.

**TABERNACLES, FEAST OF**, a solemn festival of the Hebrews, observed after harvest, on the 15th day of the month Tisri, instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths whence they came out of Egypt.

**TABLE TALK**, LUTHER's, an apocryphal work ascribed to the great Reformer, and pretending to give a collection of his favourite sayings, aphorisms, &c. It contains no small quantity of excellent matter, and much that is amusing; but retails many absurd stories and extravagances, which tend in no small degree to lower the character of Luther. If any part of it really came from his pen, it was never designed for publication.

**TABORITES**, the followers of John Huss, so called from the fortified city of Tabor, erected on a mountain, in the circle of Bechin, in Bohemia, which had been consecrated by the field-preaching of Huss. The gentle and pious mind of that martyr never could have anticipated, far less approved of, the terrible revenge which his Bohemian adherents took upon the emperor, the empire, and the clergy, in one of the most dreadful and bloody wars ever known. The Hussites commenced their vengeance by the destruction of the convents and churches, on which occasions many of the priests and monks were murdered. John Ziska, a Bohemian knight, formed a numerous, well-mounted, and disciplined army, which built Tabor, as above described, and rendered it an impregnable depot and place of defence. He was called *Ziska of the Cup*, because one great point for which the Hussites contended was the use of the cup by the laity in the sacrament. At his death, in 1424, the immense mass of people whom he had collected fell to pieces; but, under Procopius, who succeeded Ziska as general, the Hussites again rallied, and gained decisive victories over the imperial armies in 1427 and 1431.

After this, as all parties were desirous of coming to terms of peace, the council of Basle interposed, and a compromise was made; but hostilities again broke out in 1434, when the Taborites gained a complete victory. Owing, however, to the treachery of Sigismund, whom they had aided in ascending the throne, they were much weakened; and from this time they abstained from warfare, and maintained their disputes with the Catholics only in the deliberations of the Diet, and in theological controversial writings, by means of which their creed acquired a purity and completeness which made it similar, in many respects, to the Protestant confessions of the sixteenth century. Encroachments were gradually made on their religious freedom, and they continued to suffer until they gradually merged into the **BOHEMIAN BRETHREN**, which see.

**TALAPOINS**, priests or friars of the Siamese and other Indian nations. They reside in monasteries under the superintendence of a superior, whom they call a *Sanerat*. They perform penance for such of the people as pay them for it; are very hospitable to strangers, and strict in their rules of chastity. There are also female Talapoins, who live according to rules similar to those of the men.

**TALENT** figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Every thing almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a *talent*; for a good or a bad use may be made of every natural endowment, or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigour of body, and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science, and the capacity for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive, or persuasive manner—wealth, influence, or authority—a man's situation in the church, the community, or relative life—and the various occurrences which make way for him to attempt any thing of a beneficial tendency; these, and many others that can scarcely be enumerated, are talents which the consistent Christian will improve to the glory of God, and the benefit of mankind. Nay, this improvement procures an increase of talents, and gives a man an accession of influence, and an accumulating power of doing good; because it tends to establish his reputation for prudence, piety,

integrity, sincerity, and disinterested benevolence: it gradually forms him to an habitual readiness to engage in beneficent designs, and to conduct them in a gentle, unobtrusive, and unassuming manner: it disposes others to regard him with increasing confidence and affection, and to approach him with satisfaction; and it procures for him the countenance of many persons, whose assistance he can employ in accomplishing his own salutary purposes."

**TALMUD** (from the Heb. לָמַד, *lamad*, to teach), the great depository of the doctrines and opinions of the Jews. There are two works which bear this name—the Talmud of Jerusalem and the Talmud of Babylon. Each of these is composed of two parts—the Mishnah, which is the text, and is common to both; and the Gemara, or commentary.

The Mishnah, which comprehends all the laws, institutions, and rules of life, (which, besides the ancient Hebrew Scripture, the Jews thought themselves bound to observe,) was composed, according to the unanimous testimony of the Jews, about the close of the second century. It was the work of Rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school of Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding rabbies made, were collected by Rabbi Jochanan Ben Eliezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara*, that is, *completion*, because it completed the Talmud. A similar addition was made to the Mishnah by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh, according to others.

The Mishnah is divided into six parts, of which every one which is entitled *order* is formed of treatises: every treatise is divided into chapters, and every chapter into mishnahs, or aphorisms. In the *first* part is discussed whatever relates to seeds, fruits, and trees: in the *second*, feasts: in the *third*, women, their duties, their disorders, marriages, divorces, contracts, and nuptials: in the *fourth*, are treated the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms, partnership in commerce, inheritance, sales and purchases, oaths, witnesses, arrests, idolatry; and here are named those by whom the oral law was received and preserved: in the *fifth* part are noticed what regards sacrifices and holy things: and the *sixth* treats on purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles:—all this forms the Mishnah.

As the learned reader may wish to obtain some notion of rabbinical composition and judgment, we shall gratify his curiosity sufficiently by the following specimen:—"Adam's

*body* was made of the earth of Babylon, his *head* of the land of Israel, his other *members* of other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth; as it is written, 'Thine eyes did see my substance.' Now it is elsewhere written, 'The eyes of the Lord are over all the earth.' R. Aha expressly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression that the Creator, laying his hand in anger on him, lessened him; 'for before,' says R. Eleazer, 'with his hand he reached the firmament.' R. Jehuda thinks his sin was heresy; but R. Isaac thinks that it was nourishing his *fore-skin*."

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general. An abridgment of it was made by Maimonides, in the 12th century, in which he rejected some of its greatest absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and impertinent questions, and the style very coarse. The Mishnah is written in a style comparatively pure, and may be very useful in explaining passages of the New Testament, where the phraseology is similar. This is, indeed, the only use to which Christians can apply it: but this renders it valuable.—Lightfoot has judiciously availed himself of such information as he could derive from it. Some of the popes, with a barbarous zeal, and a timidity of spirit for the success of the Christian religion, which the belief of its divinity can never excuse, ordered great numbers of the Talmud to be burned. Gregory IX. burned about twenty cart-loads; and Paul IV. ordered 12,000 copies of the Talmud to be destroyed. See **MISHNAH**, the last edition of the *Talmud of Babylon*, printed at Amsterdam, in 12 vols. folio; the Talmud of Jerusalem is in one large volume folio.

**TANQUELINIANS**, so called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp in the twelfth century. He treated with contempt the external worship of God, the sacrament of the Lord's supper, and the rite of baptism; and held clandestine assemblies to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.

**TARGUM**, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases* or *expositions*, because they are rather comments and explanations, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally

added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began: since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. viii. 7, 9.

But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or Targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The Targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses; and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Mishnah, but was not known either to Eusebius, St. Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes greater liberties, and runs on in allegories. His style is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewish doctors, who lived above 700 years after him, made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographia. This author is much more modern, and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra and Nehemiah.

These Targums are of great use for the better understanding not only of the Old Testament, on which they are written, but also of the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made; contrary to the opinion of those who think the Jews corrupted it after the time of our Saviour. They help to explain

many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them, with the phraseology, idioms, and peculiar forms of speech which are found in them, do, in many instances, help as much for the illustration and better understanding of the New Testament as of the Old, the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the modern Jews, by interpreting many of the prophecies of the Old Testament, respecting the Messiah, in the same manner as the Christians do. The best edition of these Targums is that in Buxtorf's great Hebrew Bible, Basle, 1610.

TASCOBRUGITÆ, an ancient sect, supposed to be a subdivision of the Montanists, and so called from the custom of putting the forefinger on the nose in the act of prayer: *τασκος* in the Phrygian language signifying a stake, and *ἐπρυγγος* a nose or beak.

TE DEUM, the title of a celebrated hymn, long used in the Christian Church, and so called because it begins with these words: *Te Deum laudamus*; i. e. "We praise thee, O God." The origin and author of this hymn have been disputed. It has commonly been ascribed to Jerome and Augustine jointly; but it has, with greater probability, been attributed to Nicetus, Bishop of Trier, who lived about the year 535, and who is said to have composed it for the use of the Gallican Church.

TELEOLOGY, that science which develops the end or final causes of the constitution of things in the natural world, and thus deduces proofs of the existence and attributes of God. The word is compounded of the Greek *τελεος*, from *τελος*, end, and *λογος*, doctrine.

TEMPER, the disposition of the mind, whether natural or acquired. The word is seldom used by good writers without an epithet, as, a *good* or a *bad* temper. Temper must be distinguished from passion. The passions are quick and strong emotions, which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See *Dr. Erans's Practical Discourses on the Christian Temper*, and the various articles, LOVE, PATIENCE, HUMILITY, FORTITUDE, &c.

TEMPERANCE, that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions. "Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practised by all ranks and conditions at any season or in any place. It is a

kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or temperance." In order to obtain and practise this virtue, we should consider it, 1. As a divine command, Phil. iv. 5; Luke xxi. 34; Prov. xxiii. 1—3.—2. As conducive to health.—3. As advantageous to the powers of the mind.—4. As a defence against injustice, lust, imprudence, detraction, poverty, &c.—And, lastly, the example of Christ should be a most powerful stimulus to it. See *INTEMPERANCE, SOBRIETY*.

**TEMPLARS, TEMPLERS, OR KNIGHTS OF THE TEMPLE**, a religious order instituted at Jerusalem, in the beginning of the twelfth century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *The Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the temple. The order was founded by Baldwin II., then King of Jerusalem, with the concurrence of the pope; and the principal articles of their rule were, that they should bear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one squire, and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228, this order acquired stability by being confirmed in the Council of Troyes, and subjected to a rule of discipline drawn up by St. Bernard. In every nation they had a particular governor, called *Master of the Temple*, or of the militia of the temple. Their grand master had his residence at Paris. The order of Templars flourished for some time, and acquired, by the valour of its knights, immense riches, and an eminent degree of military renown; but, as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty, rose at last to such a great height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity.

**TEMPLE**, a public building erected for the purpose of religious worship.

**TEMPORAL**, a term often used for secular, as a distinction from spiritual or ecclesiastical; likewise for any thing belonging to time in contrast with eternity.

**TEMPORALITIES OF BISHOPS** are the revenues, lands, tenements, and lay fees, belonging to bishops, as they are barons and lords of parliament.

**TEMPTATION**, the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception; 2. Infection; 3. Seduction; 4. Perdition. The sources of temptation are, Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show us our weakness, to try our faith, to promote our humility, and to teach us to place our dependence on a superior Power; yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them. The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan.—1. When the temptation is unnatural, or contrary to the general bias or temper of our minds.—2. When it is opposite to the present frame of the mind.—3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us.—4. When a temptation is detested in its first rising and appearance.—5. Lastly, when it is violent. See *SATAN, BROOKS, OWEN, GILPIN, COPEL, and Gillespie on Temptation; South's Seven Sermons on Temptation*, in the 6th vol. of his *Sermons*; *Pike and Haywood's Cases of Conscience*; and *Bishop Porteus's Sermons*, vol. i., ser. 3 and 4.

**TEMPTATION OF CHRIST**. The temptation of Christ, of which we read in the 4th chap. of Matthew, has been the subject of much infidel ridicule; and some ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to vision and allegory. But perhaps this has increased rather than removed those difficulties. Is it not best always to adhere as closely as possible to the language of inspiration, without glossing it with fancies of our own? And after all, what is there so inconsistent with reason in this account? That, when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise, (whether human or angelic is not important,) and present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not necessary to be inquired. The grand objection is, why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? May it not be answered that herein, 1. He gave an instance of his own condescension and humiliation.—2. He hereby proved his power over the tempter.—3. He set an example of firmness and virtue to his followers.—And, 4. He here affords consolation to



his suffering people, by showing not only that he himself was tempted, but is able to succour those who are tempted, Heb. ii. 13; iv. 15. *Farmer on Christ's Temptations*; *Edwards's History of Redemption*, note 334; *Henry, Gill, and Macknight* in loc.

**TERAPHIM**, a word in the Hebrew language which has much exercised the ingenuity of the critics. It is commonly interpreted idols. It would be useless here to trouble the reader with the numerous conjectures which have been formed respecting its meaning. Perhaps the best way to determine it would be to examine and compare all the passages in which it occurs, and to consult the ancient translations.

**TERMINISTIC CONTROVERSY**, a controversy carried on between Professors Ittig and Rechenberg, at Leipsic, towards the end of the seventeenth century, respecting the question—Whether God has fixed a *terminus gratie*, or determinate period in the life of an individual within which he may repent, and find favour with his Maker; but after the expiration of which neither of the two is possible. Rechenberg adopted the affirmative, and those who coincided in his opinion were called *Terminists*. Ittig, on the contrary, maintained that access was to be had to the grace of God at all times, and that the day of grace extended through the whole of life.

**TEST ACT.** See **ACT**, **TEST**.

**TESTAMENT, NEW.** The religious institution of Jesus Christ, says Dr. Campbell, is frequently denominated ἡ καινὴ διαθήκη, which is almost always rendered the New Testament; yet the word διαθήκη by itself, is generally translated covenant. It is the Greek word, whereby the Seventy have uniformly translated the Hebrew word *Berith*, which our translators have invariably translated covenant. That the Hebrew term corresponds much better to the English word covenant than to testament, there can be no question; yet the word διαθήκη in classical use is more frequently rendered Testament. The proper Greek word for covenant is συνθήκη, which is not found in the New Testament, and occurs only thrice in the Septuagint, where it is never employed for rendering the word *Berith*.

The term New is added to distinguish it from the Old Covenant, that is, the dispensation of Moses. The two covenants are always in Scripture the two dispensations; that under Moses is the old, that under the Messiah is the new. In the latitude wherein the term is used in holy writ, the command under the sanction of death, which God gave to Adam, may, with sufficient propriety, be termed a Covenant; but it is never so called in Scripture; and when mention is made of the two covenants, the old and the new, or the first and the second, there appears to be no reference to any thing that related to Adam. In all such places, Moses and Jesus are contrasted,—the Jewish

economy and the Christian: Mount Sinai, in Arabia, where the law was promulgated; and Mount Sion, in Jerusalem, where the gospel was first published.

These terms, from signifying the two dispensations, came soon to denote the books wherein they were written, the sacred writings of the Jews being called the Old Testament; and the writings superadded by the apostles and evangelists, the New Testament. An example of the use of the former application we have in 2 Cor. iii. 14. "Until this day remaineth the veil untaken away in the reading of the Old Testament." See *Dr. Campbell's Dissert.* part 3.

**TESTAMENT, OLD.** See **BIBLE**, **SCRIPTURE**.

**THANKFULNESS.** See **GRATITUDE**, and the next article.

**THANKSGIVING**, that part of divine worship wherein we acknowledge benefits received. "It implies," says Dr. Barrow, (vol. i. ser. 8 and 9,) "1. A right apprehension of the benefits conferred. 2. A faithful retention of benefits in the memory, and frequent reflections upon them. 3. A due esteem and valuation of benefits. 4. A reception of those benefits with a willing mind, a vehement affection. 5. Due acknowledgment of our obligations. 6. Endeavours of real compensation; or, as it respects the Divine Being, a willingness to serve and exalt him. 7. Esteem, veneration, and love of the benefactor." The blessings for which we should be thankful are, 1. Temporal; such as health, food, raiment, rest, &c. 2. Spiritual; such as the Bible, ordinances, the gospel and its blessings; as free grace, adoption, pardon, justification, calling, &c. 3. Eternal, or the enjoyment of God in a future state. Also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good. The excellency of this duty appears, if we consider, 1. Its antiquity: it existed in Paradise before Adam fell, and therefore prior to the graces of faith, repentance, &c. 2. Its sphere of operation; being far beyond many other graces which are confined to time and place. 3. Its felicity: some duties are painful; as repentance, conflict with sin, &c.; but this is a source of sublime pleasure. 4. Its reasonableness. And, 5. Its perpetuity. This will be in exercise for ever, when other graces will not be necessary, as faith, repentance, &c. The obligation to this duty arises, 1. From the relation we stand in to God. 2. The divine command. 3. The promises God hath made. 4. The example of all good men. 5. Our unworthiness of the blessings we receive. And, 6. The prospect of eternal glory.

**THAUMATURGIST**, a worker of wonders, or miracles, from the Greek, θαυμα, a wonder, and ἵσθω, a work.

**THEFT**, the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbour, but a direct violation of that part of the decalogue which says, "Thou shalt not steal." This law requires justice, truth, and faithfulness in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. It forbids all unjust ways of increasing our own and hurting our neighbour's substance by using false balances and measures; by over-reaching and circumventing in trade and commerce; by taking away by force or fraud the goods, persons, and properties of men; by borrowing and not paying again; by oppression, extortion, and unlawful usury. It may include in it also, what is very seldom called by this name, *i. e.* the robbing of ourselves and families, by neglecting our callings, or imprudent management hereof; lending larger sums of money than our circumstances will bear, when there is no prospect of payment; by being profuse and excessive in our expenses; indulging unlawful pleasures, and thereby reducing our families to poverty; or even, on the other hand, by laying up a great deal for the time to come, while our families are left to starve, or reduced to the greatest inconvenience and distress.

**THEODICY**, Gr. *θεοδικαία*, a word used to denote the justification of the divine character and ways. It is principally concerned with the existence of physical and moral evil, especially the latter, the origin of which has furnished a problem which has never been, and, in all likelihood, never will be solved in the present state of things. Leibnitz wrote an essay, entitled "De Theodicee," in which he enters at considerable length into the subject of optimism, which has, since his day, occupied the attention both of German, English, and American metaphysicians.

**THEODOSIANS**, a numerous sect of Russian dissenters, who are very zealous in their opposition to the church, calling it the receptacle of all the heresies that ever troubled the peace of true believers, and loudly affirming that the priests only preach up anti-Christ under the name of Jesus, and that genuine Christianity is no longer to be found in the national church. They are strict observers of the sabbath, particularly attentive to justice in their dealings, especially as it regards weights and measures, observant of unity, and careful never to appeal to unbelievers for a decision of their differences. They differ but little from the *Pomorians*, which see; only they purify by prayer whatever they purchase in the markets of unbelievers, and omit to write the superscription over the image of the cross.

**THEOLOGY**, (from *θεος*, God, and *λογος* doctrine, *i. e.* *λογος περι θεου*, the doctrine

or science of God and divine things,) signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. The word was first used to denote the systems, or rather the heterogeneous fables, of those poets and philosophers who wrote of the genealogy and exploits of the gods of Greece. Hence Orpheus, Musæus, Hesiod, &c. were called theologians; and the same epithet was given to Plato, on account of his sublime speculations on the same subject. It was afterwards adopted by the earliest writers of the Christian church, who styled the author of the Apocalypse by way of eminence, *θεολογος*, the divine. As the various subjects of theology are considered in their places in this work, they need not be insisted on here.

**THEOLOGY, DOGMATIC**, that part of divinity which treats of its doctrines or principles, and is thus to be viewed as distinct from, if not in opposition to, practical or moral theology. It is also used in the sense of a relation of the opinions of theologians respecting certain doctrines.

**THEOLOGY, ELENCTIC**, (*ἐλεγχος*, *refutation*, 2 Tim. iii. 18,) the same as polemic theology, which see. It is also called by some *theologia antithetica*.

**THEOLOGY, NATURAL**, the science which treats of the being, attributes, and will of God, as evincible from the various phenomena of created objects. It is a science of great simplicity, and a vast multiplicity of obvious and decisive evidences are every where found for its illustration. The great book of the universe lies open to all mankind; and he who cannot read in it the existence, and, to a certain extent, the character of its Author, will probably derive but little benefit from the labour of any commentator: their instructions may elucidate a few dark passages, and exalt our admiration of many that we already perceive to be beautiful: but the bulk of the volume is legible without assistance; and much as we may find out by study and meditation, it will still be as nothing in comparison with what is forced upon our apprehension. No thinking man can doubt that there are marks of design in the universe; and any enumeration of the instances in which this design is manifest, appears, at first sight, to be both unnecessary and impossible. A single example seems altogether as conclusive as a thousand; and he that cannot discover any traces of contrivance in the formation of an eye, will probably retain his atheism at the end of a whole system of physiology.

The ancient sceptics seem to have had nothing to set up against a designing Deity, but the obscure omnipotency of chance, and the experimental combinations of a chaos of

restless atoms. The task of the theistic philosophers was, therefore, abundantly easy in those days; and though their physical science was by no means very correct or extensive, they seem to have performed it in a bold and satisfactory manner. They appealed at once to the order and symmetry of nature, and to the regularity and magnificence of the grand structure of the universe. The great phenomena of the heavens, in particular, appear to have arrested their attention; and the magnitude and uniformity of planetary movements seem to have afforded a sufficient proof of divine power and intelligence. In this broad and general way did the theists of antiquity propose their evidence of the divine mind, finding it easier, and probably thinking it more magnificent, and better suited to the dignity of the Deity, that the proofs of his existence should be derived from the great and sublime parts of his creation, than from the petty contrivances of animal or vegetable organization.

In the mean time physical science was making slow but continual advances; and curious inquirers were able to penetrate into the more immediate causes of many of the appearances of nature. Elated with these discoveries, which ought to have increased their veneration for the Supreme Contriver of the whole, they immediately fancied they had found out the great secret of nature; and ascribing imaginary qualities and energies to different classes of bodies, they dethroned the Deity by the agency of secondary causes, and erected a system of materialism in his stead. It was in those circumstances that certain false opinions as to the opposition of religion and philosophy originated. Those whose dispositions inclined them to devout contemplation, were accustomed to look upon the wonders of nature in the gross, to consider them as environed with a certain awful mystery, and to discountenance every attempt to pry into their origin, as a presumptuous and profane interference with the councils of Omnipotence. Inquisitive naturalists, on the other hand, were apt to forget the lawgiver in their zealous admiration of the law; and mocking at the pious horror of the ignorant, considered the mighty fabric of the universe as little better than a piece of mechanical juggling, that could only command our admiration while the cause of its movements was concealed.

This, however, was an error that was soon rectified by the progress of those very speculations by which it had apparently been produced. When men began to reason more correctly upon the appearances of nature, they soon learned to perceive that the minute texture of animal and vegetable bodies contained more wonderful indications of contrivance and design than the great masses of astronomy; and that, from the greater complication of their parts, and our more intimate experience

of their uses, they were infinitely better fitted to attest the adaptation of means to ends than the remoter wonders of the heavens. Boyle and Newton carried this principle of philosophical piety along with them into all their speculations. The microscopical observers caught the same spirit. Ray and Derham successively digested all the physics of their day into a system of natural theology. A late editor of Derham has inserted most of the modern discoveries; and in the recent popular works of Paley and Chalmers, the science has been presented in the most interesting and instructive forms.

**THEOLOGY, POLEMIC**, that branch of the science which treats of the disputed points in a critical manner, taking up the different or erroneous views that have been advanced respecting them, and refuting these views, either by logical arguments, or by an exposure of them by a true critical exposition of such texts of Scripture as bear upon the controverted subjects. The phrase was first used by Friedman Beckmann, a Jena theologian of the seventeenth century, who wrote a book under the title of *Theologia Polemica*.

**THEOLOGY, POSITIVE**, that mode of treating divinity, which consists in an exclusive appeal to the testimonies of the fathers, the decrees or canons of councils, &c. which, being considered as determining the sense of the church on any disputed points, render the doctrines thus determined, fixed and certain.

**THEOLOGY, SCHOLASTIC**, is that part or species of divinity which clears and discusses questions by reason and argument; in which sense it stands, in some measure, opposed to positive divinity, which is founded on the authority of fathers, councils, &c. The school divinity is now fallen into contempt, and is scarcely regarded anywhere but in some of the universities, where they are still, by their charters, obliged to teach it.

**THEOLOGY, SYSTEMATIC**, such a methodically arranged form of the great truths and precepts of religion, as enables the student to contemplate them in their natural connexion, and thus to perceive both the mutual dependence of the parts, and the symmetry of the whole. Arrangement, every one acknowledges, is a very considerable help both to the understanding and the memory; and the more simple and natural the arrangement is, the greater is the assistance which we derive from it. There are, indeed, few arts or sciences which may not be digested into different methods; and each method may have advantages peculiar to itself; yet, in general, it may be affirmed that that arrangement will answer best, upon the whole, in which the order of nature is most strictly adhered to, and wherein nothing is taught previously which presupposes the knowledge of what is to be explained afterwards.

It is no objection either against holy writ on the one hand, or against the systematic study of it on the other, that there is no such digest of the doctrines and precepts of our religion exhibited in the Bible. It is no objection against holy writ, because to one who considers attentively the whole plan of providence regarding the redemption and final restoration of man, it will be evident that, in order to the perfecting of the whole, the parts must have been unveiled successively and by degrees, as the scheme advanced towards its completion. And if the doctrines to be believed, and the duties to be practised, are delivered there with sufficient clearness, we have no reason to complain: nor is it for us to prescribe rules to Infinite Wisdom. On the other hand, it is no objection against this study, or the attempt to reduce the articles of our religion into a systematic form, that they are not thus methodically digested in the Bible. Holy writ is given us, that it may be used by us for our spiritual instruction and improvement; reason is given us to enable us to make the proper use of both the temporal and the spiritual benefits which God hath seen meet to bestow. The conduct of the beneficent Father of the universe is entirely analogous in both. He confers liberally the material, or means of enjoyment; he gives the capacity of using them; at the same time he requires the exertion of that capacity, that so the advantages he has bestowed may be turned by us to the best account. We are then at liberty, nay, it is our duty, to arrange the doctrine of holy writ in such a way, as may prove most useful in assisting us, both to understand and to retain it.

It would be in vain to look for much of systematic theology in the fathers or earlier writers of the Christian Church. They lived too near the times of the apostles to feel the necessity or importance of this kind of writing: nor were their circumstances at all favourable to it. Most of them were incapable of any thing profound; the body of the people were of the same description; and both teachers and taught were so much conversant with a state of suffering, as to have scarcely either time or inclination for any thing but what bore immediately on the practice or the consolations of the gospel. Origen and Cyril of Jerusalem, were the first among the Greeks who did any thing in this way. The former, in his work, *περί ἀρχῶν*—or Four Books concerning Principles, while he gives some information, astounds us with allegories and absurdities; the latter, in his "Catechetical Discourses," which were written in his youth, conveys some useful instruction in a less objectionable manner. Augustine, in his *Enchiridion*, or Treatise on Faith, Hope, and Charity, presents a kind of system, while, in some of his other writings, he discusses many of those questions which at a future period

were reduced into more regular form, and occasioned interminable disputes.

It was in the middle ages that scholastic theology combined into regular system the principles and duties of religion; but unfortunately it presented the subject in a shape, not only opposed to sound philosophy, and repugnant to all correct taste, but calculated to do the most serious injury to religion. The works of Abelard, Lombard, Aquinas, and other angelic or seraphic doctors of the dark ages, afford proofs of no inconsiderable talent, especially in dialectics; but unhappily it was employed rather to bewilder the mind than to aid the discovery of truth. The metaphysics of Plato, the logic of Aristotle, and the corrupt theology of the Church of Rome, were amalgamated into one crude, incoherent mass of unintelligible dogmas, which was honoured with the title of the orthodox faith, and the slightest departure from which was deemed a pernicious heresy.

To these succeeded the Roman casuists, who occupied themselves not so much with the metaphysics of doctrine as with metaphysics of practice. See *CASUIST*. Their works are storehouses of logical subtleties, and magazines of moral combustibles, sufficient to distract and destroy the universe. This style of writing in the department of systematic and casuistic theology among the Romanists, gave place to a simpler and more practical mode of treating such subjects, under the denomination of "Common places" among the reformers. Disgusted with the metaphysical absurdities and logomachies of the schoolmen, Melancthon, Luther, and others, produced compendiums, or brief systems of religion, in which, arranged under various heads, the principal articles of Christian faith and duty were plainly stated. The confessions of the reformed churches necessarily assumed a systematic form, and expositions or commentaries on them brought the doctrines and duties of religion in regular digests before the people of every country in which they were adopted. In most of these productions, while both occupy one book, the *credo* and the *agenda* are always treated distinctly.

In systematic theology the institutions of Calvin, though not the first in order of time, carried off the palm from all its predecessors, and has not yet been surpassed by any competitor. Diversity of opinion may exist respecting some of the positions of the Genevese reformer, and even among those who hold his general views of Christian doctrine, there may not be an entire concurrence in every sentiment or expression; but while profound piety, masculine energy of mind, acuteness and strength of argument, perspicuity of statement, and purity of language, continue to be respected among men, the Christian Institutes of John Calvin will secure for their author immortal honour.

The following are some of the principal writers in this department of theology:—*Polanus, Altingius, Tueretius, Pictet, Markus, Mastricht, Stappfer, Witsius, Braunius, Ames, Budderus, Perkins, Downham, Baxter, Leigh, Limborch, Ridgley, Stuckhouse, Doddridge, Gill, Hopkins, Dwight, Watson, Storr and Flatt, Dick and Knapp; Campbell on System. Theology, and Orme's Life of Baxter.*

**THEOPASCHITES**, a denomination, in the fifth century, who held that Christ had but one nature, which was the divine, and, consequently, that this divine nature suffered.

**THEOPHILANTHROPISTS**, a sect of deists, who, in September, 1796, published at Paris a sort of catechism or directory for social worship, under the title of *Manuel des Theanthrophiles*. This religious breviary found favour; the congregation became numerous; and in the second edition of their Manual they assumed the less harsh denomination of Theophilanthropists, *i. e.* lovers of God and man. According to them, the temple the most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven to the contemplation of the beauties of nature, they render its Author the homage of adoration and gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune for the lectures and discourses, form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

*First inscription.* We believe in the existence of God, in the immortality of the soul.

*Second inscription.* Worship God, cherish your kind, render yourselves useful to your country.

*Third inscription.* Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him.

*Fourth inscription.* Children, honour your fathers and mothers, obey them with affection, comfort their old age. Fathers and mothers, instruct your children. *Fifth inscription.* Wives, regard your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy.

From the concluding part of the Manual of the Theophilanthropists, we may learn something more of their sentiments. "If any one ask you," say they, "what is the origin of your religion and of your worship, you can answer him thus:—Open the most ancient books which are known, seek there what was the religion, what the worship of the first human beings of which history has

preserved the remembrance. There you will see that their religion was what we now call natural religion, because it has for its principle even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God and cherishing our kind, is what we express by one single word, that of Theophilanthropy. Thus our religion is that of our first parents; it is yours; it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings, that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed him for an altar of earth; they offered him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, we hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue: of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of these reasons, do not further discuss the subject, and do not engage yourself in controversies, which tend to diminish the love of our neighbours. Our principles are the eternal truth: they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system; and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good: it is the only road to happiness." So much for the divinity of the Theophilanthropists; a system entirely defective, because it wants the true foundation,—the word of God; the grand rule of all our actions, and the only basis on which our hopes and prospects of success can be built.

**THEOSOPHISTS**, a sect who pretend to derive all their knowledge from divine illumination. They boast that, by means of this celestial light, they are not only admitted to the intimate knowledge of God, and of all divine truth, but have access to the most sublime secrets of nature. They ascribe it to the singular manifestation of divine benevolence,

that they are able to make such a use of the element of fire in the chemical art, as enables them to discover the essential principles of bodies, and to disclose stupendous mysteries in the physical world. To this class, it is said, belonged Paracelsus, R. Fludd, Van Helmont, Peter Poiret, and the Rosicrucians.

**THERAPEUTÆ**, so called from the extraordinary purity of their religious worship, were a Jewish sect, who, with a kind of religious frenzy, placed their whole felicity in the contemplation of the divine nature. Detaching themselves wholly from secular affairs, they transferred their property to their relations or friends, and withdrew into solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartment, to which the inhabitant retired for the purposes of devotion. After their morning prayers, they spent the day in studying the law and the prophets, endeavouring, by the help of the commentaries of their ancestors, to discover some allegorical meaning in every part. Besides this, they entertained themselves with composing sacred hymns in various kinds of metre. Six days of the week were, in this manner, passed in solitude. On the seventh day they met, clothed in a decent habit, in a public assembly; where, taking their places according to their age, they sat with the right hand between the breast and the chin, and the left at the side. Then some one of the elders, stepping forth into the middle of the assembly, discoursed with a grave countenance and a calm tone of voice, on the doctrines of the sect; the audience, in the mean time, remaining in perfect silence, and occasionally expressing their attention and approbation by a nod. The chapel where they met was divided into two apartments, one for the men, and the other for the women. So strict a regard was paid to silence in these assemblies, that no one was permitted to whisper, nor even to breathe aloud; but when the discourse was finished, if the question which had been proposed for solution had been treated to the satisfaction of the audience, they expressed their approbation by a murmur of applause. Then the speaker, rising, sang a hymn of praise to God; in the last verse of which the whole assembly joined. On great festivals, the meeting was closed with a vigil, in which sacred music was performed, accompanied with solemn dancing; and these vigils were continued till morning, when the assembly, after a morning prayer, in which their faces were directed towards the rising sun, was broken up. So abstemious were these ascetics, that they commonly ate nothing before the setting sun, and often fasted two or three days. They abstained from wine, and their ordinary food was bread and herbs.

Much dispute has risen among the learned concerning this sect. Some have imagined them to have been Judaizing Gentiles; but Philo supposes them to be Jews, by speaking of them as a branch of the sect of Essenes, and expressly classes them among the followers of Moses. Others have maintained, that the Therapeutæ were an Alexandrian sect of Jewish converts to the Christian faith, who devoted themselves to a monastic life. But this is impossible; for Philo, who wrote before Christianity appeared in Egypt, speaks of this as an established sect. From comparing Philo's account of this sect with the state of philosophy in the country where it flourished, it seems likely that the Therapeutæ were a body of Jewish fanatics, who suffered themselves to be drawn aside from the simplicity of their ancient religion by the example of the Egyptians and Pythagoreans. How long this sect continued is uncertain; but it is not improbable that, after the appearance of Christianity in Egypt, it soon became extinct.

**THOMISTS**, the followers of Thomas Aquinas, who, besides adopting the Aristotelian philosophy, in opposition to Duns Scotus, who held to the Platonic, taught the Augustinian doctrines of original sin, free grace, &c., and condemned the dogma of the Immaculate Conception, whereas Scotus was a Semipelagian, and stood forth as the champion of the Virgin's freedom from the taint of original conception.

**THOUGHT**, an image of anything formed in the mind; sentiment, reflection, opinion, design. As the thoughts are the prime movers of the conduct; as in the sight of the Divine Being they bear the character of good or evil; and as they are, therefore, cognizable at his tribunal, the moral regulation of them is of the greatest importance. It is of consequence to inquire what thoughts ought to be rejected, and what to be indulged. Those of an evil nature, which ought to be banished, are, 1. Fretful and discontented thoughts. 2. Anxious and apprehensive thoughts. 3. Angry and wrathful thoughts. 4. Malignant and revengeful thoughts. 5. Such as are foolish, trifling, and unreasonable. 6. Wild and extravagant, vain and fantastical. 7. Romantic and chimerical. 8. Impure and lascivious. 9. Gloomy and melancholy. 10. Hasty and volatile. 11. Profane and blasphemous. The thoughts we ought to indulge, are those which give the mind a rational or religious pleasure; tend to improve the understanding; raise the affections to divine objects; to promote the welfare of our fellow-creatures, and withal the divine glory. To bring the mind into a habit of thinking as we ought to think, there should be a constant dependence on, and exploring of, divine grace; an increasing acquaintance with the sacred Scriptures; an improvement of every opportunity of serious

conversation; a constant observance of the works of God in creation, providence, and grace: and lastly, a deep sense of the realities of an eternal world as revealed in the word of God. *Mason on Self-knowledge; Watts on the Mind; Godwin's Vanity of Thoughts.* See his Works, vol. iii. p. 232.

**TIARA**, the name of the pope's triple crown. The tiara and keys are the badges of the papal dignity, the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XIII. first encompassed it with a crown. Boniface VIII. added a second crown; and Benedict XII. a third.

**TIME**, mode of duration marked by certain periods, chiefly by the motion and revolution of the sun. The general idea which time gives in every thing to which it is applied, is that of limited duration. Thus we cannot say of the Deity that he exists in time, because eternity, which he inhabits, is absolutely uniform, neither admitting limitation nor succession.

Time is said to be redeemed or improved when it is properly filled up, or employed in the conscientious discharge of all the duties which devolve upon us, as it respects the Divine Being, ourselves, and our fellow-creatures. Time may be said to be lost when it is not devoted to some good, useful, or at least some innocent purpose; or when opportunities of improvement, business, or devotion, are neglected. Time is wasted by excessive sleep, unnecessary recreations, indolent habits, useless visits, idle reading, vain conversation, and all those actions which have no good end in them. We ought to improve the time, when we consider, 1. That it is short. 2. Swift. 3. Irrecoverable. 4. Uncertain. 5. That it is a talent committed to our trust. And, 6. That the improvement of it is advantageous and interesting in every respect. See *Shower on Time and Eternity; Fox on Time; J. Edwards's Posthumous Sermons*, ser. 24, 25, 26; *Hale's Contemplations*, p. 211; *Hervey's Meditat.; Young's Night Thoughts; Blair's Grace.*

**TITHES**, the tenth part of any acquired possession, or of the increase annually arising and renewing from the profits of land, stock upon lands, personal industry, &c., and appropriated to religious or ecclesiastical purposes. They are very ancient, and were exacted, in the earliest times, among almost all nations. Abraham voluntarily offered the tithes of his spoil to Melchisedek, as priest of the Most High God, and Jacob vowed that he would devote a tenth of all his income to Jehovah; but they specially claim attention as exacted in the Jewish and Christian churches.

1. *In the Jewish Church.* These were of

two kinds: the first, a tenth of all the fields and herds given for the support of the Levites, who, having no landed property, yet performing important services in the Israelitish state, were entitled to a liberal remuneration. Of these, however, the Levites had to pay one-tenth to the priests, who thus received a hundredth part of the produce above specified. Lev. xxvii. 30—33. Num. xviii. 21, 22. The second tithes were appropriated to the maintenance of the feasts and sacrifices, Deut. xii. 11—17—19; xiv. 22, 23; with the exception, that every third year, the people might make a feast of them at their own houses, for the servants, widows, orphans, the poor, and the Levites, Deut. xiv. 28, 29; xxvi. 12—15.

2. *In the Christian Church.* The Levitical law having been entirely superseded by the introduction of the Christian dispensation, in which nothing is ordained respecting tithes, the divine right by which they were raised necessarily ceased. Nothing whatever is said in reference to them in the New Testament, though the principle is there distinctly recognized and enforced, that the ministers of the Gospel should be liberally maintained by those among whom they labour. Nor do we find any mention made of them in the earliest and purest ages of the Church. It was not till the fourth and fifth centuries, after Christianity had been desecrated by its being forced into a state alliance, that we find the tithe system introduced and carried into effect. The tithes, however, as then levied, were divided into three portions:—1. One-third went to the bishop, who had to sustain the *onus hospitalitatis*, which was often very great, in consequence of the number of travellers, both clergy and laity, who repaired to the episcopal residence for entertainment. 2. Another third was distributed among the clergy in proportion to their different circumstances and claims. 3. And the last third went to defray the expenses of repairing the churches, &c., and to the support of the poor.

Much has been said by the clergy relative to the *jure divino* of tithes; but the more prudent have generally insisted on their right to them as a matter of human institution. And on no other ground can they, with any degree of consistency, exact them from those who reside in their parishes, whether they attend their ministry or not. They were first introduced into England by Athelwolf, and devoted by him to God, to the blessed Virgin, and to all the saints, for the averting of temporal calamities, for the health of his royal soul, and the pardon of his sins, and for the saying of masses for himself and his nobles when deceased. At first, though every man was obliged to pay tithes in general, yet he might give them to what priests he pleased, which was called the "arbitrary consecration of tithes;" or he might pay them into the

hands of the bishop, who distributed among his diocesan clergy the revenues of the church, which were then common. But when dioceses were divided into parishes, the tithes of each parish were allotted to its own particular minister; first by common consent, or the appointment of the lords of manors, and afterwards by the written law of the land.

Tithes are of three kinds: first, *predial*, as of corn, grass, hops, and wood. Secondly, *mixed*, as wool, milk, pigs, &c., consisting of natural produce, but nurtured and preserved in part by the care of man, and of these the tithe must be paid in gross. Thirdly *personal*, as of occupations, trades, fisheries, and the like; and of these, only the tenth part of the clear gains and profits is due.

Lands, and their occupiers, however, may be exempted, or discharged, from the payment of tithes, either in part or totally: First, by a real composition, when an agreement is made between the owner of the lands and the parson or vicar, with the consent of the ordinary and the patron, that such lands shall, for the future, be discharged from payment of tithes, by reason of some land, or other real recompense, given to the parson in lieu of them. Secondly, a discharge, by custom or prescription, which is either *de modo decimandi*, or *de non decimandi*. The former is any means by which the general law of tithing is altered, and a new method of taking them introduced, as a couple of fowls instead of the tithe eggs, twopence an acre for the tithe of land, &c. The latter appertains to the king by prerogative, to spiritual persons, or corporations, as bishops, monasteries, &c. See *Blackstone's Comm.*; *Rees's Cyclop.*, and *Stratten's English and Jewish Tithe Systems compared*.

TITLE, a presentation to some vacant ecclesiastical preferment, or a certificate of such presentation, required by bishops from those who apply to them for ordination. Should any ordain without a sufficient title, he must keep and maintain the person whom he so ordains, with all things necessary, till he can prefer him to some ecclesiastical living, upon pain of suspension from giving orders for the space of one year.

TOLERATION, in matters of religion, is either civil or ecclesiastical. Civil toleration is an impunity, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace. Ecclesiastical toleration is the allowance which the Church grants to its members to differ in certain opinions not reputed essential. See *Dr. Owen*, *Locke*, and *Dr. Furneaux*, on *Toleration*; *Milton's Civil Power in Ecclesiastical Causes*; *Hints on Toleration*, by *Philagatharches*; *Réflexions Philosophiques et Politiques sur la Tolérance Religieuse*, par *J. P. De N\*\*\**.

TOLERATION ACT. See ACT OF TOLERATION.

TONGUE, DUTIES OF THE. "1. To glorify God, by magnifying his name. 2. To sing his praises. 3. To declare to others God's goodness. 4. To pray to him for what we want. 5. To make open profession of our subjection to him. 6. To preach his word. 7. To defend the truth. 8. To exhort men to particular duties. 9. To confess our sins to God. 10. To crave the advice of others. 11. To praise that which is good in others. 12. To bear witness of the truth. 13. To defend the cause of the innocent and just. 14. To communicate to others the same good impressions we have received."

TONGUES, GIFT OF. See GIFT OF TONGUES.

TRADITION, something handed down from one generation to another. Thus the Jews pretended, that, besides their written law contained in the Old Testament, Moses had delivered an oral law, which had been conveyed down from father to son; and thus the Roman Catholics are said to value particular doctrines, supposed to have descended from the apostolic times by tradition.

In the older ecclesiastical fathers, the words *παράδοσις* and *traditio* are used to denote any instruction which one gives to another, whether oral or written. In the New Testament also, and in the classical writers, *παράδουαι* and *tradere* signify, in general, to teach, to instruct. In this wider sense, tradition was divided into *scripta* and *non scripta sive oralis*. The latter, *traditio oralis*, was, however, frequently called *traditio*, by way of eminence. This oral tradition was often appealed to by *Irenæus*, *Clement of Alexandria*, *Tertullian*, and others of the ancient fathers, as a test by which to try the doctrines of contemporary teachers, and by which to confute the errors of the heretics. They describe it as being instruction received from the mouth of the apostles by the first Christian churches, transmitted from the apostolic age, and preserved in purity until their own times.

Oral tradition is still regarded by the Roman Church as a *principium cognoscendi* in theology; and they attempt to support their hypothesis respecting it by the use made of it by the fathers. But it must appear altogether futile, if due regard be paid to the difference of time. In the first period of Christianity, the authority of the apostles was so great, that all their doctrines and ordinances were strictly and punctually observed by the Churches which they had planted. And the doctrine and discipline which prevailed in those apostolic churches were, at the time, justly considered by others to be purely such as the apostles themselves had taught and established. This was the more common, as the books of the New Testament had not, as yet, come into general use among Christians; nor was it, at that early period, attended with any special liability to mistake. In this way we can account for it, that Christian teachers, of the



second and third centuries, appeal so frequently to oral tradition. But in later periods of the Church, the circumstances were far different. After the commencement of the third century, when the first teachers of the apostolical churches and their immediate successors had passed away, and another race sprung up, other doctrines and forms were gradually introduced, which differed, in many respects, from apostolical simplicity. And now those innovators appealed more frequently than had ever been done before to apostolical tradition, in order to give currency to their own opinions and regulations. They went so far, indeed, as to appeal to this tradition for many things not only at variance with other traditions, but with the very writings of the apostles which they had in their hands. From this time forward, tradition naturally became more and more uncertain and suspicious. No wonder, therefore, that we find Augustine establishing the maxim, that it could not be relied upon, in the ever-increasing distance from the age of the apostles, except when it was universal, and perfectly consistent with itself, and the Reformers justly held, that tradition is not a sure and certain source of knowledge respecting the doctrines of theology, and that the Holy Scriptures are the only *principium cognoscendi*.

TRADUCIANA, those who hold that the souls of children, as well as their bodies, are propagated from their parents. According to Jerome, both Tertullian and Appollinaris were advocates of this opinion, and the opponents of Pelagianism, in general, have been inclined to it. Since the reformation it has been more approved than any other in the Lutheran Church, and that not by philosophers and naturalists merely, but also by divines. Luther himself, though he did not declare distinctly in its favour, was also inclined towards this theory; and in the "Formula Concordiæ," it is distinctly taught, that both soul and body are propagated by the parents in ordinary generation. What has rendered the hypothesis more acceptable to theologians, is its affording the easiest solution of the doctrine of native depravity; and it seems to receive confirmation from the psychological facts, that the natural disposition of children not unfrequently resembles that of their parents; and that the mental excellences and imperfections of parents, are inherited nearly as often by their children as any bodily attributes. But, after all that can be said, we must be content to remain in uncertainty respecting the subject. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." Eccles. xi. 5.

TRANSLATION, in the ecclesiastical sense of the word, is the removing of a bishop from one see to another. It is also used for the version of a book or writing into a different

language from that in which it was written. In translating the Scriptures, great knowledge and caution are necessary. Dr. Campbell lays down three fundamental rules for translating:—1. The translation should give a complete transcript of the ideas of the original. 2. The style and manner of the original should be preserved. 3. The translation should have all the ease of original composition. He observes, that the difficulties found in translating the Scriptures arise,—1. From the singularity of Jewish customs. 2. From the poverty (as appears) of their native language. 3. From the fewness of the books extant in it. 4. From the symbolical style of the prophets. 5. From the excessive influence which a previous acquaintance with translations have occasioned. And, 6. From prepossessions, in what way soever acquired, in regard to religious tenets.

Notwithstanding these difficulties, however, the divines employed by King James to translate the Old and New Testaments, have given us a translation which, with a very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the languages of the East; whilst some of those who have presumed to improve their version, seem not to have possessed a critical knowledge of the Greek tongue, to have known still less of the Hebrew, and to have been absolute strangers to the dialect spoken in Judea in the days of our Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects. "Neither," as one observes, "metaphysical acuteness, nor the most perfect knowledge of the principles of translation in general, will enable a man who is ignorant of these things to improve the authorised version either of the Gospels or Epistles; for such a man knows not accurately, and therefore cannot give a complete transcript of, the ideas of the original work." See BIBLE; *Mr. Tytler's Essay on the Principles of Translation*; and *Dr. Campbell's Preliminary Dissertations to his Translation of the Gospels*.

TRANSPORTATION, in Scotland, the removing or translation of a minister from one parish or congregation to another.

TRANSUBSTANTIATION, the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the Romish Church suppose to be wrought by the consecration of the priest. Nothing can be more contradictory to Scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by ignorance and prejudice, that our Lord's words, "This is my body," are mere figurative expressions; besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body

is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and that a part of Christ's body, is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present, 1 Cor. ix. 24, 25. But we need not waste time in attempting to refute a doctrine which, by its impious consequences, refutes itself. See *Smith's Errors of the Church of Rome*, dial. 6; *A Dialogue between Philalethes and Benerolus; Kidder's Messiah*, part iii. p. 80; and *Broun's Compendium*, p. 613.

TRENT, COUNCIL OF. See COUNCIL.

TRIALS. 1. Painful circumstances into which persons are brought by Divine Providence, with a view to illustrate the perfections of God, bring to light the real character of those who are thus tried, or to advance their spiritual and eternal interests.

2. In Scottish ecclesiastical diction, exercises prescribed for those who are to pass an examination or trial, in order to obtain a license to preach the gospel. These exercises differ. In the case of the Rev. Ebenezer Erskine, the trials were, a homily on Isaiah xlv. 22, a popular sermon on Rom. ix. 17, 18; a Latin discourse on the nature of justifying faith: to give an account of Psalm xliii. in Hebrew, and the Greek New Testament, *ad aperturam libri*; and to answer catechetical questions.

TRIBES, THE TEN. The tribes composing the kingdom of Israel, which were led into captivity, into Assyria and the countries about the Caspian Sea, by Tiglath-pilezer, about 740 years before Christ. Many conjectures have been hazarded with respect to their fate, some authors maintaining that they became totally extinct; others that they exist to this day in some unknown part of the world. By one class of writers they have been found in the Afghans; by others, in the Uzbek Tartars; while a third class pretend to have discovered their descendants in the inhabitants of South America. Yet nothing seems more probable than that they, and the captivity of the two tribes of Judah and Benjamin, amalgamated during their joint *metoikesia* in Babylon, and that they returned together as one people, in consequence of the edicts issued by the Persian kings. To this conclusion the reader will no doubt be brought, who attentively examines the bearing of the following passages of sacred writ: Neh. xi. 3, xii. 37; Ezra iii. 1, vi. 16, viii. 35, x. 5; Ezek. xxxvii. 16—28. On no other principle is it possible to account for the amount of the population which is stated by Josephus as existing in Palestine in his time. The posterity of the Jews, strictly so called, never could, within the period that had elapsed since the return from Babylon, have amounted

to any thing like half the number at which he rates them.

TRICHOTOMY, the theory according to which man is divided into three parts,—body, soul, and spirit. This theory, supposed to derive support from 1 Thess. v. 23, was common among the early fathers of the church, but was opposed by Tertullian and other writers of the Western Church. It was held by Luther, as it still is by the more evangelical part of the Lutheran church. The Reformers, however, did not consider spirit and soul as different substances, but only as different attributes or operations of the same spiritual essence.

TRIERS, a society of ministers, with some others, chosen by Cromwell to sit at Whitehall. They were mostly Independents, though some Presbyterians were joined with them. They had power to try all that came for institution and induction; and without their approbation none was admitted. They examined all who were able to come up to London; but if any were unable, or of doubtful qualifications, they referred them to some minister in the country where they lived. According to Baxter, they did abundance of good to the church. They saved many a congregation from ignorant, ungodly, drunken teachers: that sort of men who intended no more in the ministry than to say a sermon, as readers say their common prayers, and to patch up a few good words together to talk the people asleep on Sunday, and all the rest of the week go with them to the alehouse, and harden them in their sin; and that sort of ministers, who either preached against a holy life, or preached as men that never were acquainted with it. All those who used the ministry but as a common trade to live by, and were never likely to convert a soul, they usually rejected, and in their stead they admitted persons of any denomination, who were able, serious preachers, and lived a godly life.

TRINITARIANS, those who believe in the Trinity. See next article, and lecture cxlii. of Doddridge, where the reader will find a statement of the opinions of the ancients on this doctrine, as likewise many of the moderns: such as Baxter, Dr. Clarke, Burnet, Hove, Waterland, Taylor, Pearson, Bull, Wallis, Watts, and Jeremy Taylor.

TRINITY, the union of three in one; generally applied to the ineffable mystery of three persons in one God, Father, Son, and Holy Spirit. The term, which might more properly be expressed by *triunity*, corresponds to the *trinitatis unitas*, of Tertullian. It was less properly expressed by the Greek fathers by the word *τριας*, a term which had been employed by certain Platonic philosophers, when they spoke of the many triads in the Deity, but was first introduced in application to the Christian doctrine, by Theophilus of Antioch in the second century. This Tertullian rendered into Latin by *trinitas*. The doctrine of

the trinity is rejected by some because it is incomprehensible; but as Mr. Scott observes, if distinct personality, agency, and divine perfections, be in Scripture ascribed to the Father, and to the Son, and to the Holy Spirit, no words can more exactly express the doctrine, which must unavoidably be thence inferred, than those commonly used on this subject, viz. that there are three distinct Persons in the Unity of the Godhead. The sacred oracles most assuredly teach us, that the One living and true God is, in some inexplicable manner, *Triune*, for he is spoken of as *One* in some respects, and as *Three* in others, Gen. i. 26; ii. 6, 7; Isa. xlviii. 16; xxxiv. 16; 2 Cor. xiii. 14; John xiv. 23; Matt. xxviii. 19; 2 Thess. iii. 3; Acts v. 3, 4. The Trinity of Persons in the Deity consists with the Unity of the Divine Essence; though we pretend not to explain the *modus* of it, and deem those reprehensible who have attempted it; as the *modus* in which any being subsists, according to its distinct nature and known properties, is a secret to the most learned naturalists to this present day, and probably will always continue so. But if the most common of God's works, with which we are the most conversant, be in this respect incomprehensible, how can men think that the *modus existendi* (or manner of existence) of the infinite Creator can be level to their capacities? The doctrine of the Trinity is indeed a mystery, but no man hath yet shown that it involves in it a real contradiction. Many have ventured to say, that it ought to be ranked with transubstantiation, as equally absurd. But Archbishop Tillotson has shown, by the most convincing arguments imaginable, that transubstantiation includes the most palpable contradictions; and that we have the evidence of our *eyes*, *feeling*, and *taste*, that what we receive in the Lord's supper is bread, and not the body of a man; whereas we have the testimony of our *eyes* alone that the words 'This is my body,' are at all in the Scriptures. Now this is intelligible to the meanest capacity; it is fairly made out and perfectly unanswerable: but who ever attempted thus to prove the doctrine of the Trinity to be self-contradictory? What testimony of our senses, or what demonstrated truth, does it contradict? Yet till this be shown, it is neither fair nor convincing to exclaim against it as contradictory, absurd, and irrational." See articles JESUS CHRIST and HOLY GHOST; also *Owen*, *Watts*, *Jones*, *S. Broome*, *Fawcett*, *A. Taylor*, *J. Scott*, *Simpson*, and *Wesley's* pieces on the subject; *Bull's Defensio Fidei Nicenae*; *Dr. Allix's Testimonies of the Jewish Church*; *Display of the Trinity by a Layman*; *Scott's Essays*.

TRUTHENTS, a sect of the sixth century, whose chief was John Ascunage, a Syrian philosopher, and at the same time a Monophysite. This man imagined in the Deity three natures or substances absolutely equal in all respects, and joined together by no

common essence; to which opinion his adversaries gave the name of Trithicism. One of the warmest defenders of this doctrine was John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation; and hence he has been considered by many as the author of this sect, whose members have consequently derived from him the title of Philoponists.

This sect was divided into two parties, the Philoponists and the Cononites; the latter of whom was so called from Conon, bishop of Tarsus, their chief. They agreed in the doctrine of three persons in the Godhead, and differed only in their manner of explaining what the Scripture taught concerning the resurrection of the body. Philoponus maintained, that the form as well as the matter of all bodies was generated and corrupted, and that both, therefore, were to be restored in the resurrection. Conon held, on the contrary, that the body never lost its form; that its matter alone was subject to corruption and decay, and was consequently to be restored when this mortal shall put on immortality.

TRUCE OF GOD, a scheme set on foot for the purpose of quelling the violence and preventing the frequency of private wars, occasioned by the fierce spirit of the barbarians in the middle ages. In France, a general peace and cessation from hostilities took place A. D. 1052, and continued for seven years, in consequence of the methods which the bishop of Aquitaine successfully employed to work upon the superstition of the times. A resolution was formed, that no man should, in time to come, attack or molest his adversaries during the season set apart for celebrating the great festivals of the church, or from the evening of Thursday in each week, to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy; our Lord's passion having happened on one of those days and his resurrection on another. A change in the dispositions of men so sudden, and which proposed a resolution so unexpected, was considered as miraculous; and the respite from hostilities which followed upon it was called the Truce of God. This cessation from hostilities during three complete days every week, allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security.

TRUST IN GOD signifies that confidence in, or dependence we place on him. This trust ought to be, 1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part, and him part, Prov. iii. 5, 6—2. Universal; body, soul, circumstances, 1 Peter v. 7.—3. Perpetual, Isa. xxvi. 4.—4. With a lively expectation of his blessing, Mic. vii. 7. The encouragement we have to trust in him arises, 1. From his liberality,

Rom. viii. 32; Psa. lxxxiv. 11.—2. His ability, James i. 17.—3. His relationship, Psa. ciii. 13.—4. His promise, Isa. xxxiii. 16.—5. His conduct in all ages to those who have trusted him, Gen. xlviii. 15, 16; Psa. xxxvii. 25. The happiness of those who trust in him is great, if we consider, 1. Their safety, Psa. cxxv. 1.—2. Their courage, Psa. xxvii. 1.—3. Their peace, Isa. xxvi. 3.—4. Their character and fruitfulness, Psa. i. 3.—5. Their end, Psa. xxxvii. 37; Job v. 26.

TRUTH, a term used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things. *Moral* truth is the conformity of our words and actions to our sentiments. *Evangelical* or Gospel truth is taken for Christ; the doctrines of the Gospel; substance or reality, in opposition to the shadows and ceremonies of the law, John i. 17. For this truth we ought to be sincere in seeking, zealous in defending, and active in propagating; highly to prize it, constantly to rejoice in it, and uniformly to be obedient to it. See LYING, SINCERITY; *Tatham's Scale of Truth*; *Locke on the Understanding*; *Beattie on Truth*; *Dr. Stennett's Sermon on propagating the Truth*; *Saurin's Sermons*, Eng. trans., vol. ii., ser. 1 and 14.

TSCHORNABOLTSI, a Russian sect, the members of which refuse to take an oath, hold it unlawful to shave the beard, and do not pray for the emperor and imperial family according to the prescribed form. They have many things in common with the other sects, and believe that the end of the world is at hand.

TRULUPINS, a denomination which appeared about the year 1372, principally in Savoy and Dauphiny. They taught that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law. It is said they often went naked, and they allowed of no prayer to God but mental. They called themselves the *fraternity of the poor*.

TYNDALE, WILLIAM, deservedly renowned as an English reformer, and memorable for having made the first English version of the Bible, was born on the confines of the principality, in the year 1480. After being initiated in grammar learning, he prosecuted his studies in the University of Oxford, where, having imbibed the principles of the Reformation, he instilled them into the minds of some of the junior fellows of Magdalen College, and other students. He was greatly esteemed in the university for his excellent moral character, being considered a person of a most virtuous disposition and unblemished life, in consideration of which he was admitted a canon of the college then newly founded by Cardinal Wolsey. His zeal in behalf of the reformers, however, soon excited a clamour

against him, and obliged him to quit Oxford for safety; on which he retired to Cambridge, where he diligently applied himself to the study of the Holy Scriptures, and of divinity. After finishing his academical studies, he accepted the invitation of Sir John Welch, knight, to become the tutor of his sons; and proceeded to his residence at Little Sodbury, in Gloucestershire, about ten miles from Bath, and the same from Bristol, where he continued for some time highly respected by Sir John and his family. It deserves to be recorded in this place, that the mansion in which Tyndale found an asylum, and spent some years of his life in the family of Sir John Welch, still exists, and is kept in very creditable repair, after a lapse of 300 years. It stands upon a slight eminence adjoining the parish church, and is conspicuously seen from every part of the Riding (or racecourse) of Chipping Sodbury, towards which it fronts. In order to conciliate the mind of the knight and his lady, and prepossess them in favour of the Reformation, Tyndale put into their hands Erasmus's Manual of a Christian Soldier, which he had himself translated into English; and with a view of propagating the principles of the Reformation as far as was in his power, he frequently preached in and about Bristol.

At the hospitable table of Sir John Welch, Tyndale had frequent opportunities of meeting many abbots and dignified clergymen who resorted thither, to whom he introduced the subject of religion, freely avowing his own sentiments; and when at any time they declared their dissent from his opinions, he would freely appeal to the Scriptures in support of what he said. Of this, however, his opponents in time grew weary, and finding themselves unable to answer him, they began to entertain a secret grudge against him, and to seek his ruin. He complains of this in his prologue to the first book of Moses, testifying that he suffered much from unlearned priests, (in Gloucestershire,) who, he says, "were full rude and ignorant, God knoweth: which have seen no more Latin than this only which they read in their portesses and missals, which yet many of them can scarcely read."

Tyndale having thus brought upon himself the ill-will of the popish clergy, they not only reviled him as a heretic, but impeached him to the chancellor of the diocese, before whom he appeared, and was severely reprimanded and threatened. Finding that he could no longer continue secure in that part of the country, and that his patron, Sir John Welch, could not protect him without bringing himself into danger, they parted by mutual consent. He then came to London, and preached for some time in the church of St. Dunstons in the West, and set himself in good earnest to translate the New Testament into English.

as the most effectual means of rooting out popery, and establishing genuine Christianity. Convinced, however, that he could not safely prosecute his design in England, he resolved to go on the continent for greater security. Leaving England, he first proceeded to Saxony, where he conferred with Luther and other learned men. He then came back into the Netherlands, and took up his residence at Antwerp, where there then was a considerable factory of British merchants, of whom several had embraced the doctrines of the reformers. Here he set himself about his intended work, in which he had the assistance of the learned John Fry, and a friar named William Roze, who was afterwards burnt in Portugal; the latter acted as his amanuensis, and assisted him in other respects. In 1526, Mr. Tyndale published his translation of the New Testament, in octavo, but without a name. The impression consisted of 1500 copies, many of which found their way into England, and were eagerly bought up and read. This alarmed the popish party, who did all they could to suppress the work. Tonstall, then Bishop of London, employed agents to buy up all the copies they could meet with, which was done, and a bonfire made of them in Cheapside. John Tyndale, the author's brother, was prosecuted and condemned to do penance for importing and concealing some of the copies; and Mr. Monmouth, his great friend and benefactor, was imprisoned in the Tower and almost ruined. Tyndale reprinted his New Testament in 1527; and a still more correct edition was printed in 1534. He also translated the five books of Moses, which were printed in 1530; besides which, he is said to have translated all the other historical books of the Old Testament, though it does not appear that these latter were ever printed. Mr. Tyndale resided some time at Hamburg, but afterwards returned to Antwerp, where he lodged in the house of Mr. Thomas Poyntz, an English merchant. Here he was seized by those who had long thirsted for his blood, as a heretic, too dangerous to live, and conveyed to the Castle of Vilvorden, eighteen miles from Antwerp, where he continued in confinement a year and a half. His friends made every exertion in their power to procure his

discharge, but in vain. He was brought to trial, condemned by virtue of the emperor's decree, made in the assembly at Augsburg; and, in the year 1536, put to death near the Castle of Vilvorden, being first strangled. He died, calling out in his last moments, "Lord, open the eyes of the King of England," after which, his body was reduced to ashes. Such was the end of William Tyndale, a very learned and pious man, and of the most unblemished character, whose only crime was that of translating the Scriptures into English for the benefit of his countrymen.—*Brit. Biog.*; *Jones' Christ. Biog.*

**TYPE**, an impression, image, or representation of some model, which is termed the anti-type. In this sense the word is often used to denote the prefiguration of the great events of man's redemption by things in the Old Testament. Types are distinguished into, 1. Such as were directly appointed for that end; as the sacrifices. 2. Such as had only a providential ordination to that end; as the story of Jacob and Esau.—And, 3. Things that fell out of old, so as to illustrate present things from a similitude between them; as the allegory of Hagar and Sarah. Some distinguish them into real and personal; by the former intending the tabernacles, temples, and religious institutions; and under the latter, including what are called providential and personal types: others deny that there are any personal types strictly so called. While we may justly consider the death of Christ, and his resurrection from the dead, as events that are typified in the Old Testament, we should be careful not to consider everything mentioned in the Hebrew Scripture as a type, for this will expose the whole doctrine of types to ridicule: for instance, what can be a greater burlesque on the Scriptures than to suppose, as some have done, that the extraction of Eve from the side of Adam, while he was in a deep sleep, was intended as a type of the Roman soldiers' piercing our Saviour's side while he slept the sleep of death? Such ideas as these, vented sometimes by novices, and sometimes by more aged divines, gave a greater proof of the wildness of their fancies than the correctness of their judgments. See *Stuart's Er-nesti*, p. 38.

## U.

**UBIQUITARIANS**, formed from *ubique*, "every where," in ecclesiastical history, a sect of Lutherans which rose and spread itself in Germany; and whose distinguishing doctrine was, that the body of Jesus Christ is every where, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error in 1560. Luther himself, in his controversy with Zuin-

glius, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; but he became sensible afterwards that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and

dressed up in a specious and plausible form, by Brentius, Chemnitzius, and Andreas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every Lutheran who believes the doctrine of consubstantiation, whatever he may pretend, must be an Ubiquitarian.

UBIQUITY, omnipresence; an attribute of the Deity, whereby he is always intimately present to all things. See OMNISCIENCE.

UCKEWALLISTS, a sect which derived its denomination from Uke Wallis, a native of Friesland, who published his sentiments in 1637. He entertained a favourable opinion of the eternal state of Judas, and the rest of Christ's murderers. His argument was this,—that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the divine justice. This denomination strictly adhered to the doctrine of the Mennonites.

UNBELIEF, the refusing assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting the testimony of God's word, concerning his Son, John iii. 18, 19; xvi. 9. "It includes," says Dr Guyse, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God."—"Unbelief," says the great Charnock, "is the greatest sin, as it is the foundation of all sin: it was Adam's first sin: it is a sin against the Gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation, John iii. 11. *Charnock's Works*, vol. ii. p. 601; *Case's Sermons*, ser. 2; *Bishop Porteus's Sermons*, vol. i. ser. 2; *Dr. Owen's Reasons of Faith*; *Hanum's Compendium*, vol. ii. p. 26; *Churchill's Essay on Unbelief*.

UNBELIEVERS are of three sorts. 1. Those who, having heard the Gospel, reject it.—2. Those who verbally assent to it, yet know not to what they assent, or why they believe.—3. They who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin.

The following is a striking description, given by Massillon, of an unbeliever (Ser. i.

vol. iii. Engl. trans.) "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence, to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and the most fortunate have always reason on their side. Who could henceforth place any dependence on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life: virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established through the policy of legislators. According to them, the most horrible crimes or the purest virtues are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What monsters, then, must such be upon the earth!"

UNCHANGABLENESS OF GOD. See FAITHFULNESS and IMMUTABILITY OF GOD.

UNCTION, in matters of religion, is used for the character conferred on sacred things by anointing them with oil. Unctions were very frequent among the Hebrews. They anointed both their kings and high priests at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. In the ancient Christian Church, unction accompanied the ceremonies of baptism and confirmation. Extreme unction, or the anointing persons in the article of death, was also practised by the ancient Christians, in compliance with the precept of St. James, chap. v. 14, 15; and this extreme unction the Romish Church has advanced to the dignity of a sacrament. It is administered to none but such as are affected with some mortal disease, or in a decrepit age. It is refused to impenitent persons, as also to criminals. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed in the palms of the hands, but priests on the back of them, because the palms of their hands have been already consecrated by ordination.

The oil with which the sick person is anointed represents, it is said, the grace of God, which is poured down into the soul; and the prayer used at the time of anointing expresses the remission of sins thereby granted to the sick person; for the prayer is this:—

"By this holy unction, and his own most pious mercy, may the Almighty God forgive thee whatever sins thou hast committed *by the sight*," when the eyes are anointed; *by the hearing*, when the ears are anointed; and so of the other senses.

The passage before mentioned, from St. James, respecting the anointing with oil, has been a source of difficulty to some pious minds; but, in order to understand it, it is necessary to observe that anointing with oil was an ordinance for the miraculous cure of sick persons. (Mark vi. 13.) But since those extraordinary gifts are ceased, as being no longer necessary for the confirmation of the gospel, of course there is no warrant now for using that ceremony.

UNCTION, in preaching, is that insinuating tenderness of spirit—that sweet, affectionate, and alluring mode of address which impregnates the soul with thrilling feelings of delight, and soothes and draws it into a ready compliance with what is presented to it.

UNDERSTANDING, the faculty of perceiving things distinctly; or that power of the mind by which we arrive at a proper idea or judgment of things. See JUDGMENT, MIND, SOUL.

UNIFORMITY, regularity; a similitude or resemblance between the parts of a whole. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites, &c. of the Church of England, prescribed by the famous stat. 1 Eliz. and 13, 14 Carol. II. cap. 4, called the *Act of Uniformity*, which see.

UNIGENITUS, the BULL, the instrument issued by Pope Clement XI. in 1713, against the French translation of the New Testament, with notes, by Pasquier Quesnel, priest of the Oratory, and a celebrated Jansenist. The book, having occasioned considerable disputes, had already been condemned by the court of Rome in 1708; but this step being found ineffectual, Clement, who had privately spoken of it in terms of rapture, declaring it to be an excellent book, and one which no person resident at Rome was capable of writing, proceeded to condemn *One Hundred and One* propositions of the notes; such as—Grace, the effectual principle of all good works; faith, the first and fountain of all the graces of a Christian; the Scriptures should be read by all, &c. This bull, procured by Louis and the Jesuits, occasioned terrible commotions in France. Forty Gallican bishops accepted it; but it was opposed by many others, especially by Noailles, archbishop of Paris. Many of the prelates, and other persons eminent for piety and learning, appealed, on the subject, from the papal authority to that of a general council, but in vain. A persecution was raised against those who espoused the principles of Quesnel, and many of them were obliged to flee their coun-

try. By these means the interests of the Romish Church were greatly injured. Not only did they confirm Protestants in their separation from her communion, but they strengthened the party of the Jansenists, and produced a sympathy in their favour on the part of numbers who had previously felt no interest in the dispute.

UNION CHAPELS. See CHAPELS.

UNION HYPOSTATICAL is the union of the human nature of Christ with the divine, constituting two natures in one person. Not consubstantially, as the three persons in the Godhead; nor physically, as soul and body united in one person; nor mystically, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. It was miraculous, Luke i. 34, 35. Complete and real: Christ took a real human body and soul, and not in appearance. Inseparable, Heb. vii. 25. For the reasons of this union, see article MEDIATOR.

UNION TO CHRIST, that act of divine grace by which we are joined to Christ; and is considered, 1. As *virtual*, or that which was formed from all eternity, Eph. i. 4.—2. *Vital* or *spiritual*, formed in the moment of our regeneration, John xvii. 26; 1 John iv. 13. It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son, John xvii. 11, 21, &c. It is also compared to the union of a vine and its branches, John xv. 4, 5. To the union of our food with our bodies, John vi. 56, 57. To the union of the body with the head, Eph. iv. 15, 16. To the conjugal union, Eph. v. 23, 30. To the union of a king and his subjects, Matt. xxv. 34, 40. To a building, 1 Pet. ii. 4, 5; Eph. ii. 21, 22. It is also represented by an identity or sameness of spirit, 1 Cor. vi. 17. By an identity of body, 1 Cor. xii. 12, 27. By an identity of interest, Matt. xxv. 40; John xx. 17. This union must be considered not as a mere mental union only in comfort or notion: nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a mystical union, Eph. v. 32. Honourable union, 1 John iii. 1, 2. Supernatural union, 1 Cor. i. 30. Holy, 1 John iii. 24. Necessary, John xv. 4. Inviolable, Rom. viii. 38, 39. Some state it thus: 1. An union of natures, Heb. ii. 11.—2. Of actions, his obedience being imputed to us, and our sins reckoned to him, 2 Cor. v. 21.—3. Of life, Col. iii. 4.—4. Of sentiment, 2 Cor. v. 17.—5. Of interest, Matt. xxv. 34, &c.—6. Of affection, 2 Cor. v. 14.—7. Of residence, John xvii. 24. The *advantages* of it are knowledge, Eph. i. 18. Fellowship, 1 Cor. i. 9. Security, John xv. Felicity, 1 Pet. i. 8. Spirituality, John xv. 8; and indeed, all the rich communications of spiritual blessings here and here-

after, Col. i. 22. The evidences of union to Christ are, light in the understanding, 1 Pet. ii. 9. Affection to him, John xiv. 21. Frequent communion with him, 1 John i. 3. Delight in his word, ordinances, and people, Pa. xxvii. 4; cxix. Submission to his will, and conformity to his image, 1 John ii. 5.—*Dickinson's Letters*, let. 17; *Flavel's Method of Grace*, ser. 2; *Polhill on Union*; *Brown's Compend.*, b. 5. ch. 1.

UNITARIANS, a name assumed by those who confine the glory and attributes of divinity to the Father, and refuse them to the Son and Holy Spirit. As the unity of the Godhead is not distinctly a tenet of that body, but is held by Trinitarians as strenuously as by them, the legitimate use of the term has never been conceded to them. For a greater length of time, and more appositely, they have been called SOCINIANS, which see.

UNITED BRETHREN. See MORAVIANS.

UNITY OF GOD, a term made use of to denote that there is but one God or self-existent Being. The unity of God is argued from his necessary existence, self-sufficiency, perfection, independence, and omnipotence; from the unity of design in the works of nature; and from there being no necessity of having more gods than one; but the Scriptures set it beyond all doubt, Deut. vi. 4; Psal. lxxxvi. 10; Isa. xliii. 10; Mark xii. 29; John xvii. 3; Romans iii. 30; 1 Cor. viii. 4, 6; 1 Tim. ii. 5. See POLYTHEISM; *Abernethy on the Attributes of God*, vol. i. ser. 5; *Wilkins's Natural Religion*, pp. 113, 114; *Howe's Works*, vol. i. pp. 72, 73; *Gill's Divinity*, vol. i. p. 183, 8vo. edit.; *Ridgley's Divinity*, question 8.

UNIVERSALISTS, those who suppose that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a mean of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c. as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say, this doctrine is the most consonant to the perfections of the Deity, most worthy the character of Christ, and that the Scriptures cannot be reconciled upon any other plan. They teach their followers ardent love to God; and peace, meekness, candour, and universal love to men, they observe, are the natural result of these views.

The sentiments of the Universalists were embraced by Origen in the third century, and in more modern times by Chevalier Ramsay, Dr. Cheyne, Mr. Hartley, and others. But one of the greatest advocates for this doctrine

was Dr. Chauncy. His arguments are these.

1. Christ died not for a select number of men only, but for mankind universally, and without exception or limitation, for the sacred Scriptures are singularly emphatical in expressing this truth, 1 Thessa. v. 10; 1 Cor. xv. 3; Rom. v. 6; 1 Pet. iii. 18; John i. 29; iii. 16, 17; 1 John ii. 2; Heb. ii. 9.—2. It is the purpose of God according to his good pleasure, that mankind universally, in consequence of the death of his son Jesus Christ, shall certainly and finally be saved, Rom. v. 12, &c.; viii. 19—24; Col. i. 19, 20; Eph. iv. 10; i. 9, 10; 2 Tim. i. 4.—3. As a mean in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government, 1 John iii. 8; John i. 29; Matt. i. 21; Psal. viii. 5, 6; Heb. ii. 6, 9; Phil. ii. 9—11; 1 Cor. xv. 24—29.—4. The Scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought, that it is comprehensive of mankind universally, Rev. v. 13.

The opponents, however, of Dr. Chauncy, and this doctrine, observe, on the contrary side, that the sacred Scriptures expressly declare that the punishment of the finally impenitent shall be eternal, Matt. xviii. 8; xiv. 41, 46; Mark ix. 43; Rev. xiv. 11; 2 Thess. i. 9; Ephesians ii. 17; Jude xiii.; Rev. ix. 3; xx. 10; Matt. xii. 31, 32; Luke xii. 10; Mark iii. 29; 1 John v. 16; Heb. i. 4, 6; x. 26, 27; Matt. xxvi. 24. See articles DESTRUCTIVISTS, HELL.

The title of Universalists distinguishes those who embrace the sentiment of Mr. Rely. See RELYANISTS. Dr. Joseph Huntington was a great advocate also for universal salvation, as may be seen from a posthumous work of his, entitled, "Calvinism Improved; or the Gospel Illustrated in a system of real Grace issuing in the Salvation of all men." This work was answered by Mr. Nathan Strong, minister of Hartford, in Connecticut; in which he endeavours to reconcile the doctrine of eternal misery with the infinite benevolence of God.

This doctrine of universal salvation, or restoration, besides being generally acknowledged by the Socinians, has been defended in England by Mr. Winchester, and after him by Mr. Vidler and others. The latter has been opposed by Mr. A. Fuller and Mr. C. Jerrard. There are but few Universalists forming a distinct sect in this country; but in the United States, their Societies amount to between two and three thousand; their preachers to about one hundred and forty, and their regularly organised churches to sixty. The tenet is almost universally held by the Protestants of Germany. Dr. Chauncy's *Salvation of all Men*; and a refutation of this work by Dr. Jon. Edwards, of New Haven, Glasgow, 1802; White's



*Restoration of all things; Hartley on Man; Universalists' Miscellany; Fuller's Letters to Vidler; Letters to a Universalist, containing a Review of that controversy, by Scrutator; Mr. Spaulding's Treatise on Universalism; and M. Stuart's work on Future Punishment, published in America.*

UNPARDONABLE SIN. See SIN, sec. 8.

URIM AND THUMMIM, (light and perfection,) among the ancient Hebrews, a certain oracular manner of consulting God, which was done by the high priest, dressed in his robes, and having on his pectoral, or breast-plate. There have been a variety of opinions respecting the Urim and Thummim, and, after all, we cannot determine what they were. The use made of them was, to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great personage.

URSULINES, an order of nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers' houses; and their employment was to search for the afflicted, to comfort them; for the ignorant, to instruct them; and for the poor, to relieve them; to visit the hospitals, and to attend upon the sick; in short, to be always ready to do acts of charity and compassion. In 1544, Pope Paul III. confirmed the institution of the Ursulines. Sir Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four

hundred. Pope Gregory XIII. and his successors Sixtus V. and Paul V. granted new privileges to this congregation. In process of time, the Ursulines, who before lived separately, began to live in community, and embrace the regular life. The first who did so were the Ursulines of Paris, established there in 1604, who entered into the cloister in the year 1614, by virtue of a bull of Pope Paul V. The foundress of the Ursulines of France, was Madame Frances de Bermond, who in 1574 engaged about twenty-five young women of Avignon, to embrace the institute of St. Angela of Brescia. The principal employ of the Ursulines, since their establishment into a regular order, was to instruct young women; and their monasteries were a kind of schools, where young ladies of the best families received their education.

USURY, the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers, Deut. xxiii. 20; but were prohibited to take usury from their brethren of Israel, at least if they were poor, Exod. xxii. 25; Lev. xxv. 35, 37. From the Scriptures speaking against the practice of usury, some have thought it unlawful, Psa. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8. But it is replied, that usury there only means immoderate interest, or oppression, by taking advantage of the indigent circumstances of our neighbour; that it seems as lawful for a man to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.

## V.

VALENTINIANS, a sect who sprung up in the second century, and were so called from their leader Valentinus. The Valentinians were only a branch of the Gnostics, who realized or personified the Platonic ideas concerning the Deity, whom they called *Pleroma* or *Plenitude*. Their system was this: the first principle is Bythos, i. e. Depth, which remained many ages unknown, having with it Ennoe or Thought, and Sige or Silence: from these sprung the Nous or Intelligence, which is the only Son, equal to, and alone capable of comprehending the Bythos. The sister of Nous they called Alethia or Truth; and these constituted the first quaternity of *Æons*, which were the source and original of all the rest: for Nous and Alethia produced the world and life; and from these two proceeded man and the church. But besides these eight principal *Æons*, there were twenty-two more; the last of which, called *Sophia*, being desirous to arrive at the knowledge of Bythos, gave herself a great deal of uneasiness, which created in her Anger and

Fear, of which was born Matter. But the Horos or Bounder stopped her, preserved her in the Pleroma, and restored her to perfection. Sophia then produced the Christ and the Holy Spirit, which brought the *Æons* to their last perfection, and made every one of them contribute their utmost to form a Saviour. Her Enthymese or Thought, dwelling near the Pleroma, perfected by the Christ, produced every thing that is in this world by its divers passions. The Christ sent into it the Saviour, accompanied with angels, who delivered it from its passions without annihilating it; from thence was formed corporeal matter. And in this manner did they romance concerning God, nature, and the mysteries of the Christian religion.

VATICAN MANUSCRIPT. See BIBLE MSS.

VANISTS, the partisans of Sir Harry Vane, whose religious views were clouded and mystical, though his character appears to have been noble, brave, and disinterested.

VANITY, emptiness. It is often applied to

the man who wishes you to think more highly of him than what he really deserves; hence the vain man flatters in order to be flattered; is always fond of praise; endeavours to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. The term is likewise applied to this world, as unsatisfactory, Ecc. i. 2; to lying, Ps. iv. 2; to idols, Deut. xxxii. 21; to whatever disappoints our hopes, Ps. lx. 11. See PRIDE.

VARIOUS READINGS. See READINGS.

VEDAS, the sacred books of the Hindoos, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine, and are four in number. The principal part of them is that which explains the duties of man in methodical arrangement. The fourth book contains a system of divine ordinances. See the *first volume of the Asiatic Researches*.

VENERATION, an affection compounded of awe and love, and which, of all others, becomes creatures to bear toward their infinitely perfect Creator. See DEVOTION.

VENIAL SINS. According to a distinction invented by the schoolmen, and adopted in the Church of Rome, some sins are pardonable, others not. To the former they give the name of *venial*, to the latter, that of *mortal* sins. Thomas Aquinas, and his followers, lay down seven distinctions between them, but they are most frivolous, as Baxter has shown in the fourteen arguments which he has employed in their confutation. It is most certain that, as the smallest sins contain in them rebellion against the supreme authority of God, they must be in their own nature mortal, or deserving of death; while, on the other hand, there is no sin so great that it will not be forgiven, on repentance and faith in the atonement.

VERACITY OF GOD is his truth, or an exact correspondence and conformity between his word and his mind. Moses says, "He is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God; all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth; all his works in creation, providence, and grace, are according to truth. See FAITHFULNESS OF GOD.

VERSCHORISTS, a sect that derived its denomination from Jacob Verschoor, a native of Flushing, who, in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinoza, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called Hebrews, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as the Hattemists. See HATTEMISTS.

VERTABETTS, among the Armenian Christians, are such as have acquired a degree corresponding to that of doctor in divinity among us. This degree is conferred with the same solemnities as holy orders; and those who receive it are appealed to in all religious debates; they preach in the churches; reconcile differences; and exert themselves to maintain the purity of the Armenian creed. They are supported by the voluntary contributions of their hearers, or of those who apply to them for the decision of any religious question.

VETO ACT, an act passed by the General Assembly of the Church of Scotland, by which Presbyteries are compelled, if the majority of the male communicants of a parish object to the settlement of a presentee, to reject such presentee, without assigning a reason.

VICAR, a priest of a parish, the predial tithes whereof are improper or appropriated; that is, belong either to a chapter, religious house, &c. or to a layman, who receives them, and only allows the vicar the small tithes, or a convenient salary.

VICE, a fault; the opposite of virtue.

VIGIL, the eve or day before any solemn feast, because then Christians were wont to watch, fast, and pray in their churches.

VIRGINITY, PENETRATIVE, such an extraordinary or perfect gift of chastity, to which some have pretended, that it overpowered those by whom they have been surrounded, and created in them an insensibility to the pleasures of the flesh. The Virgin Mary, according to some Romanists, was possessed of this gift, which made those who beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity.

VIRGINITY, PERPETUAL, is ascribed to the mother of our Lord by the Eastern or Greek Church, which calls her *ἀειπαρθένος*, and by the Romans, which calls her *Semper Virgo*. In every age of the church, however, there have been those who have maintained that she only continued a virgin till the nativity of Christ. Epiphanius, and after him Augustine, give such the name of *Antidicomarianita*. Bishop Pearson maintains the affirmative, on the following very unsatisfactory grounds; her peculiar eminency and unparalleled privilege; the special honour and reverence due to her Son, and ever paid by her; the regard of the Holy Ghost that came upon her, and the power of the Highest which overshadowed her; and the singular goodness and piety of Joseph, her husband. By an accommodation of Ezek. xlv. 2, he, and many others, are inclined to support the same side of the question. With respect to Matt. i. 25, where it is said, "Joseph knew her not until she had brought forth her first-born Son," it has generally been considered equivocal; but Campbell, Whithy, Bloomfield, and other critics, regard the phrase as favouring the contrary opinion, that she did not continue a virgin.

See especially Whitby's Note, and we may well acquiesce in the sentiment of Basil, there quoted: "what she was afterwards, (after the birth of our Saviour,) let us leave undiscussed, as being of small concern to the mystery."

**VIRTUE**, a term used in various significations. Some define it to be "living according to nature;" others, "universal benevolence to being." Some, again, place it "in regard to truth;" others in the "moral sense." Some place it in "the imitation of God;" others, "in the love of God and our fellow creatures." Some, again, think it consists "in mediocrity," supposing vice to consist in extremes; others have placed it in "a wise regard to our own interest." Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow creatures may come as near to the truth as any. See *Edwards and Jameson on Virtue*; *Grove's and Paley's Moral Phil.*; *Cumberland's Law of Nature*, cap. i. § 4; *Beattie's Elements of Moral Science*, vol. ii. pp. 8, 77; *Dr. Watts's Self Love and Virtue Reconciled*, 2nd vol. of his work, last edition.

**VISION**, the supernatural representation of an object to a man when waking, as in a glass which places the visage before him. It was

one of the ways in which the Almighty was pleased to reveal himself to the prophets, *Isa. i. 1.*; *xxi. 2.*

**VISITATION**, the survey or inspection performed by a bishop in his diocese, to examine into the state of the church. In a divine or spiritual sense, it is taken either for a communication of divine love, or for any calamity affecting a nation.

**VOLUNTARIES**, those who advocate what is called the *Voluntary Principle*. See **PRINCIPLE**, **VOLUNTARY**.

**VOW**, a solemn and religious promise or oath. (See **OATH**.) It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting of his glory. Under the Old Testament dispensation, vows were very common, *Judg. xi.*; *Num. xxx.* But in the New Testament there is no command whatever for the observation of them. Hence it is supposed that vows belong more to the ceremonial law than to the Gospel; and that we are to be more dependent on divine grace to keep us, than to make resolutions and vows which we do not know that we shall be able to perform; and we certainly ought not to vow anything but what we are able to perform.

**VULGATE**, a very ancient translation of the Bible, and the only one acknowledged by the Church of Rome to be authentic. See **BIBLE**, ancient versions, 10, 3.

## W

**WAHABEES**, a modern Mohammedan sect, founded by Sheik Mohammed, the son of Abd el Wahab, in honour of whom they bear the name. They profess to have reformed Islamism, and reduced it to its primitive simplicity. They reject the worship of the prophet as gross idolatry, and adhere strictly to the Koran. They otherwise observe all the religious rites of the Mohammedans, the number of the prayers, the genuflexions, the fast of the Ramadan, and abstinence from wine and all spirituous liquors. They inflict death on all Mussulmans who do not renounce the worship of Mohammed. The Jews and Christians they leave unmolested. They originated in the small tribe of Nedshi, in Yemen; but their founder undertook an expedition into Syria, and the regions bordering on the Euphrates; and having collected a number of tribes from the Arabian desert, who became converts to his views, he formed them into a distinct nation, under the government of Eben Send, as their civil governor, and himself as their Iman, or spiritual ruler. This appears to have taken place soon after the middle of last century; but no measures were taken against the Wahabees by the Porte till the year 1798, when they were attacked by the

Pasha of Bagdad, but without effect, which emboldened them to leave the desert; and in 1801 and 1802 they met with signal success, took great booty from the neighbouring Mohammedans, and captured Mecca itself, where they established their power in lieu of that of the Grand Sultan, in virtue of which he had hitherto been regarded as the head and protector of the faithful. The residence of Send was now fixed at Dreich, where he had a palace, and lived in all the pomp and splendour of an eastern prince. In 1803 and 1804 he made unsuccessful attacks on Bagdad and Bussorah, but took Medina in 1804, and in 1805 Jidda, which had formerly baffled all his attempts to subdue it. The Porte was now obliged to pay a heavy tribute for permission to send an escort from Damascus with the caravans of pilgrims that annually proceeded to Mecca; and these caravans were no longer allowed to have weapons, flags, or music, or to enter the holy city on carpets, as formerly. In 1807, the Wahabees stood in the zenith of their power; since which time they have been repeatedly repulsed, but they still continue to form a powerful body, to the great annoyance of the Turkish government, and to the terror of the pilgrims, who proceed from

all parts of the East to visit the tomb of the prophet.

WALDENSES, or VALDENSES, a sect of reformers, who made their first appearance about the year 1160. They were most numerous about the valleys of Piedmont; and hence, some say, they were called Valdenses, or Vaudois, and not from Peter Valdo, as others suppose. Mosheim, however, gives this account of them: he says that Peter, an opulent merchant of Lyons, surnamed Valdensis, or Validisius, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest, called Stephanus de Evisa, about the year 1160, in translating, from Latin into French, the four Gospels, with other books of holy Scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books, with a proper degree of attention, than he perceived that the religion which was now taught in the Roman church, differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor, (whence the Waldenses were called the poor men of Lyons,) and forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

Soon after Peter had assumed the exercise of his ministry, the archbishop of Lyons, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their followers daily increased. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy; from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The attempts of Peter Waldo and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose new articles of faith to Chris-

tians. All they aimed at was, to reduce the form of ecclesiastical government, and the manners both of the clergy and people, to that amiable simplicity and primitive sanctity that characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the Divine Author of our holy religion. In consequence of this design, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorized to instruct, exhort, and confirm the brethren in their Christian course; and demanded the restoration of the ancient penitential discipline of the church, i. e. the expiation of transgressions by prayer, fasting, and alms, which the new-invented doctrine of indulgences had almost totally abolished. They at the same time affirmed, that every pious Christian was qualified and entitled to prescribe to the penitent the kind or degree of satisfaction or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsel and admonitions which his case demanded. They maintained, that the power of delivering sinners from the guilt and punishment of their offences belonged to God alone; and that indulgences, of consequence, were the criminal inventions of sordid avarice. They looked upon the prayers and other ceremonies that were instituted in behalf of the dead, as vain, useless and absurd, and denied the existence of departed souls in an intermediate state of purification: affirming that they were immediately, upon their separation from the body, received into heaven, or thrust down to hell. These and other tenets of a like nature composed the system of doctrine propagated by the Waldenses. It is also said, that several of the Waldenses denied the obligation of infant baptism, and that others rejected water baptism entirely; but Wall has proved that infant baptism was generally practised among them.

Their rules of practice were extremely austere; for they adopted as the model of their moral discipline the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth, the inflicting of capital punish-

ments, self-defence against unjust violence, and oaths of all kinds.

During the greatest part of the seventeenth century, those of them who lived in the valleys of Piedmont, and who had embraced the doctrine, discipline, and worship of the church of Geneva, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and seemed to portend nothing less than the total extinction of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny; and the few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

WALTON, BRIAN, editor of the Polyglott Bible, was born at Cleaveland, in the North Riding of Yorkshire, in the year 1600. He was first admitted into Magdalen College, and afterwards removed to Peterhouse, in Cambridge, where he took the degree of master of arts, in 1623. About that time he taught a school and officiated as curate, in the county of Suffolk, whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows, in Bread-street. After the death of Mr. Stock, he became rector of St. Martin's Orgar, in London, and of Sandon, in Essex, to the latter of which he was admitted in 1635. In 1639 he commenced doctor of divinity; at which time he was prebendary of St. Paul's, and chaplain to the king. On the breaking out of the civil war, he was summoned by the House of Commons as a delinquent, sequestered from his living of St. Martin's Orgar, plundered, and obliged to fly; but whether he went to Oxford directly, or to his other living at Sandon, in Essex, does not appear. Of the latter, however, he was speedily dispossessed, after having been grievously harassed, and forced to seek an asylum for his life; so obnoxious was he become to the parliamentary party, by his zeal for the church and king. Retiring to Oxford, he was, on the 12th of August, 1645, incorporated in the university, and now formed the noble scheme of publishing the Polyglott Bible, which, with the assistance of several learned men, he published in 1657, in six volumes, folio. See BIBLE, POLYGLOTT. The Prolegomena and Appendix to this immortal work, were attacked by Dr. John Owen, in 1659, in "Considerations," &c. to which Dr. Walton replied, in a piece under the title of "the Considerator Considered," &c. 8vo. After the Restoration he had the honour to present the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. In

September, 1661, he went to take possession of his see, and was met upon the road, and received with such a concourse of gentry, clergy, and military men, attended by such acclamations of thousands of the people, as had never been known in that quarter on any similar occasion, and, it may be added, not much in the character of the genius of the Gospel! This glory, however great, proved short-lived, for Bishop Walton, on his return to London, about two months after, died at his house in Aldersgate-street, on the 29th of November, 1661, and was interred in St. Paul's Cathedral, where a monument, with a Latin inscription, was erected to his memory. *Brit. Biog.; Jones's Christian Biog.*

WARBURTON, WILLIAM, bishop of Gloucester, an English prelate of the greatest abilities, was born at Newark-upon-Trent, in the county of Nottingham, on the 24th of December, 1691. His father was George Warburton, an attorney and town clerk of that place. His mother was Elizabeth, the daughter of William Hobman, an alderman of the same town. The bishop received the early part of his education under Mr. Weston, then master of Okeham School, in Rutlandshire. His original designation was to the same profession as that of his father and grandfather; and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in business on his own account. He was then admitted to one of the courts at Westminster, and for some years continued in the employment of attorney and solicitor, at the place of his birth. To the peculiar education of Warburton may be ascribed most of the peculiarities of his character; himself, at first an obscure provincial attorney, undisciplined in the court of academical study, and refused when he had even risen to celebrity a common academical honour, he cherished, in after life, a great dislike to the regular disciplinarians of learning; and it was at once his delight and pride to confound the followers of the beaten path in study, by recondite erudition, and to dazzle and astound the supporters of established principles and maxims, by combating them with a force of reason and strength of logic which was as unexampled as it was audacious. His learning and his mental powers were equally established without assistance, and he loved to show how his inbred mental vigour had triumphed over difficulties. From the same source arose both the excellences and defects of his character.

It has been suggested, by an ingenious writer, that he was for some time usher at a school; but this is certain, that in 1724, his first work, consisting of translations from Cæsar, Pliny, Claudian, and others, appeared under the title of "Miscellaneous Translations, in Prose and Verse, from Roman Poets, Orators, and Historians." That work was

dedicated to his early patron, Sir Robert Sutton, and seems to have laid the foundation of his subsequent ecclesiastical preferment. At this period, it has been supposed, he had not abandoned his profession, and it is certain he did not attend to it long afterwards. In 1727 his second work, entitled, "A Critical and Philosophical Inquiry into the Causes of Prodiges and Miracles, as related by Historians," &c. was published, in 12mo., and was also dedicated to Sir Robert Sutton. He was at this time in orders; and on the 25th of April, 1728, had the honour to be in the king's list of masters of arts, created at Cambridge on his Majesty's visit to that university. In June, the same year, he was presented by Sir Robert Sutton to the rectory of Burnt Broughton, in the diocese of Lincoln; a living worth 200*l.* a year, which he retained till his death. A great part of his subsequent life he spent at that place; he devoted himself entirely to letters, and there planned, and in part executed, some of his most important works. Several years elapsed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer. In 1736 he emerged from the comparative obscurity of a private life, into the notice of the world. The first publication which rendered him afterwards celebrated, now appeared under the title of "The Alliance between Church and State; or, the Necessity and Equity of an Established Religion and a Test Law, demonstrated from the Essence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations," in three parts, the first treating of a civil and religious society; the second, of an established church; and the third, of a test law, 8vo. At the end was announced the scheme of "The Divine Legation of Moses," in which he had at this time made considerable progress.

In the last mentioned, as in other works, Warburton, accounting dissent from his favourite theories as a crime of the blackest dye, punished all nonconformists to the idol he had set up, with a most merciless measure of pains and penalties. The first volume of the "Divine Legation of Moses" was published in January, 1737-8, and which, according to the author, "demonstrated the principles of a religious deist, from the omissions of the doctrine of a future state of rewards and punishments, in the Jewish dispensation," in six books. This work produced several answers, and a universal war commenced at his first rise in the literary world, and was proclaimed against him. That his innovating and paradoxical spirit should procure him many adversaries, was hardly to be doubted; but, as if the hypotheses he advanced were matters of established belief, he resented every departure from them as a departure from truth itself, and his impatience of contradiction frequently broke out, in

angry defiance against his opposers, and overwhelmed them with a torrent of scurrility, strengthened by an unequalled force of argument and promptitude of wit. In answer to the first attacks made on his "Legation of Moses," he published, two months afterwards, "A Vindication of the Author of the Divine Legation of Moses, from the Aspersions of the Country Gentleman's Letter in the Weekly Miscellany of February 14th, 1737-8," 8vo. A second edition of "The Divine Legation of Moses," also appeared, in November, 1738. Of this work Gibbon said, "it was a monument crumbling in the dust, of the vigour and weakness of the human mind." In 1741 the second volume of "The Divine Legation," in two parts, containing books iv., v., and vi., was published; as was also a second edition of "The Alliance between Church and State."

"The Divine Legation of Moses" had now been published some time, and various answers and objections to it had appeared from different quarters. In 1744 Mr. Warburton turned his attention to those attacks on his favourite work; and defended himself in a manner which, whilst it did not prove him to be possessed of much humility or diffidence, at least demonstrated that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared, under the title of "Remarks on several occasional Reflections, in Answer to the Rev. Dr. Middleton, Dr. Pococke, the Master of the Charter-house, Dr. Richard Grey, and others; serving to explain and justify divers Passages in the Divine Legation, as far as it is yet advanced; wherein is considered the Relation the several Parts bear to each other and the whole; together with an Appendix, in Answer to a late pamphlet, entitled, 'An Examination of Mr. W——'s Second Proposition,'" 8vo. And this was followed, next year, by "Remarks on several occasional Reflections, in answer to the Rev. Drs. Stebbing and Sykes, serving to explain and justify the Two Dissertations in the Divine Legation, concerning the command to Abraham, to offer up his Son, and the nature of the Jewish Theocracy, objected to by those learned Authors," part two, and last, 8vo. Both these answers are couched in those high terms of confident superiority which marked almost every performance that came from his pen during the remainder of his life. At this juncture the kingdom was under an alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then established government, found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part; and no one did more service than Mr. Warburton, who published three very celebrated sermons at this important crisis. Notwithstanding his great connexions, his acknowledged abilities,

and his established reputation, a reputation founded on the durable basis of learning, and upheld by the decent and attentive performance of every official duty incident to his station, he did not receive any addition to the preferment given him in 1728, by Sir Robert Sutton, (except the chaplainship to the Prince of Wales,) until April, 1746, when he was unanimously called by the Society of Lincoln's Inn to be their preacher. About this time the publication of Dr. Middleton's "Inquiry concerning the Miraculous Powers," gave rise to a controversy which was conducted with great warmth and asperity on both sides, and not much to the credit of either party. On this occasion, Mr. Warburton published an excellent performance, written with a degree of candour and temper, which it is to be lamented he did not always exercise. The title of it was, "Julian; or, a Discourse concerning the Earthquake and Fiery Eruption which defeated the Emperor's attempt to Rebuild the Temple at Jerusalem, 1750;" 8vo. A second edition of this discourse, with additions, appeared in 1751.

In 1753, Mr. Warburton published the first volume of a course of sermons, preached at Lincoln's Inn, entitled "The Principles of Natural and Revealed Religion, occasionally opened and explained." This, in the subsequent year, was followed by a second. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. On September 17th, 1754, he was appointed one of his Majesty's chaplains in ordinary; and, in the next year, was presented to a prebend in the cathedral of Durham, on the death of Dr. Mangey. About the same time, the degree of doctor of divinity was conferred on him by Dr. Herring, then Archbishop of Canterbury; and a new impression of the Divine Legation having been called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the Earl of Hardwicke. In 1757, a pamphlet was published, called "Remarks on Mr. David Hume's Essay on the Natural History of Religion;" which is said to have been composed of marginal observations, made by Dr. Warburton, on reading Mr. Hume's book, and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. On October the 11th, in this year, Warburton was advanced to the deanery of Bristol; and, in 1758, republished the second part of "The Divine Legation," divided into two parts, with a dedication to the Earl of Mansfield, which deserves to be read by every person who esteems the well-being of society as a concern

of any importance. At the latter end of the next year Dr. Warburton received the honour so justly due to his merit, of being dignified with the mitre, and promoted to the vacant see of Gloucester. He was consecrated on the 20th of January, 1760, and, on the 30th of the same month, preached before the House of Lords. In the next year he printed "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper," 12mo. In 1762 he published "The Doctrine of Grace, or the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism," two volumes, 12mo. In 1765 another edition of the second part of "The Divine Legation," was published, as volumes three, four, and five, the two parts printed in 1755 being considered as volumes first and second. It was this edition which produced the well known controversy between him and Dr. Lowth, in which he proved, that neither the resources of his ingenuity were exhausted by time, nor the severity of his pen composed by age. On this occasion was published "The Second Part of an Epistolary Correspondence between the Bishop of Gloucester and the late Professor of Oxford, without an Imprimatur, that is, without a cover to the violated Laws of Honour and Society," 1766, 8vo. The next year produced a third volume of his "Sermons," dedicated to Lady Mansfield; and with this, and a single sermon, preached at St. Lawrence, Jewry, on Thursday, April the 30th, 1767, before his Royal Highness, Edward, Duke of York, president, and the governors of the London Hospital, &c. 4to., he closed his literary labours, though his faculties continued unimpaired for some time after this period. He transferred 500*l.* to Lord Mansfield, Judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons; to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostasy of papal Rome. To this foundation we owe the admirable introductory sermons of Bishop Hurd, and the well-adapted continuation of Bishops Halifax and Bagot, and Dr. Apthorp. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge, frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was, in some degree, the misfortune of Dr. Warburton: like Swift, and the great Duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. This melancholy event was aggravated by the loss of his only son; and the bishop himself expired at the advanced age of eighty-

one. A neat marble monument was erected in the cathedral of Gloucester.

Dr. Johnson's character of this literary phenomenon is too remarkable to be omitted. "About this time, 1738, Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties; a mind fervid and vehement; supplied, by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority, as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, *oderint dum metuant*; he used no allurements of gentle language, but wished to compel rather than to persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves; his diction is coarse and impure; and his sentences are unmeasured."

"His love of paradox," says Mr. Orme, "is well known. His levity, dogmatism, and surliness, have often been exposed. His love of notoriety and the marvellous was certainly stronger than his attachment to truth. While his talents will be always admired, his character will never be respected. His services to theological science are of a very doubtful nature; and, connected with religion, they have been decidedly injurious. Parts of his system are true and important, and well supported; but his main principle is a fallacy, unfounded in itself, and incapable of demonstrating the Divine Legation of Moses, were it even true." The ablest view of the Warburtonian Controversy will be found in the *Quarterly Review*, vol. ii. p. 401. See *Jones's Christ. Biog.*; *Orme's Biblio. Bib.*

WATCHERS. See ACOEMETÆ.

WATCHFULNESS, vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan; the allurements of the world; the deceitfulness of our hearts; the doctrines of the erroneous; and indeed, against every thing that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances. 1 Cor. xvi. 13; Luke xii. 37.

To watch, is also to wait for and expect: thus we are,—1. To watch the providence of

God.—2. The fulfilment of the prophecies.—3. God's time for our deliverance from troubles; Psalm cxxx.—4. We are to watch unto prayer; Eph. vi. 18.—5. For death and judgment; Mark xiii. 37.

WATERLANDIANS, a sect of Anabaptists in Holland. They are thus called in distinction from the Flemings, or Flandrians; and likewise because they consisted at first of the inhabitants of a district in North Holland, called Waterland. The Flemings were called the *fine* or *rigid*, and the Waterlandians the *gross* or *moderate* Anabaptists. The former observe, with the most religious accuracy and veneration, the ancient doctrine and discipline of the purer sort of Anabaptists; the latter depart much more from the primitive sentiments and manners of their sect, and approach nearer to the Protestant churches. These latter, however, are divided into two distinct sects, the Waterlanders and the Frieslandians: but this difference, it is said, merely respects their place of abode. Neither party have any bishops, but only presbyters and deacons. Each congregation is independent of all foreign jurisdiction, having its own court of government, composed of the presbyters and deacons. But the supreme power being in the hands of the people, nothing of importance can be transacted without their consent. The presbyters are generally men of learning; and they have a public professor at Amsterdam for instructing their youth in the different branches of erudition, sacred and profane. About 1664, the Waterlanders were split into the two factions of the Galenists and the Apostoolians. Galen Abraham Haan, doctor of physic, and pastor of the Mennonites at Amsterdam, a man of uncommon penetration and eloquence, inclined towards the Arian and Socinian tenets, and insisted for the reception of all such into their church fellowship as acknowledged the divine authority of the Scriptures, and led virtuous lives. He and his followers renounced the designation of the Mennonites. They were with great zeal opposed by Samuel Apostool, another physician and eminent pastor at Amsterdam, who, with his followers, admitted none to their communion but such as professed to believe all the points of doctrine contained in their public Confession of Faith.

WATTS, Dr. ISAAC, was born at Southampton, the 17th of July, 1674. His father, Mr. Isaac Watts, was the master of a very flourishing boarding-school in that town, which was in such reputation, that gentlemen's sons were sent to it from America and the West Indies for education. He was a most pious, exemplary Christian, and an honourable deacon of the church of protestant dissenters assembling in that place. He was imprisoned more than once for his nonconformity; and during his confinement his wife was known to sit on a stone near the prison-door suckling her son



Isaac. He began to learn Latin at four years old, in the knowledge of which, as well as the Greek language, he made such progress, under the care of the Reverend Mr. Pinhorne, a clergyman of the establishment, that he became the delight of his friends, and the admiration of the neighbourhood. In 1690 he was sent to London for academical education, under the Reverend Mr. Thomas Rowe; and, in 1693, in his nineteenth year, he joined in communion with the church under the pastoral care of his tutor. Dr. Watts was early attached to the composition of poetry; and indeed he stated that he had amused himself with verse from fifteen years old to fifty. In his early years he took great pains in the acquisition of knowledge. The works he read he generally abridged, and thus impressed more deeply on his mind the knowledge he attained. His Latin Theses, written when young, were very excellent. After the doctor had finished his academical studies, at the age only of twenty years, he returned to his father's house at Southampton, where he spent two years in reading, meditation, and prayer; in reading, to possess himself of ampler knowledge; in meditation, by which he might take a full survey of useful and sacred subjects, and make what he had acquired by reading his own; and prayer, to engage the divine influences to prepare him for that work to which he was determined to devote his life, and the importance of which greatly affected his mind. Having thus employed two years at his father's, he was invited by Sir John Hartopp, Bart., to reside in his family at Stoke Newington, near London, as tutor to his son, where he continued five years, and by his behaviour procured himself such esteem and respect, as laid the foundation of that friendship which subsisted between him and his pupil during the whole of his life. But while he assisted Mr. Hartopp's studies, he did not neglect his own; for not only did he make further improvement in those parts of learning in which he instructed the young gentleman, but he applied himself to reading the Scriptures in the original tongues, and the best commentators, critical and practical.

The doctor began to preach on his birthday, 1698, at twenty-four years of age, and was the same year chosen assistant to Dr. Isaac Chauncy, pastor of the church then meeting at Mark-lane, London. But his public labours, which met with general acceptance, were interrupted by a threatening illness of five months, which was then thought to have originated from the fervour of his zeal in preaching the gospel. However, his sickness did not discourage him from renewing his delightful work, as soon as Providence was pleased to restore him to health. In January, 1701-2, the doctor received a call from the church above-mentioned, to succeed Dr. Chauncy in the pastoral office, which he

accepted the very day King William died, on the 8th of March, 1701-2, notwithstanding the discouraging prospect which that event particularly gave to nonconformist ministers, and the fears with which it filled the hearts of dissenters in general. But he had set his hand to the plough, and would not look back: and accordingly, he was solemnly ordained to the pastoral office, on the 18th of March following. But the joy of the church in their happy settlement in so able and excellent a pastor, was quickly after sadly damped by his being seized with a painful and alarming illness, which laid him aside for some time, and from which he recovered but by slow degrees. Upon which the church saw it needful to provide him with a stated assistant; and accordingly, the Rev. Mr. Samuel Price was chosen to that service in July, 1703. But notwithstanding the doctor's public labours were by these means considerably relieved, yet his health remained fluctuating for some years. He went on without any considerable interruption in his work, and with great success and prosperity to the church, till the year 1712, when, in September, he was seized with a violent fever, which injured his constitution, and left such weakness upon his nerves, as continued with him, in some degree, during the remainder of his life. In March, 1713, Mr. Price was chosen by the church to be co-pastor with him, in consequence of the continued indisposition of Dr. Watts. Dr. Watts, some time afterwards, removed into Sir Thomas Abney's family, and continued there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God and the good of his generation, he was seized with a most violent and threatening fever, which left him oppressed with great weakness, and put a stop, at least, to his public services, for four years; but here he enjoyed the uninterrupted demonstration of the truest friendship. Though the doctor cultivated every kind of learning, and perhaps was the most universal scholar of his age; and though he possessed extraordinary abilities as a poet; yet not entertainment, but benefit, and that in the most sacred and direct sense, to the church and world, evidently appeared to be the end which he kept constantly in view.

The far greater part of his works are theological, and devoted to the most important and useful subjects. Children in early age had no small share of his exertions for their good, as his songs and catechisms for their particular service, in the most easy and condescending language, abundantly prove. Those prime and radical constituents of a truly good character, truth and sincerity, were very conspicuous in the doctor. He never discovered, in his behaviour or conversation, any thing like a high opinion of himself. He by no means treated his inferiors with disdain; there

was nothing overbearing or dogmatical in his discourse. His aspect, motion, and manner of speech betrayed no consciousness of his superior abilities. Great as his talents were as a poet, and extraordinary as the approval of his works was in the world, he spoke concerning his compositions in verse in the humblest language:—"I make no pretence," says he, "to the name of a poet, or a polite writer, in an age wherein so many superior souls shine, in their works, through the nation." When he appeared in the pulpit he had a very respectable and serious auditory. Though he had little or no action, yet there was such a rich vein of good sense and profitable instruction; there was such propriety, ease, and beauty in his language; such a freedom, and at the same time, correctness in his pronunciation, accompanied with an unaffected solemnity in the delivery of the most sacred and momentous truths, that his ministry was much attended: and he had a considerable church, and crowded congregation.

The prose writings of Dr. Watts are various and superior. His work "On the Improvement of the Mind" is one of the first publications in the English or any other language; and his Catechisms and Sermons have ever been extensively read and most generally admired. The doctor's poetical writings are numerous, and all of them have considerable merit. They are numerous, as appears from his large collection of Lyric Poems, his Book of Hymns, his Imitation of the Psalms, his Songs for Children, and several pieces of poetry in his Miscellaneous Thoughts. Few poets have so habitually made improvement their aim as Dr. Watts. To benefit whilst he pleased was his constant object; and the cause of morality and religion he habitually defended or extended. Many of the lyric poems were written in 1694, when the doctor was only twenty years of age; and some of them bear even a prior date. In time they increased, till they amounted to a considerable number, which were printed in 1706, when he was at the age of thirty-two. In the year 1728, the universities both of Edinburgh and Aberdeen, in a most respectful manner, without his knowledge, conferred the degree of doctor of divinity upon him.

In 1748, the life of Dr. Watts appeared to be drawing to a close. In his last illness he proved the excellence of his principles, and the greatness of his piety, by his patience and serenity of mind, and by the evident satisfaction with which he contemplated his approaching dissolution. The doctor was interred in a very handsome manner, amidst a vast concourse of people, in the burial-ground in Bunhill Fields, London.

Since his decease his numerous publications have been collected and printed in six volumes quarto, and also in seven volumes royal octavo.

WEDNESDAY, ASH. The first day of Lent,

when, in the primitive church, notorious sinners were put to open penance thus:—They appeared at the church-door barefooted, and clothed in sackcloth, where, being examined, their discipline was proportioned according to their offences; after which, being brought into the church, the bishop singing the seven penitential psalms, they prostrated themselves, and with tears begged absolution; the whole congregation having ashes on their heads, to signify that they were both mortal, and deserved to be burnt to ashes for their sins.

WESLEY, JOHN, the founder of the sect called the Wesleyan Methodists, was born at Epworth, in Lincolnshire, on the 17th of June, 1703. His father, Samuel Wesley, was a clergyman of the Church of England, and held the living of Epworth. His parishioners were very profligate, and the zeal with which he discharged his duties excited in them a spirit of hatred so violent, that they set his house on fire. Mr. Wesley was then roused by a cry of fire from the street: but little imagining that it was in his own house, he opened the door, and found it full of smoke, and that the roof was burnt through. Directing his wife and the two eldest girls to rise and shift for their lives, he burst open the nursery-door, where the maid was sleeping with five children. She snatched up the youngest, and bade the others follow her: the three eldest did so; but John, the subject of the present memoir, who was then six years old, was not awakened, and, in the alarm, was forgotten. The rest of the family escaped; some through the windows, some by the garden-door; and Mrs. Wesley, to use her own expression, "waded through the fire." At this time John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they would not bear his weight; and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and finding it impossible to escape by the door, climbed upon a chest which stood near the window, and he was then seen from the yard. There was no time for procuring a ladder, but one man was hoisted on the shoulders of another, and thus he was taken out. A moment after, the whole roof fell in. When the child was carried out to the house where his parents were, the father cried out, "Come, neighbours, let us kneel down; let us give thanks to God! he has given me all my eight children: let the house go, I am rich enough." John Wesley remembered this providential deliverance through life with the deepest gratitude.

John was educated at the Charter-house, where, for his quietness, regularity, and application, he became a favourite with the master, Dr. Walker. At the age of seventeen he was

removed from the Charter-house to Christ Church, Oxford. Before he went to the university, he had acquired some knowledge of Hebrew, under his brother Samuel's tuition. At college he continued his studies with great diligence, and was noticed there for his attainments, and especially for his skill in logic. He was ordained in the autumn of the year 1725, by Dr. Potter, then bishop of Oxford, and afterwards primate. In the ensuing spring, he offered himself for a fellowship at Lincoln College. The strictness of his religious principles was now sufficiently remarkable to afford subject for satire, and his opponents hoped to prevent his success, by making him ridiculous. Notwithstanding this kind of opposition, he attained the object in view, and was elected fellow in March, 1726.

From this time Mr. Wesley began to keep a diary, and during a life of incessant occupation, he found time to register, not only his proceedings, but his thoughts, his studies, and his occasional remarks upon men and books, and not unfrequently upon miscellaneous subjects, with a vivacity which characterized him to the last. Eight months after his election to a fellowship, he was appointed Greek lecturer and moderator of the classes. At that time disputations were held six times a week at Lincoln College. He now formed for himself a scheme of studies.—Mondays and Tuesdays were allotted for the classics; Wednesdays, to logic and ethics; Thursdays, to Hebrew and Arabic; Fridays, to metaphysics and natural philosophy; Saturdays, to oratory and poetry; but chiefly to composition in those arts; and the Sabbath to divinity. It appears by his diary, also, that he gave great attention to mathematics.

The elder Mr. Wesley was now, from age and infirmity, become unequal to the duty of both his livings: John, therefore, went to Wroote, and officiated there as his curate; but, after two years, was summoned to his college, upon a regulation that the junior fellows, who might be chosen moderators, should attend in person the duties of their office. It was while he held this curacy that he obtained priest's orders.

On his return to college, Mr. Wesley began to prosecute his studies with extraordinary application, and also prevailed upon two or three under-graduates, whose inclinations and principles coincided with his own, to form an association, not so much for the purposes of study, as for religious improvement. To carry this into effect, they lived by rule, and held meetings for devotional purposes. This, in process of time, drew on them the observation of their fellow students, and excited their ridicule; and finally issued in their obtaining the name of Methodists.

Two of the early members of this society afterwards acquired celebrity; James Hervey, the author of the *Meditations*; and George

Whitefield, who subsequently succeeded from Wesley, on Calvinistic grounds. They were now about fifteen in number: when first they began to meet, they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays.

The elder Mr. Wesley, for some years, had been declining; and he was very solicitous that the cure in which he had faithfully laboured should be obtained for his son John, from an anxious desire that the good which he had effected might not be lost through the carelessness of a lukewarm successor; and that his wife and daughters might not be dispossessed of their home. John, however, would not consent to this arrangement: more good, he averred, was to be done to others by his continuance at Oxford; the schools of the prophets were there: was it not a more extensive benefit to sweeten the fountain, than to purify a particular stream? Besides, the parish contained two thousand souls; and he said, "I see not how any man can take care of a hundred." The latter opinion, however, he greatly changed.

In 1735 the elder Wesley died; one of his latest desires was, that he might complete his work on Job. This wish seems to have been nearly, if not wholly accomplished; and John was charged to present the volume to Queen Caroline. Going to London on this commission, he found that the trustees of the new colony of Georgia were in search of persons who would preach the gospel there to the settlers and the Indians, and that they had fixed their eyes upon him and his associates. At first he peremptorily refused to go upon this mission, but at last determined to refer the case to his mother, thinking she would not consent: in this he was mistaken. On the 14th of October, 1735, John and Charles Wesley, in company with Mr. Oglethorpe, the founder of the colony, embarked for Georgia. On board the same vessel there were twenty-six Moravians, going to join a party of their brethren, from Herrnhut, who had gone out the preceding year, under the sanction of the British government. On their arrival at the Savannah the brothers separated. Charles went with Benjamin Ingham (one of the Oxford society) to Frederica; John took up his lodging with the Germans, at Savannah, who had emigrated from Herrnhut.

The commencement of his ministry was pleasing; the people crowded to hear him, and the congregation, which was at first very gay, dressed plainly in conformity to his exhortations. Those favourable appearances would probably have increased, had Mr. Wesley been less attached to rigid and impracticable discipline; but his extraordinary rigour

entailed upon him a train of distressing consequences, which a little prudence might have avoided, and obliged him to return home.

Mr. Whitefield sailed from the Downs for Georgia, a few hours only before the vessel which brought Mr. Wesley back from thence, cast anchor there. Charles Wesley had come over to procure assistance, and John had written to invite Mr. Whitefield to Georgia. The latter had become popular at Bristol and London, during Mr. Wesley's absence, and would probably have given birth to methodism, had the Wesleys never existed. Mr. Wesley now became intimately connected with the Moravians, in London, particularly with Peter Boehler; and by him, "in the hands of the great God," says Mr. Wesley, "I was clearly convinced of unbelief,—of the want of that faith whereby alone we are saved." A scruple immediately occurred to him, whether he ought not to leave off preaching,—for how could he preach to others who had not faith himself? Boehler was consulted whether he should leave it off, and answered, "By no means."—"But what can I preach?" said Mr. Wesley: the Moravian replied, "Preach faith *till* you have it; and then, *because* you have it, you *will* preach faith." Accordingly he began to preach this doctrine, though, he says, his soul started back from the work. This was his state till Wednesday, May 24th, 1738, a remarkable day in the history of methodism; for upon that day he dates his conversion—a point, say his official biographers, of the utmost magnitude, not only with respect to himself, but to others. On the evening of that day he went, very unwillingly, to a society in Aldersgate-street, where one of the assembly was reading Luther's preface to the Epistle to the Romans. What followed may best be given in his own words. "About a quarter before nine, while he was describing the change which God works in the heart, through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." Yet Mr. Wesley's religious opinions were not quite fixed; and to put an end to painful uncertainty, he resolved to visit the Moravians at Herrnhut. Returning to England, he went to Bristol, and was there received by Mr. Whitefield, who had returned from Georgia, and had introduced the practice of field preaching. This Mr. Wesley at first thought very strange, but he soon complied with the innovation, and practised it himself. The congregations became numerous; the first Methodist chapel was built, and the society divided into bands after the Moravian plan. These events took place in the year 1739. This may be considered as the foundation of Methodism; its progress can only be briefly noticed. During Mr. Wesley's stay at Bristol,

Charles Wesley, and the immediate followers of Mr. Wesley, in London, had constant disputes with the Moravians; in consequence of which Mr. Wesley was summoned to town. The breach widened, and Mr. Wesley, foreseeing a division inevitable, took a large building in Moorfields, which had been a foundry for cannon during the civil wars. This building retained the name of "Foundry," after it was used as a place of worship. The separation took place, and the seceders were found to be but about twenty-five men and twice that number of women. Methodism had yet a greater shock to encounter. Mr. Whitefield became a decided Calvinist, and Mr. Wesley equally strenuous in support of Arminian doctrines. These two good men could no longer co-operate, and the former withdrew from his connexion with Mr. Wesley, taking with him those of the society who united with him in opinion. This took place in the years 1740 and 1741.

Methodism gradually acquired shape and consistency. Mr. Wesley was yet, in many respects, a high churchman; but, driven by the current of events, he was constantly introducing innovations. Most clergymen refused him their pulpits; this drove him to field-preaching. But field-preaching is not for all weathers, in a climate like ours; prayer-meetings also were a part of his plan: and thus it became expedient to build meeting-houses. Meeting-houses required funds: they required ministers too, while he was itinerating. Few clergymen could be found to co-operate with him; and though at first he abhorred the thought of admitting uneducated laymen to the ministry, lay preachers were soon forced upon him, by their own zeal, which was too strong to be restrained, and by the plain necessity of the case. When the meeting-house was built at Bristol, Mr. Wesley had made himself responsible for the expenses of the building. As, however, it was for their public use, the Methodists at Bristol properly regarded the debt as public also; and one of the members proposed, that every person in the society should contribute a penny a week, till the whole was paid. It was observed, that many of them were poor, and could not afford it. "Then," said the proposer, "put eleven of the poorest with me, and if they can give anything, well; I will call on them weekly, and if they can give nothing, I will give for them as for myself." Thus began the contribution of class money, and the same accident led to a perfect system of inspection. The leaders, or persons who had undertaken for a class, as these divisions were called, were next directed to inquire after the conduct and spiritual welfare of those under their care. And, finally, the leaders, instead of calling weekly on their flock, for greater convenience, assembled them at a given time and place. Thenceforth, whenever

a society of Methodists was formed, this arrangement was followed.

Mr. Wesley had preached at Bristol, Moorfields, Blackheath, and Kingswood. He next proceeded to Newcastle, being inclined to try that scene of action, because of the success which he had found among the colliers in Kingswood. On his journey he called at Birstall, and found there a preacher and a large congregation, raised up without his interference. The name of this preacher was John Nelson. He had heard Mr. Wesley at Moorfields, and being impressed by his discourses, when he returned to Birstall (his native place) began first to exhort his neighbours in his own house, and when that was too small, in the open air. Had Mr. Wesley been still doubtful whether the admission of lay preachers should make a part of his plan, this must have decided him. At Newcastle Mr. Wesley was shocked at the profligacy of the populace. At seven on Sunday morning, however, he walked to Sandgate, the poorest part of the town, and there began to sing the hundredth psalm. This soon brought a crowd about him, which continued to increase till he had done preaching. At five in the evening of the same day he preached again, and his congregation was so large, that it was not possible for one-half to hear. "After preaching," said Mr. Wesley, "the poor people were ready to tread me under foot, out of pure love and kindness." He could not then remain with them, but his brother soon came and organized them; and in a few months he returned, and began to build a room for public worship. Mr. Wesley had now meeting-houses in Bristol, London, Kingswood, and Newcastle; and societies were rapidly formed in other places by means of itinerancy, which was now become a regular system, and by the co-operation of lay preachers, who sprung up daily among his followers. In the course of his regular itinerancy, he called at Epworth, and being denied the use of the church, he stood upon his father's tombstone, and cried, "The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Seven successive evenings he preached upon that tombstone, and in no place did he ever preach with greater effect. Mr. Wesley and his preachers were now exposed to the attacks of various mobs in London, Bristol, Cornwall, and particularly at Wednesbury. Where the magistrates did their duty these outrages were soon suppressed; but in some parts the mob was incited by the clergy, and connived at by the magistrates. At Wednesbury advantage was taken of the popular cry against the Methodists to break open their doors and plunder their houses; but greater personal barbarities were exercised in other places. Some of the preachers received serious injury; others were held under water till they were nearly

dead; and of the women who attended them, some were so treated by the cowardly and brutal populace, that they never thoroughly recovered. In some places they daubed the preacher all over with paint. The progress of Methodism was rather furthered than impeded by this kind of persecution. In every instance the preachers displayed that fearlessness which, when the madness of the moment was over, made even their enemies respect them. At first there was no regular provision for the lay preachers. They were lodged and fed by some of the society wherever they went; and when they wanted clothes, if they were not supplied by individual friends, they represented their necessity to the stewards. But a small stated allowance was soon found necessary. A school was also erected at Kingswood, for the education of the sons of the preachers. The limits of this volume preclude any details from being given of the advancement of Methodism. In brief, it may be stated, that it spread through England, Wales, and Ireland. In Scotland it was not equally successful.

Messrs. Coke and Moore, referring to the year 1785, say, "from this time Mr. Wesley held on his way without interruption. The work of God increased every year. New societies were formed, in all of which the same rules were observed. Though now declining in the vale of years, he slackened not his pace. He still rose at four in the morning, preached two, three, or four times a day, and travelled between four and five thousand miles a year, going once in two years through Great Britain and Ireland." In his eighty-fourth year he first began to feel decay; and upon commencing his eighty-fifth, he observes, "I am not so agile as I was in times past; I do not run or walk so fast as I did; my sight is a little decayed; . . . and I am not conscious of any decay in writing sermons, which I do as readily, and, I believe, as correctly as ever." At the beginning of the year 1790, he writes, "I am now an old man, decayed from head to foot . . . However, blessed be God! I do not slack my labours: I can preach and write still." On the 17th of February, 1791, he took cold, after preaching at Lambeth. For some days he struggled against an increasing fever, and continued to preach till the Wednesday following, when he delivered his last sermon. From that time he became daily weaker and more lethargic. He died in peace, on the 2d of March 1791, being in the eighty-eighth year of his age, and the sixty-fifth of his ministry. He was buried at the City Road Chapel, London. His works are published in sixteen volumes, octavo. He also published the "Christian Library; or Extracts and Abridgments, &c., from various Writers," fifty volumes, 12mo. "The Arminian Magazine," a monthly publication now continued under the title of "The Methodist

Magazine," &c. &c. &c. He left no other property behind him than the copyright and current editions of his works; and this he bequeathed to the use of the Connexion, after his debts were paid.

WESTMINSTER ASSEMBLY, a name given to the synod of divines called by parliament in the reign of Charles I., for the purpose of settling the government, liturgy, and doctrine of the Church of England. They were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; but few of them came, because it was not a legal convocation, the king having declared against it. The divines were men of eminent learning and godliness, ministerial abilities, and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission. Six or seven Independents were also added to them, that all sides might be heard. This assembly first met July 1, 1643, in Henry the Seventh's Chapel. The most remarkable hints concerning their debates are to be found in the *Life of Dr. Lightfoot*, before his works, in folio, and in the *Preface to his Remains*, in octavo. See also the *Assembly's Confession of Faith*; *New's History of the Puritans*; and article *DIRECTORY*, in this work. There is a publication which is commonly, but unjustly, ascribed to this assembly, viz.: "The Annotations on the Bible." The truth is, the same parliament that called the assembly, employed the authors of that work, and several of them were members of the assembly.

WHIPPERS. See FLAGELLANTS.

WHITE BRETHREN. See BRETHREN, WHITE.

WHITEFIELD, GEORGE, was born at Gloucester, on the 16th of December, 1714. His father, who was a publican in Gloucester, died when he was very young, leaving him under the superintendence of a wise and tender mother, who, considering him to be under her peculiar guardianship, from the tenderness of his age, made him the object of her fondest solicitude. From his youth he was endowed with extraordinary talents. Between the age of twelve and fifteen, he made great progress in the classics. Owing to the pecuniary difficulties of his mother, his education was at this moment arrested, and he was deprived of that instruction which was fitting him for future usefulness. At the age of seventeen he received the sacrament of the Lord's Supper, and became a decidedly pious and devout Christian. In the following year he was sent to Pembroke College, Oxford, Mr. Charles Wesley being at that time a student of Christ Church College. Mr. Whitefield there became acquainted with him, and under his ministry he received much

benefit. Having arrived at the age of twenty-one, on Sunday morning, the 20th of June, 1736, he was solemnly ordained by the Bishop of Gloucester. On the Sunday following, he preached a celebrated sermon on "The Necessity and Benefit of Religious Society." This sermon made so strong an impression, that it was reported he had driven fifteen of his hearers mad. The following week he left Gloucester for Oxford, and there took his bachelor's degree. A very short time after, he received an invitation to visit London, where he continued two months, having taken up his lodgings in the Tower, reading prayers, catechising and preaching alternately, in the chapel of the Tower, Wapping chapel, and at Ludgate prison, every Tuesday. At this time he felt anxious to join the Wesleys and Ing-ham, who had gone out as missionaries to a new colony at Georgia: and shortly afterwards received letters from thence, containing an invitation to him to labour there. He considered this as a call from Providence: and, after having taken leave of his friends in Gloucester and Bristol, in the year 1737, he left the shores of Britain for the continent of America, attended by the blessings and prayers of thousands for his safety and usefulness. After a tedious voyage, he arrived at Savannah on the 7th of May, 1738, and after having laboured four months at Georgia, he was obliged to return to England, to receive priests' orders, and to collect funds to enable him to lay the foundation of an orphan school at Georgia. On the 6th of September, 1738, he again embarked on board a vessel bound from Charlestown to London, where he arrived, after a perilous and fatiguing voyage. On the 14th of January he was ordained priest at Oxford, by Bishop Benson, and was afterwards exposed to much persecution for preaching the word of life; and was denied the use of those pulpits in which he had been in the habit of preaching. Moorfields, Kennington, and Blackheath, were the places in which he preached to thousands in the open air, with great success, though not without opposition. After having made collections, which amounted to upwards of a thousand pounds, for the Orphan House at Georgia, he sailed the second time for America, where he arrived, after a passage of nine weeks, and was immediately invited to preach in the churches, which were soon filled with immense auditories. When he arrived at Savannah, he chose a spot of ground for the Orphan School: and on the 25th of March, 1740, laid the first brick, naming it *Bethesda*, i. e. a house of mercy.

That institution afterwards became eminently useful, and many an orphan's prayer was presented to heaven for its illustrious founder. During his fatiguing journeys from town to town, he was much exhausted, and sometimes nearly overcome with anxiety; but the success which attended his exertions at

Georgia gave him great pleasure, and inspired him with zeal and hope. Again, however, he sailed for England, and arrived on the 14th of March at Falmouth. Immediately on his arrival in his native country, he travelled to London, and preached the following Sunday on Kennington Common to a large and impressed congregation. Having been earnestly solicited to visit Scotland, he voyaged from London to Leith, where he arrived July 30th, 1741, and was most cordially received at Dumfermline and Edinburgh. After preaching in many places, and collecting 500*l.*, he left Scotland to go through Wales in his way to London. At Abergavenny in Wales, he married Mrs. James, a widow between thirty and forty years of age, to whom he was much attached. On his arrival in London, and resuming his "labour of love," he found the weather would not permit him to preach in the open air in Moorfields. Some dissenters, therefore, procured the loan of a piece of ground, and built thereon a large temporary shed, which he called a tabernacle; and his congregation became exceedingly large. In the beginning of August, 1744, Mr. Whitefield, though in an infirm state of health, embarked again for America, and, after a tedious passage, arrived at New York. At that place he was taken exceedingly ill, and his death was apprehended; but through the providence of God, he gradually recovered, and resumed his arduous and important duties. After his illness he was very much inconvenienced with pains in his side; for which, and the general recovery of his health, he was advised to go to the Bermudas. Such advice he adopted, and there he landed on the 15th of March, 1748.

At the Bermudas he met with the kindest reception, and traversed the island from one end to the other, preaching twice every day, and by that means was eminently and extensively useful. His congregations were large; and on seeing so many persons ignorant of Christianity, he was frequently much affected. He there collected upwards of one hundred pounds for his Orphan School. That sum he transmitted to Georgia; and, as he feared a relapse in his disorder if he returned to America, he took his passage in a brig, and arrived in safety at Deal, and the next evening set off for London, after an absence of four years. On the return of Mr. Whitefield, he found his congregation at the tabernacle very much scattered, and his own pecuniary circumstances declining, having sold all his household furniture to pay the Orphan House debt. His congregation now, however, began to contribute, and his debt was slowly liquidating. At this time Lady Huntingdon sent for him to preach at her house to several of the nobility, who desired to hear him; among whom was the Earl of Chesterfield, who expressed himself highly gratified; and Lord Bolingbroke told him he had done great justice to the divine attributes in his discourse. In September he visited

Scotland a third time, and was joyfully received. His thoughts were now wholly engaged in a plan for making his Orphan House (which was at first only intended for the fatherless) a seminary of literature and academical learning. In February, 1749, he made an excursion to Exeter and Plymouth, where he was received with enthusiasm, and in the same year he returned to London, having travelled about six hundred miles in the west of England; and in May he went to Portsmouth and Portsea, at which places he was eminently useful: many at that time, by the instrumentality of his preaching, being "turned from darkness to light, and from the power of Satan unto God." In the month of September he went to Northampton and Yorkshire, where he preached to congregations of ten thousand people, who were peaceable and attentive; and only in one or two places was he treated with unkindness. In 1751, Mr. Whitefield visited Ireland, and was gladly received at Dublin. He expressed himself much pleased with the size and attention of the congregations assembled to hear him: and his labours were, as usual, very useful. From Ireland he proceeded to Scotland, where he also met with great encouragement to proceed in his indefatigable work. On the 6th of August he set out from Edinburgh for London, in order to embark for America. Having taken leave of his friends at home, he again set sail in the *Antelope* for Georgia, and on the 27th of October arrived at Savannah, and found the Orphan School in a flourishing condition. Having suffered formerly from the climate, he determined not to spend the summer in America, but re-embarked for London, where he arrived in safety, after a tolerable voyage.

His active mind, ever forming some new plan for the extension of the Redeemer's kingdom, now turned towards the Tabernacle. He formed a plan for the erection of a new one; and in the course of the following summer it was completed. The foundation was laid March 1, 1753, and was opened on Sunday, June the 10th, 1754. After preaching in it a few days, he again left England for Scotland, embracing every opportunity of preaching on his road till he arrived at Edinburgh; and, after travelling 1200 miles, he returned home, on the 25th of November, and opened the Tabernacle at Bristol, after which he returned to London, and, in September, 1756, opened his new chapel in Tottenham-court Road. His labours were immense. He preached fifteen times a week; hundreds of persons went away from the chapel who were not able to gain admittance. By his unremitting attention to his congregation, at the two chapels in London, his strength was much reduced, and he became debilitated and weak. In the latter end of the year, finding his health improved, he, however, determined on again visiting America. Accordingly, in the latter

end of November, he left England, and arrived at Boston in safety the beginning of January; and, on writing to his friends in England, expressed himself much gratified with the evident improvement in the Orphan House. After spending the winter pleasantly and usefully in America, he once more embarked for his native shores; and after a passage of twenty eight days, landed in England, and on the 6th of October, 1765, opened the Countess of Huntingdon's chapel at Bath. Shortly after his arrival in London, Mrs. Whitefield was seized with an inflammatory fever, and became its victim on the 9th of August; and on the 14th he delivered her funeral sermon, which was distinguished for its pathos, yet manly and pious eloquence.

He now prepared for his seventh and last voyage to America. He embarked at the beginning of September, and on the 30th of November, arrived in safety, after a perilous and trying passage. But his sphere of activity was now drawing rapidly to a close: his career of usefulness was soon to be concluded; the sand in his hour glass was fastly running through; and this venerable and distinguished man was soon destined to enjoy the felicities of heaven. His complaint, which was an asthma, made rapid strides upon his constitution, and though it had several times threatened his dissolution, it was at last sudden and unexpected. From the 17th to the 20th of September, this faithful labourer in the vineyard of Christ preached daily at Boston; and, though much indisposed, proceeded from thence on the 21st, and continued his work till the 29th, when he delivered a discourse in the open air, for two hours; notwithstanding which, he set off for Newbury Port, where he arrived that evening, intending to preach the next morning. His rest was much disturbed, and he complained of a great oppression at his lungs; and at five o'clock on the Sabbath morning, the 30th of September, 1770, at the age of only fifty-six, he entered into that rest prepared for the people of God. According to his own desire, Mr. Whitefield was interred at Newbury Port. On the 2d of October, at one o'clock all the bells in the town were tolled for an hour, and the vessels in the harbour gave their proper signals of mourning. At two o'clock the bells tolled a second time; and at three they repeated their mournful tolling during the time of the funeral. Some of the most respectable inhabitants attended the funeral, which was solemn and impressive.

Mr. Whitefield was not a learned man, like his contemporary, Wesley; but he possessed an unusual share of good sense, general information, knowledge of the holy Scriptures, and an accurate acquaintance with the human heart. Few ministers have been equally useful since the days of the apostles. The sermons of Mr. Whitefield were chiefly impassioned and declamatory, more generally addressed to the hearts than the understandings of his congregations. Mr. Whitefield was benevolent and kind, forgiving and gentle, but he was zealous and firm, and seldom allowed his feelings to overcome his judgment. He was eminently useful in having excited a greater degree of attention to religion than can be well conceived; and millions have, doubtless, blessed his name, as tens of thousands revere his memory.

WHITSUNDAY, a solemn festival of the Christian Church, observed on the fiftieth day after Easter, in memory of the descent of the Holy Ghost upon the apostles in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them.

It is called Whitsunday, or White Sunday, because this being one of the stated times for baptism in the ancient Church, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on that day which the Jews called Pentecost, this festival retained the name of Pentecost among the Christians.

WICKEDNESS. See SIN.

WICKLIFFE, JOHN, the celebrated reformer, was born in the year 1324, near Richmond, in Yorkshire. Of his parents, or his early years, nothing is certainly known; but when young he was distinguished for his genius; and, when but sixteen, was admitted commoner of Queen's College, Oxford, and soon afterwards removed to Merton College, where he was first probationer, and afterwards fellow. Whilst in that college, he was distinguished for his learning and application, and was regarded as a man of profound knowledge. The study of the holy Scriptures, however, afforded him the most delight. He wrote notes, and expositions, and homilies on several parts of them; and by such means acquired the title of Dr. Evangelicus, or the Gospel Doctor. In 1360, he distinguished himself by his wise and zealous opposition to the encroachments of the begging friars, and shortly afterwards by a controversy on the subject of the poverty of Christ. In 1361 he was advanced to be master of Balliol College, Oxford, and four years afterwards to be warden of Canterbury Hall, which had been then recently founded. At this time he had acquired general esteem, and the affection and respect of the highest dignitaries of the church. In consequence of some conscientious scruples and manly dignified conduct, he was, however, in 1370, expelled, by a bull from the pope, from the latter situation which had been bestowed on him. At this time Pope Urban had given notice to King Edward, that he intended by process to cite him to his court, then at Avignon, to answer for his default, in not performing the



homage which King John's predecessor acknowledged to the see of Rome, for his realm of England, and dominion of Ireland, and for refusing to pay the tribute granted to that see. Such claim the king had determined to resist, and the parliament had approved the determination, when a monk had the effrontery to vindicate the pope, and insist on the equity of his claim. Against that writer Wickliffe presented himself as an able and zealous antagonist. In 1372, having taken his degree of doctor of divinity, he publicly professed and read lectures on theology, to the unqualified satisfaction of the schools. He again directed his attention to the exposition of the abuses which had at that period crept into the Church; and, a few years afterwards, in a celebrated tract, he charged the friars with holding fifty heresies and errors, which, in that publication, he enumerated. The papal power, which had been gradually increasing, was now greater than ever; and the pope disposed of ecclesiastical benefices and dignities as he thought fit. On Italians, Frenchmen, and other aliens, totally ignorant of the English language, he bestowed the most lucrative benefices; of which the parliament had made complaints to the king, and to the pope himself. Notwithstanding these complaints, they could not meet with redress; and, at length, the king sent ambassadors to Pope Gregory XI. to require of him that he would forbear any further interference with a reservation of benefices. The result of this commission was very unsatisfactory, and the commons, in parliament, therefore renewed the request, that "remedy be provided against the provisions of the pope, whereby he reaps the first-fruits of ecclesiastical dignities, the treasure of the realm being thereby conveyed away, which they cannot bear;" and an act was passed, that cathedral churches should enjoy their own elections; and that, for the future, the king should not write against the persons so elected, but rather, by his letters, endeavour their confirmation, if there should be occasion. Such measure being, however, unsatisfactory, the king issued out a commission for taking a survey of all benefices which were then in the hands of aliens; and their number appearing to be very great, in 1374, the king appointed other ambassadors to go to the pope, to treat with him on the same affairs on which he had sent ambassadors to him the year before:—one of those ambassadors was Wickliffe. In the treaty with the pope, which lasted two years, he was much engaged; and it was at length concluded, that for the future the pope should desist from making use of reservations of benefices, and that the king should no more confer benefices by his writ; though, in the following year, notwithstanding such treaty, the pope did make reservation of benefices elective. By being concerned in this treaty, Wickliffe was made more sen-

sible than he was before of the pride, covetousness, and ambition of the pope; and, on his return home, every where exposed him. Against the doctrine of indulgences he wrote; and by his zealous opposition to the Church of Rome, he met with much trouble. The pride and covetousness of the clergy he reformed, as also their neglect to preach Christ's gospel. It 1376 the king presented him with the rectorship of Lutterworth. Wickliffe, by his endeavours to reform a corrupt age, made himself many enemies, who waited for opportunities to gratify their revenge; and as soon as he began, in his public lectures, to oppose the papal powers, nineteen articles were exhibited against him to the pope. When the pope had received those articles, he despatched various bulls to England, directing the matter to be investigated—Wickliffe to be imprisoned, and, if guilty, to be punished. Before the bulls reached England, King Edward was dead; but the archbishop and bishop of London proceeded to execute the pope's bulls; and not being able to get Wickliffe delivered up to them by the University of Oxford, they issued out their mandate to the chancellor of the university and the diocese of England, commanding them to direct him to appear before them on the 19th of February. On the appointed day, Wickliffe, accompanied by John Duke of Lancaster, and Henry Piercy, earl-marshal, attended at St. Paul's, when, in consequence of a quarrel between the bishop of London and the earl-marshal, the court broke up without adopting any measures. In June, 1378, the delegates sat again for the execution of their commission; when the queen-mother sent for Louis Clifford, to forbid them to proceed to any definitive sentence against Wickliffe. At that meeting Wickliffe attended, and delivered an able and interesting paper, in which he assigned reasons for the statements he had made, and for which he had been cited; but his explanations being unsatisfactory to the delegates, they commanded him no more to repeat such propositions, either in the schools or in his sermons. By the death of Pope Gregory XI. in this year, an end was put to the commission of the delegates, and Wickliffe appeared before them no more. In 1378 Wickliffe published his book on the Truth of the Scriptures; and in 1379, in consequence of the fatigues he endured, he was seized dangerously ill, and appeared to be on the point of death; but from that attack he recovered, to the inexpressible joy of the reformed Church. In 1380, in his lectures, sermons, and writings, Wickliffe exposed the Romish court, and the vices of the clergy, both religious and secular. At the same period he was also engaged, with other pious and learned men, in translating the Holy Scriptures into English. For labours so important, he, however, received not the gratitude and respect which he deserved, but

opposition and reproach. The wicked clergy perceived that such a measure would strike at the root of ignorance and superstition, and, like the Ephesians of old, they trembled for their craft. This translation was attacked, and he ably defended it; and, what was yet more important, the right of the people to read the Scriptures was questioned, but such right he re-asserted, and wisely upheld. In this and the following year he strenuously and ably opposed the popish doctrine of transubstantiation, or the real presence of Christ's body in the sacrament of the altar. Such opposition to a doctrine which had been received for nearly a thousand years by the Catholic Church, necessarily occasioned and excited the malice of his enemies, and he was censured by the chancellor of Oxford, and some doctors of the university. Wickliffe appealed from this decree of the chancellor to the king. Archbishop Sudbury, about this time, being beheaded by the rebels, William Courtney, bishop of London, was translated to the see of Canterbury, by the pope's bull, who, in 1382, in a court of certain select bishops, held in the month of May, in the monastery of the preaching friars, condemned several of the opinions of Wickliffe and his followers, as pernicious, heretical, and repugnant to the doctrines of the Church. It does not appear that Wickliffe was at all cited to appear at this court; but the condemnation which was then passed, Courtney required the chancellor of Oxford to publish. Unsatisfied with even such measures, Courtney obtained letters patent from the king, directing that Wickliffe, with other excellent men, should be expelled from the University of Oxford; and ordering that the publications of Wickliffe should be every where seized and destroyed. Thus persecuted, Wickliffe long withstood the tide of opposition and fury, till at length, overcome by force, he was obliged to quit his professor's place, and retire to Lutterworth. Forced to leave the university, and retire to his parsonage, he still continued his studies, and endeavoured to promote the reformation of those corruptions which, he was convinced, were every where prevalent. Against a popish crusade he published an able and interesting tract: and shortly afterwards his celebrated book, entitled, "The great Sentence of the Curse expounded;" and his "Treatise on the improper Distribution of Benefices." Wickliffe, soon after his removal to Lutterworth, was seized with a fit of the palsy, of which he shortly recovered, and was again able to resume his duties. By pope Urban he was cited to appear before him, but he returned a letter of excuse, saying, that Christ had instructed him to the contrary, and taught him to obey God rather than man. Wickliffe's health now began gradually to decline, yet he preached the word of God, in season and out of season; till at length, on

St. Innocent's day, 1384, he was attacked with another fit of the palsy, and shortly afterwards expired.

The writings of Wickliffe were numerous and learned: his doctrines were those of the reformed Church; his followers increased, and he assisted greatly in bringing about that reformation, by which all wise and good men have been delighted, and the history of which is so interesting and important. Wickliffe was a man who seems to be placed as much above praise, as he is above envy. He had well studied all the parts of theological learning; was skilled in the canon of civil and our own municipal laws; was grave, yet cheerful, and, above all things, loved God with all his heart, and his neighbours as himself. For further account of this great reformer, vide *Works of Wickliffe*; *Strype's History of the Reformation*; *History of Oxford*; *Leland and Fox's Acts and Monuments*; *Dr. James's Apology for John Wickliffe*; *Archbishop Wake's State of the Church*; *Walsingham's History of England*; *Lewis's History of the Life and Sufferings of Wickliffe*; and a valuable and interesting Life of this great reformer, which has been lately published by the Rev. Mr. Vaughan, of Kensington.

WILHELMINIANS, a denomination in the thirteenth century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person, for the salvation of a great part of mankind. According to her doctrines, none were saved by the blood of Jesus but true and pious Christians; while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her, and that, in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

WILKINSONIANS, the followers of Jemima Wilkinson, who was born in Cumberland in America. In October 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases; and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her, will be in the state of the unbelieving Jews, who rejected the counsel of God against themselves:

and she told her hearers that it was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an inquiry in heaven, saying,—“Who will go and preach to a dying world?” or words to that import: and she said she answered, “Here am I—send me;” and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind; hence her followers distinguished themselves by the name of Friends.

**WILL**, that faculty of the soul by which it chooses or refuses any thing offered to it. When man was created, he had liberty and power to do what was pleasing in the sight of God; but by the fall, he lost all ability of will to any spiritual good; nor has he any will to that which is good, until divine grace enlightens the understanding and changes the heart. The nature of the will, indeed, is in itself indisputably free. Will, as will, must be so, or there is no such faculty; but the human will, being finite, hath a necessary bound, which indeed so far may be said to confine it, because it cannot act beyond it; yet within the extent of its capacity it necessarily is and ever will be spontaneous.

The limits of the will, therefore, do not take away its inherent liberty. The exercise of its powers may be confined, as it necessarily must, in a finite being; but where it is not confined, that exercise will correspond with its nature and situation.

This being understood, it is easy to perceive that man in his fallen state can only will according to his fallen capacities; and that however freely his volitions may flow within their extent, he cannot possibly overpass them. He, therefore, as a sinful, carnal, and perverse apostate, can will only according to the nature of his apostasy, which is continually and invariably evil, without capacity to exceed its bounds into goodness, purity, and truth; or otherwise he would will contrary to or beyond his nature and situation, which is equally impossible in itself, and contradictory to the revelation of God. See *Edwards on the Will*; *Theol. Misc.*, vol. iv. p. 391; *Gill's Cause of God and Truth*; *Topbilly's Historic Proof*; *Watts's Essay on the Freedom of the Will*; *Charnock's Works*, vol. ii. pp. 175, 187; *Locke on the Understanding*; *Read on the Active Powers*, pp. 267, 291; and articles **LIBERTY** and **NECESSITY**, in this work.

**WILL OF GOD** is taken, 1. For that which he has from all eternity determined, which is unchangeable; and must certainly come to pass; this is called his secret will. 2. It is taken for what he has prescribed to us in his

word as the rule of duty; this is called his revealed will. A question of very great importance respecting our duty, deserves here to be considered. The question is this: “How may a person who is desirous of following the dictates of Providence in every respect, know the mind and will of God in any particular circumstance, whether temporal or spiritual? Now, in order to come at the knowledge of that which is proper and needful for us to be acquainted with, we are taught by prudence and conscience to make use of, 1. Deliberation. 2. Consultation. 3. Supplication; but, 1. We should not make our inclinations the rule of our conduct. 2. We should not make our particular frames the rule of our judgment and determination. 3. We are not to be guided by any unaccountable impulses and impressions. 4. We must not make the event our rule of judgment. 1. Unless something different from our present situation offer itself to our serious consideration, we are not to be desirous of changing our state, except it is unprofitable or unlawful. 2. When an alteration of circumstance is proposed to us, or Providence lays two or more things before our eyes, we should endeavour to take a distinct view of each case, compare them with one another, and then determine by such maxims as these:—Of two natural evils choose the least; of two moral evils choose neither; of two moral or spiritual good things choose the greatest. 3. When, upon due consideration, nothing appears in the necessity of the case of the leadings of Providence to make the way clear, we must not hurry Providence, but remain in a state of suspense; or abide where we are, waiting upon the Lord by prayer, and waiting for the Lord in the way of his providence. In all cases, it should be our perpetual concern to keep as much as possible out of the way of temptation to omit any duty, or commit any sin. We should endeavour to keep up a reverence for the word and providence of God upon our hearts, and to have a steady eye to his glory, and to behold God in covenant as managing every providential circumstance in subserviency to his gracious purposes in Christ Jesus.” *Pike and Haycraft's Cases of Conscience*, p. 156.

**WILL WORSHIP**, the invention and practice of such expedients of appealing or of pleasing God, as neither reason nor revelation suggests.

**WISDOM** denotes a high and refined notion of things, immediately presented to the mind, as it were by intuition, without the assistance of reasoning. In a moral sense, it signifies the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means

for success; a prudent man the safest means for not being brought into danger.

Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by St. James, "as pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii. 17. See DEVOTION, RELIGION.

WISDOM OF GOD is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. This appears in all the works of his hands, Ps. civ. 24; in the dispensations of his providence, Ps. xcvi. 1, 2; in the work of redemption, Eph. iii. 10; in the government and preservation of his church in all ages, Ps. cvii. 7. This doctrine should teach us admiration, Rev. xv. 3, 4; trust and confidence, Ps. ix. 10; prayer, Prov. iii. 5, 6; submission, Heb. xii. 9; praise, Ps. ciii. 1, 4. See *Charnock's Works*, vol. 1; *Saurin's Sermons*, vol. i. p. 157, Eng. trans.; *Gill's Divinity*, vol. i. p. 93; *Abernethy's Sermons*, vol. i. ser. 10; *Ray's Wisdom of God in Creation*; *Paley's Natural Theology*.

WITCHCRAFT, a supernatural power which persons were formerly supposed to obtain the possession of, by entering into a compact with the devil. Witchcraft was universally believed in Europe till the sixteenth century, and even maintained its ground with tolerable firmness till the middle of the seventeenth. The latest witchcraft frenzy was in New England, in 1692, when the execution of witches became a calamity more dreadful than the sword or the pestilence. Some have denied the existence of witchcraft altogether. That such persons have been found among men seems, however, evident from the Scriptures, Deut. xviii. 10; Exod. xxii. 18; Gal. v. 20; Lev. xix. 13; xx. 6. The inconsistency of holding such persons in estimation, or having recourse to fortune-tellers, diviners, charmers, and such like, appears in this, 1. It is imitating the heathens, and giving countenance to the foolish superstition and absurd practices of pagans. 2. Such characters are held in abhorrence by the Lord, and their very existence forbidden. Lev. xx. 6; Exod. xx. 18.—3. He threatens to punish those who consult them, Lev. xx. 6.—4. It is wrong to have any thing to do with them, as it is setting an awful example to others. 5. It is often productive of the greatest evils, deception, discord, disappointment, and incredible mischief. *Hawkins's Two Sermons on Witchcraft*; *Ency. Brit.*; *Moore's Theological Works*, pp. 240, 251; *Hutchinson on Witchcraft*.

WONDER, any thing which causes surprise by its strangeness. "It expresses," says Mr. Cogan, "an embarrassment of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been

suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which any event has taken place, motives of extraordinary conduct," &c. How it differs from admiration, see ADMIRATION.

WORKS, GOOD, are those actions which are conformable to truth, justice, or propriety; whether natural, civil, relative, moral, or religious. The circumstances requisite to a good work are, 1. That it be according to the will of God. 2. That it spring from love to God. 1 Tim. i. 5. 3. It must be done in faith, Rom. xiv. 23. 4. It must be done to the glory of God, 1 Cor. x. 31; Phil. i. 11. The causes of good works are, 1. God himself, Heb. xiii. 21. 2. By union to Christ, Eph. ii. 10. 3. Through faith, Heb. xi. 4, 6. 4. By the word and Spirit, Luke viii. 15; Isa. iii. 3; 2 Tim. iii. 16. As to the nature and properties of good works, 1. They are imperfect, Eccl. vii. 20; Rev. iii. 2. 2. Not meritorious, Tit. iii. 5; Luke xvii. 10. 3. Yet found only in the regenerate, Matt. vii. 17. The necessary uses of good works, 1. They show our gratitude, Ps. cxvi. 12, 13. 2. Are an ornament to our profession, Tit. ii. 10. 3. Evidence our regeneration, Job xv. 5. 4. Profitable to others, Titus iii. 8. See HOLINESS, OBEDIENCE, SANCTIFICATION; *Gill's Body of Div.*, vol. iii. book iv.; *Ridley's Body of Div.*, q. 92; *Marshall on Sanctification*.

WORKS OF GOD. See BIBLE, REVELATION, SCRIPTURE.

WORLD, the whole system of created things. (See CREATION.) It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. "1. We love the world too much," says Dr. Jortin, "when, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. 2. When we take more pains about the present life than the next. 3. When we cannot be contented, patient, or resigned, under low and inconvenient circumstances. 4. We love the world too much when we cannot part with anything we possess to those who want, deserve, and have a right to it. 5. When we envy those who are more fortunate and more favoured by the world than we are. 6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life. 7. When worldly prosperity makes us proud, and vain, and arrogant. 8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till

we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we."—*Jortin's Serm.*, vol. iii. ser. 9; *Bishop Hopkins on the Vanity of the World*; *Dr. Stennet's Sermon on Conformity to the World*; *H. More on Education*, vol. ii. chap. 9; *R. Walker's Sermons*, vol. iv. ser. 20.

**WORLD, AGES OF.** The time preceding the birth of Christ has generally been divided into six ages. The first extends from the beginning of the world to the deluge, and comprehends one thousand six hundred and fifty-six years. The second, from the deluge to Abraham's entering the Land of Promise in 2082, comprehends four hundred and twenty-six years. The third, from Abraham's entrance into the promised land to the Exodus in 2523, four hundred and thirty years. The fourth, from the going out of Egypt to the foundation of the temple by Solomon in 2992, four hundred and seventy-nine years. The fifth, from Solomon's foundation of the temple to the Babylonish captivity in 3416, four hundred and twenty-one years. The sixth, from the Babylonish captivity to the birth of Christ, A. M. 4000, the fourth year before the vulgar era, includes five hundred and eighty-four years.

**WORLD, DISSOLUTION OF.** See CONFLAGRATION, DISSOLUTION.

**WORLD, ETERNITY OF.** See ETERNITY OF THE WORLD.

**WORSHIP, DEMON,** the worship of a class of spirits which were thought to be superior to the soul of man; but inferior to those intelligences which animated the sun, the moon, and the planets, and to whom were committed the government of the world, particular nations, &c. Though they were generally invisible, they were not supposed to be pure disembodied spirits, but to have some kind of ethereal vehicle. They were of various orders, and according to the situation over which they presided, had different names. Hence the Greek and Roman poets talk of satyrs, dryads, nymphs, fauns, &c. &c. These different orders of intelligences, which, though worshipped as gods, or demi-gods, were yet believed to partake of human passions and appetites, led the way to the deification of departed heroes, and other eminent benefactors of the human race; and from this latter probably arose the belief of natural and tutelary gods, as well as the practice of worshipping these gods through the medium of statues cut into a human figure. See IDOLATRY and POLYTHEISM. *Warburton's Divine Legation*; *Farmer on the Worship of Demons*; *Gale's Conjectures of the Gentiles*.

**WORSHIP OF GOD** (*cultus Dei*) amounts to the same with what we otherwise call religion. This worship consists in paying a due respect, veneration, and homage to the Deity, under a

sense of an obligation to him. And this internal respect, &c. is to be shown and testified by external acts; as prayers, thanksgivings, &c.

Private worship should be conducted with, 1. Reverence and veneration. 2. Self-abasement and confession. 3. Contemplation of the perfections and promises of God. 4. Supplication for ourselves and others. 5. Earnest desire of the enjoyment of God. 6. Frequent and regular. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself, Luke iv.; he prayed with his disciples, Luke ix. 28, 29; xi. 1; he promises his presence to social worshippers, Matt. xviii. 20. It may be argued also from the conduct of the apostles, Acts i. 24; ii. 4; iv. 24; vi. 4; Rom. xv. 30; 1 Cor. xiv.; Acts xxi.; 2 Thes. iii. 1, 2; 1 Cor. xi.; and from general precepts. 1 Tim. ii. 2, 8; Heb. x. 25; Deut. xxxi. 12; Psa. c. 4.

Public worship is of great utility, as, 1. It gives Christians an opportunity of openly professing their faith in and love to Christ. 2. It preserves a sense of religion in the mind, without which society could not well exist. 3. It enlivens devotion and promotes zeal. 4. It is the means of receiving instruction and consolation. 5. It affords an excellent example to others, and excites them to fear God, &c.

Public worship should be, 1. Solemn, not light and trifling, Psa. lxxxix. 7. 2. Simple, not pompous and ceremonial, Isa. lxii. 2. 3. Cheerful, and not with forbidding aspect, Psa. c. 4. Sincere, and not hypocritical, Isa. i. 12; Matt. xxiii. 13; John iv. 24. 5. Pure, and not superstitious, Isa. lvii. 15.

We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often spoil the devotions of others, I know not. *Watts's Holiness of Time and Places*; *Kinghorn and Loader on Public Worship*; *Parry's, Barbauld's, Simpson's, and Wilson's Answer to Wakefield's Inquiry on the Authority, Propriety, and Utility of Public Worship*; *Newman on Early Attendance*.

**WRATH,** violent and permanent anger. See ANGER.

**WRATH OF GOD** is his indignation at sin, and punishment of it, Rom. i. 18. The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case

of the old world, Sodom and Gomorrah, the plagues of Egypt, the punishment and captivity of the Jews, and the many striking judgments on nations and individuals. But a still more awful punishment awaits the im-

penitent in the world to come; for the wicked, it is said, shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched. *Matt. xxv. 46*; *Rom. ii. 8, 9*; *i. 18*. See **HELL**, **SIN**.

## Z.

**ZABIANS**, see **SABEANS**.

**ZACHEANS**, the disciples of Zachens, a native of Palestine, who, about the year 350, retired to a mountain near the city of Jerusalem, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly, and in silence.

**ZEAL**, a passionate ardour for any person or cause. There are various kinds of zeal; as, 1. An ignorant zeal, *Rom. x. 2, 3*. 2. A persecuting zeal, *Phil. iii. 6*. 3. A superstitious zeal, *1 Kings xviii.*; *Gal. i. 14*. 4. An hypocritical zeal, *2 Kings x. 16*. 5. A contentious zeal, *1 Cor. xi. 16*. 6. A partial zeal, *Hos. vii. 8*. 7. A temporary zeal, *2 Kings xii. and xiii.*; *Gal. iv. 15*. 8. A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. This is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion. The motives to true zeal are, 1. The divine command, *Rev. iii. 19*. 2. The example of Christ, *Acts x. 38*. 3. The importance of the service of Christ. 4. The advantage and pleasure it brings to the possessor. 5. The instances and honourable commendation of it in the Scriptures: Moses, Phineas, Caleb, David, Paul, &c., *Gal. iv. 18*; *Rev. iii. 15*, &c.; *Tit. ii. 14*. 6. The incalculable good effects it produces on others, *James v. 20*. See *Reynolds and Orton on Sacred Zeal*; *Evans's Christian Temper*, ser. 37; *Hughes's Sermon on Zeal*; *Mason's Christ. Mor.* ser. 28.

**ZEALOTS**, an ancient sect of the Jews, so called from their pretended zeal for God's law, and the honour of religion.

**ZEND**, or **ZENDAVESTA**, a book ascribed to Zoroaster, and containing his pretended revelations, which the ancient Magi and modern Parsees observe and reverence in the same manner as the Christians do the Bible, making it the sole rule of their faith and manners. The Zend contains a reformed system of magianism, teaching that there is a Supreme Being, eternal, self-existent, and independent, who created both light and darkness, out of which he made all other things; that these are in a state of conflict, which will continue to the end of the world; that then there shall be a general resurrection and judgment, and that just retribution shall be rendered unto men according to their works; that the angel

of darkness, with his followers, shall be consigned to a place of everlasting darkness and punishment; and the angel of light, with his disciples, introduced into a state of everlasting light and happiness; after which, light and darkness shall no more interfere with each other. It is evident, from these and various other sentiments contained in the Zend, that many parts of it are taken out of the Old Testament. Dr. Baumgarten asserts that this work contains doctrines, opinions, and facts, actually borrowed from the Jews, Christians, and Mohammedans; whence, and from other circumstances, he concludes, that both the history and writings of this prophet were probably invented in the later ages.

**ZOHARITES**, so called from their attachment to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by the famous Sabbathi Tzevi. Their creed is briefly as follows:—1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning.—2. They regard the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation.—3. They believe in a Trinity of *Parzufim*, or persons, in *Elohim*.—4. They believe in the incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah.—5. They do not believe that Jerusalem will ever be rebuilt.—6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world who believe in him.

This sect was revived about the year 1750, by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the bishop of Kamenez, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinites, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their numbers do not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland.

ZOROASTER, an ancient Oriental philosopher, respecting whom little is known with certainty. He is generally regarded as the Zerdusht of the Persians, who reformed the religion of the Magi, and wrote the Zendavesta, which contains its principles.

ZUINGLIANS, a branch of the Reformers, so called from Zuinglius, the celebrated Swiss divine, whose life we have given in the following article. His chief difference from Luther was concerning the eucharist. He maintained that the bread and wine were only *significations* of the body and blood of Jesus Christ, whereas Luther believed in *consubstantiation*.

ZUINGLIUS, ULRICUS, or ULRIC ZUINGLE, was born on the 1st of January, 1484, at Wildhaus, a village of the county of Tokenburg, in Switzerland. His father was a simple peasant, but was much and generally esteemed. The early manifestations which young Ulric gave of superior genius, determined his father to consecrate him to the church. With this intention, he sent him first to Basel and then to Bern, where a school of polite literature had been lately founded. The instructions he there received were principally in Latin. The Dominicans at that time exerted great influence in the city of Bern. Eager to preserve the authority they enjoyed, they sought to entrap into their errors and superstitions, amongst others, young Zuinglius; and profiting by the indiscretion of a youth left to his own guidance, they prevailed upon him to come and reside in their convent till he should have attained the age requisite for entering upon the noviciate. Zuinglius's father greatly disapproved of this step, and ordered him to quit Bern, and repair to Vienna, the university of which city enjoyed great celebrity. Zuinglius obeyed; arrived at his new place of destination, and applied to the study of philosophy. After two years passed at Vienna, Zuinglius returned to his father's house, but did not long remain there. The knowledge that he had already acquired was not sufficient for him; he was desirous both of adding to his store, and of applying what he already possessed. He therefore repaired a second time to Basel. The situation of a teacher having become vacant, it was intrusted to Zuinglius, who was scarcely then eighteen years of age, and he laboured with success to facilitate and encourage the study of the ancient languages. The duties of his situation by no means absorbed the whole active mind of Zuinglius, and therefore he continued to learn as well as to teach. In the meantime, he did not neglect the studies peculiar to the profession for which he was designed by his father.

At Basel, Zuinglius took the degree of master of arts. In the midst of the most assiduous application, and the most serious kinds of employment, Zuinglius was a cheer-

ful and agreeable companion. He had resided four years at Basel, when the burghers of Glaris, the chief town of the canton of that name, chose him for their pastor. He accepted this situation, which brought him nearer to his family; and repaired thither, after receiving holy orders. In order that he might perform with advantage the duties of the Christian ministry intrusted to him, Zuinglius thought he stood in need of deeper and more extensive learning than he already possessed. He accordingly resolved to recommence his theological studies. An assiduous perusal of the New Testament preceded his new researches. In order to render himself more familiar with Paul's Epistles, he copied the Greek text with his own hand, adding in the margin a multitude of notes, extracted from the fathers of the church, as well as his own observations. The attention of Zuinglius was now directed to the passages of Scripture cited in the canon of the mass, and to those which serve as a basis to the most essential precepts of the Catholic Church.

After endeavouring to explain the text of the gospel by itself, Zuinglius also made himself acquainted with the interpretations given by other theologians, especially by the fathers of the church. From the fathers Zuinglius went on to the obscure authors of the middle ages; their rude style and absurd opinions would soon have discouraged him, had he not wished to become minutely informed of the state of Christianity during these ages of ignorance. It was not from mere curiosity that Zuinglius undertook these long and painful studies, but for the sake of fixing his faith on a solid and immoveable foundation. The result of this examination was very different from what he expected. It now appeared to him that many Catholic interpretations of the Holy Scriptures were incorrect, and that the primitive mode of worship had also undergone considerable changes. The nearer he traced Christianity to its source, the less he found it encumbered with the multitude of observances, in which his contemporaries made the essence of religion to consist. In the eyes of Zuinglius, also, the almost unbounded power of the priests appeared contrary to gospel principles. He was sufficiently aware that the clerical body now required a different organization from that of the first ages; but he thought that the servants of the altar, far from seeking to withdraw themselves from the jurisdiction of the temporal magistrate, ought to have afforded the example of constant submission to the established power. However just these reflections appeared to Zuinglius, he was in no haste to make them known, and he only allowed himself to submit them to the examination of some learned men with whom he maintained an active correspondence. Zuinglius followed this course during his ten years' abode at Glaris. During

his residence at Glaris, Zuinglius was twice ordered, by his government, to accompany the troops of the canton, in the capacity of chaplain. The reputation of Zuinglius having gained high celebrity, he was sent for to Zurich, and created preacher in the cathedral, to which office he was installed, December, 1518, deeply regretted by the parishioners whom he quitted. In 1522, he published a tract, "On the Observation of Lent." This work, the first that Zuinglius published, much irritated the popish party against him. Zuinglius caused an assembly to be called, for the purpose of composing the difference in religion, by the senate of Zurich, on the 29th of January, 1523. He had drawn his doctrines into thirty-seven propositions, which he was fully persuaded were agreeable to the gospel. When the consultation was over, the assembly passed an edict greatly in favour of Zuinglius; and, in fact, the whole proceeding reflected great honour on his principles. After the publication of this edict, the doctrine of Zuinglius became general throughout the whole canton of Zurich, under the name of evangelical truth.

Zuinglius was, however, determined to perfect his design of introducing the reformed doctrine into Switzerland, and therefore engaged the senate to call a new assembly. They assembled, accordingly, on the 26th of October, 1523; the disputations were concerning the worship of images. The resolution of this conference was, that no images were to be allowed among Christians. In the next conference, they discoursed about the mass, which Zuinglius maintained was no sacrifice. They accordingly passed the like sentence upon the mass. About this time, Zuinglius wrote several books in defence of his doctrine. A council was assembled at Baden. The decisions were not adopted, however, throughout all Switzerland; the cantons of Bern, Glaris, Basel, Schaffhausen, and Appenzel, refused to admit them. Thus the efforts of the assembly of Baden, far from weakening the party of the reformer, rather gave it fresh strength. In the year 1527, several municipalities of the canton of Bern addressed the senate for the abolition of the mass, and the introduction of the worship established at Zurich. In the mean time preparations were making at Bern to give the assembly the greatest possible solemnity. Haller was earnestly

desirous of the presence of Zuinglius. Zuinglius was by no means disposed to lose an opportunity of unfolding his doctrine before a numerous auditory which appeared to be disposed in his favour. He therefore repaired to Bern, accompanied by several Swiss and German theologians, who all assembled at Zurich towards the end of the year 1527. As soon as Zuinglius arrived at Bern, the convocation began its sittings, at which the great council assisted in a body. The Ten Theses, composed by Haller, containing the essential points of Zuinglius's doctrine, were successively discussed. Zuinglius, and those of his party, defended them with so much success, that they gained over a great number of the clergy to their doctrines. The conference at Bern was very serviceable to the cause of reform, from the splendour reflected on it by the union of so many celebrated men. The town adopted the reformed worship, and in the space of four months, all the municipalities of the canton followed the example. In 1525 Zuinglius published his book, "*De vera et falsa Religione*."

In the year 1531 a civil war broke out in Switzerland, between the five cantons who still adhered to the errors of the Roman Catholic religion, and the cantons of Zurich and Bern, who strongly supported the cause of the Reformation; when the latter were defeated in their own territories, with the loss of four hundred men. Zuinglius, who accompanied the army of the reformers in the capacity of chaplain, (as it was the custom of the Swiss to send their head pastor to war, as chaplain,) was killed, in the forty-seventh year of his age; and, while dying, was heard to repeat these words:—"Can this be considered as a calamity? Well, they are able, indeed, to slay the body; but they are not able to kill the soul." His body being found by the Roman Catholics, they burned it to ashes.

Zuinglius was a man of uncommon learning; his mind was stored with useful knowledge; and his zeal for the cause of religion was tempered with prudence and moderation. His pure and discriminating mind early led him to seek the paths of that evangelical truth which he maintained till death with consistent firmness. To Switzerland is due the honour of having produced many such men as the noble and worthy reformer Zuinglius, to whom posterity will ever be indebted.

THE END.





